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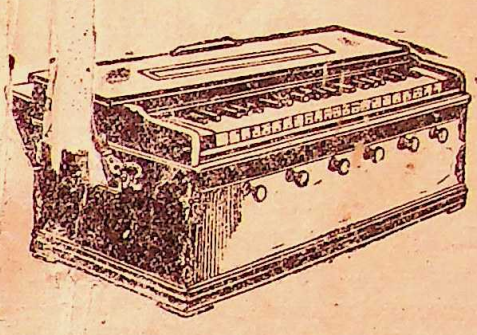

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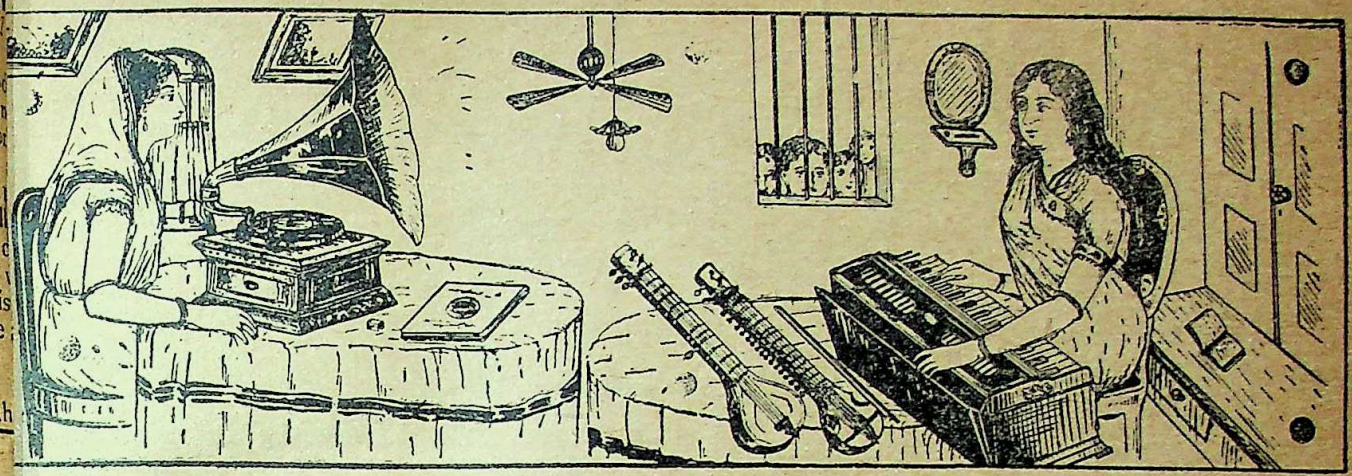

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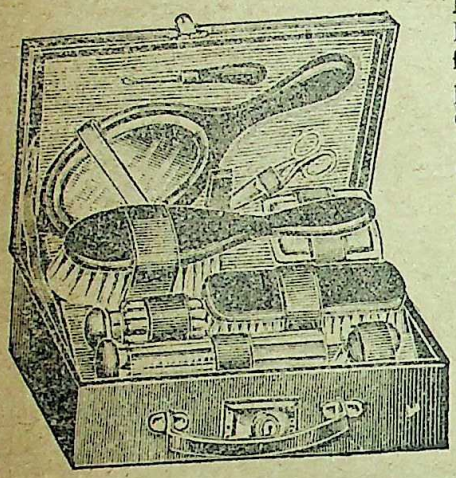

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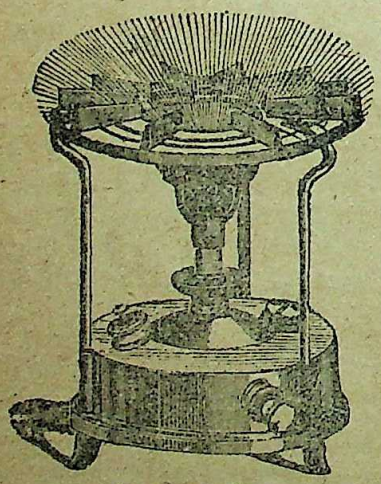

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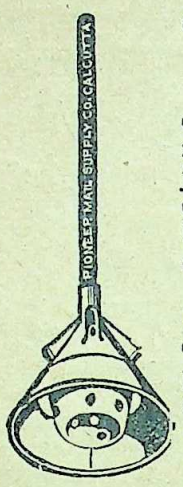

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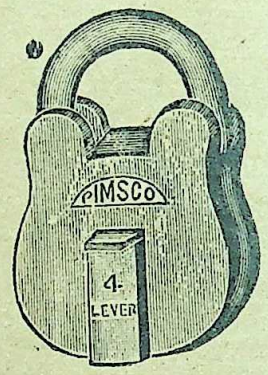

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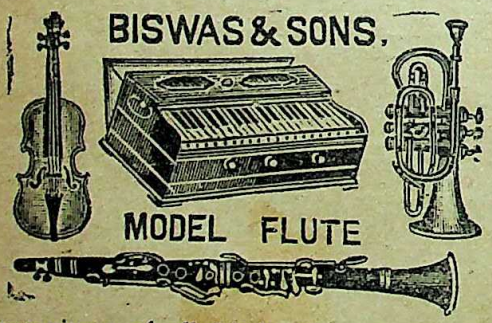

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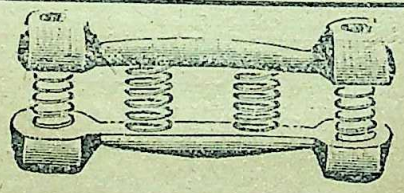

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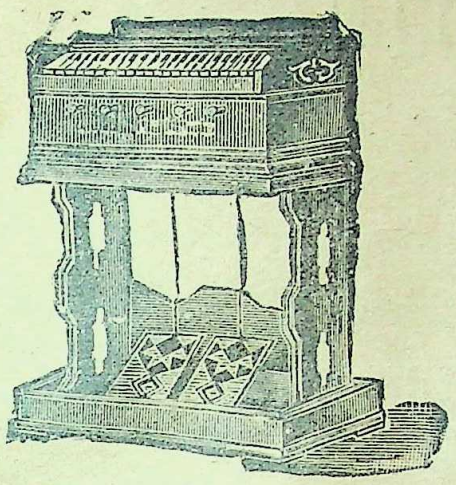

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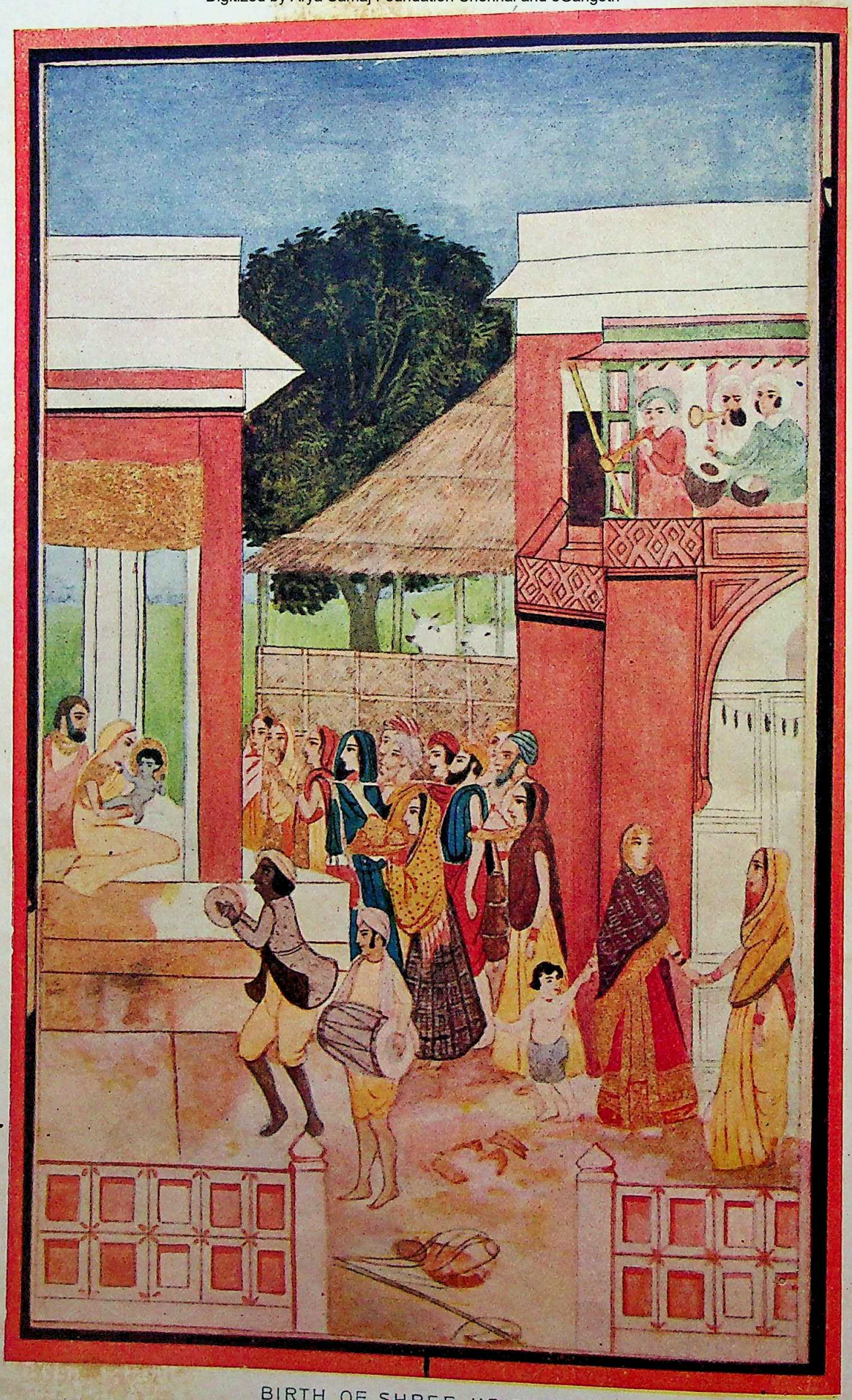

BIRTH OF SHREE KRISHNA

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THE MODERN REVIEW

VOL. XXXI No. 5 | MAY, 1922 | WHOLE No. 185

THE WATERFALL

By Rabindranath Tagore.

[*Scene.* A mountainous country, with a road leading to the Temple of Bhairava.* (The Scene remains the same throughout the play.)

In the background is represented the upper framework of a big iron machine; opposite to this is the spire of the Bhairava Temple, with its trident.

Ranajit, the king of Uttarakut, has his royal tent in the mango grove by the side of the road. He is resting there on his way to celebrate the evening festival, on the dark night of the moon. After twenty-five years of strenuous effort, his Royal Engineer, Bibhuti, has succeeded in building up an embankment across the waterfall called Muktadhārā. †

The inhabitants of Uttarakut are seen visiting the temple with their offerings and preparing to hold in the temple court-yard the festival, which is to celebrate the achievement of the Royal Engineer, Bibhuti.

The temple Devotees of Bhairava are in the foreground. They are seen making a long circuit in religious procession round the Temple. As they sing the praises of the God Bhairava, some are swinging their censers, some are beating the gongs, some are blowing the conch shells.]

The Devotees *sing, in procession,*—

Victory to Him, the Terrible,
The Lord of Destruction,
The uttermost Peace,
The Dissolver of doubts,
The Breaker of fetters,
Who carries us beyond all conflicts,
The Terrible, the Terrible!

[*They go in.*

A stranger comes with his offerings of worship and meets a citizen of Uttarakut.

Stranger. What's that there put up against the sky? It is frightful!

Citizen. Don't you know? You're a stranger, I see.—It's the Machine.

Stranger. Machine! What Machine?

Citizen. The Royal Engineer, Bibhuti, has been working at it for the last twenty-five years. It's just been finished. A

* One of the names of the God Shiva, meaning 'The Terrible.'

† The Free Current.

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festival is now being held in honour of the occasion.

STRANGER. What's the object of the Machine ?

CITIZEN. It has bound up the waterfall of Muktadhārā.

STRANGER. What a monster ! It looks like a dragon's skull with its fleshless jaws hanging down ! The constant sight of it would make the life within you withered and dead.

CITIZEN. The life within *us* has got a thick hide to protect it ! You needn't have any fear for *us* !

STRANGER. All the same, this is n't a thing to put up nakedly before the sun and stars. Can't you see how it seems to irritate the whole sky by its obtrusion ?

CITIZEN. But are n't you going to attend the evening worship of Bhairava ?

STRANGER. Yes, I've come out for that object. Every year I bring my offering at this time. But I've never seen such a monstrous obstruction in the sky before. Don't you think it's a sacrilege to allow it to overtop the spire of the Temple ?

[*He goes.*

Enters a woman named Amba, with a white veil which covers her head and body and trails in the dust.

AMBA. My Suman ! My Suman ! Won't my son Suman come back to me ? *You've* all returned, but where is he ?

CITIZEN. Who are you ?

AMBA. I'm Amba of Janai village. Suman, my son, 's the light of my eyes, the breath of my life,—my Suman !

CITIZEN. What's happened to him ?

AMBA. I don't know where they've taken him. I'd gone to worship Bhairava, in the Temple ; and when I came back, I found that he had been taken away.

CITIZEN. Then he must have been recruited for the work of building up the embankment.

AMBA. I've heard that they've taken him along this road to the west of the Hill of Gauri ; and my eyesight does n't reach so for. I can't see the way across it.

CITIZEN. What's the use of grieving ? We're going to the Temple. It's a great day for us. You also must come.

AMBA. No, no ! From that day, when I lost my son, I've dreaded going to the Temple. Let me tell you, our worship never reaches Him. Someone filches it away, as it's carried to the shrine.

CITIZEN. Who's that ?

AMBA. The one who's taken my Suman away from me ! I don't know who it is. Suman ! My Suman ! My darling !

[*They go.*

The messenger from Abhijit, the Crown Prince of Uttarakut, meets Bibhuti, while he is on his way to the Temple.

MESSENGER. Bibhuti ! The Crown Prince has sent me to you.

BIBHUTI. What is his wish ?

MESSENGER. You have been for a long time building up an embankment across the waterfall of Muktadhārā. Over and over again it gave way, and men perished smothered with sand and earth ; and others got washed away by the flood. At last, to-day—

BIBHUTI. My object is accomplished ; and the sacrifice of their lives has met with its fulfilment.

MESSENGER. The inhabitants of Shiutarai are still ignorant of this fact. They cannot believe, that any man can deprive them of the water, which has been to them the gift of God.

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BIBHUTI. God has given them the water; but He has given me the power to bind that water.

MESSENGER. They don't know that, within a week, their fields—

BIBHUTI. Why talk about their fields? What have I to do with their fields?

MESSENGER. Was n't it your object to devastate their fields with drought?

BIBHUTI. My object was to make Man triumphant over the sands and water and stones, which conspired against him. I had not the time to trouble my mind about what would happen to some wretched maize field of some wretched cultivator in some place or other.

MESSENGER. The Crown Prince asks you, if the time has not come at last for you to trouble your mind about it.

BIBHUTI. No! My mind is occupied with the contemplation of the majesty of the Machine.

MESSENGER. Cannot the cry of hunger interrupt that contemplation?

BIBHUTI. No! the pressure of water cannot break my embankment; the cry of hunger cannot sway my Machine.

MESSENGER. Are n't you afraid of curses?

BIBHUTI. Curses?—When labourers became scarce in Uttarakut, I had all the young men of over eighteen years of age from every house of Pattana village brought out by the King's command, and a great number of them never returned to their homes. My Machine has triumphed against the storm of mothers' curses. He who fights God's own power, is not afraid of man's malediction.

MESSENGER. The Crown Prince says that you have already attained the glory of a creation; and now it is time for you to attain a greater glory by demolishing that creation.

BIBHUTI. So long as my work remained unfinished, it was mine. But now that it is finished, it belongs to all Uttarakut. I have no longer the right to demolish it.

MESSENGER. The Crown Prince declares, that he will take this right into his own hands.

BIBHUTI. Are these words from our own Crown Prince himself? Does he not belong to us?

MESSENGER. He says, that it has yet to be proved, whether God's Will has found its entrance into the Government of Uttarakut; the Machine must not stand between.

BIBHUTI. It is my mission to prove, by the force of the Machine, that God's throne is ours. Tell the Crown Prince, that no road is left open to make the Machine slacken its grip.

MESSENGER. The God, who breaks, does not need the broad road for his passage. The smallest holes, which escape our notice, are enough for him.

BIBHUTI. Holes! What do you know about them?

MESSENGER. Nothing. But He knows, who makes use of them.

[*Messenger goes.*

Citizens of Uttarakut, on their way to the Temple, meet Bibhuti.

1ST CITIZEN. Engineer, you're a wonderful fellow! We never noticed when you got ahead of us!

2ND CITIZEN. That 's ever been his habit. Nobody knows how he wins in the race. That shaven-headed Bibhuti of our Chabua village got his ears pulled along with ourselves at the village school.

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And yet he 's done such wonders, surpassing us all !

3RD CITIZEN. Hallo, Gobru ! why d' you stand there, basket in hand, with your mouth wide open ? Is this the first time you 've seen Bibhuti ? Bring out the garlands. Let's garland him.

BIBHUTI. No, no ! What's the use of doing that ?

3RD CITIZEN. Why do you say 'no' ? If the length of your neck could keep pace with your greatness, it 'd grow like a camel's and we'd load it up to the tip of your nose with garlands.

2ND CITIZEN. Harish, our drummer, has n't yet arrived.

1ST CITIZEN. That man 's the very prince of the sluggards ! He needs a good beating on the drum of his back.

3RD CITIZEN. Nonsense, he can beat the drum far better than we can.

4TH CITIZEN. The idea came to me, that we might borrow the chariot from Samanta, to drive Bibhuti on it to the Temple. But we hear that the king himself 'll go walking to the temple. Let's carry him on our shoulders.

BIBHUTI. No, no ! This is too much !

5TH CITIZEN. Not at all ! You were born in the lap of Uttarakut, and now you 've got to be raised on its shoulders.

(*They all take him up and sing.*)

The Song of the Machine.

We salute the Machine, the Machine !
Loud with its rumbling of wheels,
Quick with its thunder flame,
Fastening its fangs
into the breast of the world.
Hurling against obstructions
its fiery defiance
That melts iron, crushes rocks,
And drives the inert from its rest.
We salute the Machine, the Machine !
Now stolidly stable, with timber
and stones,
Now light and free, like a storm cloud
Sailing across earth, water and sky.
The Machine, whose claws wrench
bare
The entrails of the earth.
Whose magic net captures in its meshes
The elements elusive and subtle.
We salute the Machine, the Machine !

[*They all go out.*

Enter the King Ranajit and his Minister from the Camp.

RANAJIT. You ever failed thoroughly to subdue our subjects in Shiu-tarai. And now, Bibhuti has made it possible at last by controlling the waterfall, Muktadhārā. But how is it, that you do not show any sign of elation ? Is it jealousy ?

MINISTER. Pardon me, Your Majesty. It is not our business to wrestle with the clay and stones by the help of spades and pickaxes. Our weapon is diplomacy. We deal with men's minds. It was I who advised you to send the Crown Prince to Shiu-tarai; and the embankment, which could have been built up by this policy, would have controlled a turbulent force with greater security and permanence than this one before us

RANAJIT. Yet what was the result ? They have not paid taxes for two years. Famines are not unusual among them, yet in former days they had never left their dues unpaid.

MINISTER. Something more valuable than taxes was being realised at the very moment when you ordered the Crown Prince back. It is not a sound policy to despise the small. When things are into-

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erable, then the small becomes great with the power of their suffering.

RANAJIT. You change the tune of your advice, time after time. I distinctly remember how you have often said to me that it is easiest to put pressure upon those, who are down below you, from the vantage ground of the higher position; and that foreign subjects must always be under that pressure.

MINISTER. Yes, I did say that; but the circumstances then were different; therefore my advice was timely. But now,—

RANAJIT. It was against my wish to send the Crown Prince to Shiu-tarai.

MINISTER. Why, Sire?

RANAJIT. Distance has its dignity. Familiarity diminishes it. You can win the hearts of your own people through love; but aliens must be won over by fear.

MINISTER. You forget, Sire, what was the real reason for sending the Crown Prince to Shiu-tarai. For some days, we had noticed in him a spirit of restlessness, and we suspected that, by some chance, he had come to know that he was not born to the royal house, but picked up near the source of this waterfall. Therefore in order to keep his mind engaged,—

RANAJIT. Yes, I know. He began to visit the source of the waterfall alone, in the night. Once I surprised him, and asked him what was the matter, and why he was there. He said, "I find my mother's tongue in the murmurs of this water."

MINISTER. Once I asked him what had come over him, and why he was so often absent from the palace. He answered, that he had come into the world to open out roads: this was the inner meaning of his life which he must fulfil.

RANAJIT. The prophecy, that he would be the ruler of a great empire, is no longer credible.

MINISTER. But, Sire, it was the *guru* of your *guru* who came here specially for the purpose of telling you this. *He* made that prediction.

RANAJIT. He must have been mistaken. The Crown Prince, in all his moods, has always made me suffer loss. By his last fit of folly, wantonly destroying the wall across the Nandi Pass, he has undone the work in a few days which our forefathers took years to complete. And now there will be nothing to prevent the wool and other products of Shiu-tarai from finding their outlet in markets beyond our own kingdom. This will raise the price of food and clothing in Uttarakut.

MINISTER You must remember that he is young and takes an one-sided view of his duty, having only the good of Shiu-tarai in view.

RANAJIT. But that is what I call rebellion against his own people. I am sure that Vairagi* Dhananjai, of Shiu-tarai, whose business it is to incite our subjects against us, must have had a hand in this business. We must throttle this man with his own rosary. We must capture him.

MINISTER. I dare not contradict. But I am sure you know, that there are dangers which are better left free, than captured.

RANAJIT. You need not trouble yourself about it.

MINISTER. No Sire! I want *you* to trouble about it.

Enter Warder.

WARDER. Sire, your uncle, Viswajit, of Mohangarh, has come.

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* A mendicant ascetic singer.

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RANAJIT. There is another of them! He is the worst of all those, who have acted their part in spoiling the Crown Prince. The man, who is a relation and yet an alien, is like a hump on the back of a hunch-back. It always follows you. You cannot cut it off, and yet it is a trouble to bear it. What is that?

MINISTER. The devotees have come out, and are going round the temple in procession.

The DEVOTEES *come and sing the rest of their song.*

Victory to the fearful flame,
That tears the heart of darkness,
That burns to ashes things that are dead,
Victory to him, whose voice thunders forth Truth,
Whose right arm smites the unrighteous,
Whose guidance leads mortals across death.
The Terrible!

[*They go away.*

Viswajit, the uncle of Ranajit, enters.

RANAJIT. My greeting to you! I never expected the good fortune of your coming and joining with us to-night in our worship.

VISWAJIT. I have come to warn you that the God Bhairava will reject the worship you bring to him to-night.

RANAJIT. Such words from you are an insult to our great Festival.

VISWAJIT. Festival? For what? For shutting up the water, that has ever poured forth from the cup of the God of Gods, so that all who thirst may drink? Why did you do it?

RANAJIT. To defeat our enemies!

VISWAJIT. Are you not afraid of making an enemy of your God himself?

RANAJIT. Our victory is His. He is the Patron God of Uttarakut. Therefore He has allowed His own boon to be withdrawn for our sake. He will bring Shiu-tarai to the feet of Uttarakut, piercing its heart with the spear of thirst.

VISWAJIT. If that is true, then the worship you offer to Him is no worship at all, but merely wages.

RANAJIT. Uncle, you are partial to the outsiders, and against your own kith and kin. It is through *your* lessons that Abhijit has failed fully to accept the duties of the kingdom of Uttarakut which are to be his hereafter.

VISWAJIT. Through *my* lessons!—Was there not a time when I belonged to your party? After your actions had caused a rebellion in Pattana, was it not I who crushed it, desolating the whole place? Then came that boy Abhijit into my heart. He came like a flash of light; and those whom I had struck, blinded by the darkness of my heart—I could see them for the first time, in their full humanity. You accepted him into your home, because you found in him the signs of a World Emperor; and now you try to keep him tied to the limits of the throne of Uttarakut.

RANAJIT. I am sure that it was you who divulged to him the secret; it was you, who told him that he was a foundling picked up at the source of the waterfall, Muktadhārā.

VISWAJIT. Yes, I did. It was on the night of the Lamp Festival in my palace. I found him standing alone in the balcony, gazing at the summit of Gauri. I asked him, what he was looking at. He said that he saw the vision of the roads of the future,—the roads which

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had not yet been built across the difficult passes of the mountains; the roads that would bring the distant near. When I heard him, I said to myself, that nothing could keep such a child captive, whom some homeless mother had given birth to near the waterfall, which seeks its home in the Unknown. I could not contain myself and I said to him,—'My child, that bare mountain accepted you in its arms when you were born by the roadside. The welcome music of the home was not for you at your birth.'

RANAJIT. Now, I understand.

VISWAJIT. What do you understand?

RANAJIT. Abhijit has lost his feeling of attachment for our royal house ever since the time he heard this news from you. In order to show this disaffection the first thing he did was to break the wall of the fort of Nandi and open out the road of Nandi Pass.

VISWAJIT. What harm was there in that? The open road belongs to all, —as much to Uttarakut as to Shiu-tarai.

RANAJIT. Uncle, I have borne with you for long, but no more of this! You must leave my kingdom!

VISWAJIT. I have not the power to leave you. But if you leave me, I shall merely suffer it.

[*Goes.*

Enters Amba.

AMBA. Who are you there? The sun is about to set, but my Suman has n't yet come back.

RANAJIT. Who are you?

AMBA. I'm nobody. He, who was my all in all, has been taken away from me along this path. And has this path no end? Does my Suman walk and ever walk on, into the West, across the peak of Gauri, where the sun is sinking, the light is sinking, and everything is sinking?

RANAJIT (*to his minister*). It seems that—

MINISTER. Yes, Sire, it must be connected with the building up of the embankment.

RANAJIT (*to Amba*). Set your mind free from all grief. I assure you, your son has received the last great gift of life.

AMBA. If that were true, he would have brought it to my hands in the evening. For I'm his mother.

RANAJIT. He will bring it. That evening time has not yet come.

AMBA. May your words turn out to be true! I shall wait for him on this road leading to the temple.

[*She goes.*

A Schoolmaster enters, with a group of boys.

SCHOOLMASTER. These wretched boys are in for a good caning, I can see. Shout, with your loudest voices boys: "Salve Imperātor."

BOYS. 'Salve Im—'

SCHOOLMASTER. '—perātor!'

BOYS. '—perātor!'

SCHOOLMASTER. 'Salve Imperātor Imperātorum!'

BOYS. 'Salve Imperātor—'

SCHOOLMASTER. —'Imperātorum!'

BOYS. 'Imperātorum!'

RANAJIT. Where are you going?

SCHOOLMASTER. Your Majesty is about to confer special honour on the Royal Engineer, Bibhuti; and I am taking my boys to the festival, in order to share in the rejoicing. I do not want my boys to miss any opportunity of participating in the glory of Uttarakut.

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RANAJIT. Do these boys know what Bibhuti has done ?

THE BOYS. (*clapping their hands and jumping*). Yes ! Yes ! We know. He has shut up the drinking water of the Shiu-tarai people !

RANAJIT. Why has he shut it up ?

BOYS. To give them a good lesson.

RANAJIT. What for ?

BOYS. To make them smart !

RANAJIT. Why ?

BOYS. Because they are bad !

RANAJIT. Why bad ?

BOYS. Oh they are terribly bad. Everybody knows it !

RANAJIT. Then, *you* do not know why they are bad ?

SCHOOLMASTER. Certainly, they know it, Your Majesty. (*To the boys*) What's happened to you, you blockheads ? Have n't you—Have n't you,—in your books ?—Have n't you—in your books ?—(*in a low voice, whispering*) Their religion is rotten!

BOYS. Yes ! Yes ! Their religion is rotten !

SCHOOLMASTER. And they are not like us,—come, answer, boys,—don't you remember (*pointing to his nose*).

BOYS. Yes, they haven't got high-bridged noses.

SCHOOLMASTER. Good ! Of course you know what has been proved by our Professor. What does a high-bridged nose denote ?

BOYS. The greatness of the race !

SCHOOLMASTER. Good ! Good ! And what is the mission of the greater races ?—Speak out ! They conquer—speak out !—They conquer,—the world,—for themselves. Is not that so ?

BOYS. Yes ! They conquer the world for themselves.

SCHOOLMASTER. Is there a single case in which Uttarakut has been defeated in a war ?

BOYS. No, never !

SCHOOLMASTER. You all know how the grandfather of our king, with only 293 soldiers, put to flight 31,700 barbarians from the South. Isn't that true, boys ?

BOYS. Yes !

SCHOOLMASTER. Your Majesty may rest assured that these very boys will one day be a terror to all those who have the misfortune to be born outside our boundaries. I shall be false to my vocation as a schoolmaster if this does not happen. I never allow myself to forget for one moment the great responsibility which we teachers have. We build up *men* ! Your statesmen merely use them.—And yet Your Majesty should take the trouble to compare the pay which *they* draw, with what *we* get.

MINISTER. But those very students are your best reward.

SCHOOLMASTER. Wonderfully uttered ! Indeed, they are our best reward ! Beautiful ! But, Sir, food is becoming so dear nowadays. For instance, the butter from cow's milk was once—

MINISTER. You needn't go on. I shall ponder over this question of the butter from cow's milk. Now you may take your leave.

[*The Schoolmaster, with his boys, departs.*]

RANAJIT. Inside the skull of this schoolmaster of yours, there is nothing but the butter made of cow's milk.

MINISTER. Nevertheless, Sire, such people are useful. He loyally repeats the lesson, day after day, according to the instruction that he has received. If he had

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more brains, such a thing as this would not be possible.

RANAJIT. What is that in the sky ?

MINISTER. Have you forgotten about it ? That is the top of Bibhuti's Machine.

RANAJIT. I have never seen it so clear as it is to day.

MINISTER. The storm this morning has cleared the sky. That is why it is so distinct.

RANAJIT. Don't you see how the sun from behind it looks red with anger, and the Machine appears like the menacing fist of a giant. It has not been at all proper to raise it so high.

MINISTER. The thing appears like a spasm of agony in the heart of the sky.

RANAJIT. It is time for us to go to the temple.

[*They go.*

A second group of CITIZENS *of Uttarakut enters.*

1ST CITIZEN. Don't you notice, how Bibbuti seeks to evade us now-a-days ? He tries to rub off from his skin the fact that he was bred up along with ourselves. One day he 'll realise, that it's not good for the sword to grow longer than the sheath.

2ND CITIZEN. Whatever you may say, Bibhuti has upheld the reputation of Uttarakut.

1ST CITIZEN. Stop that nonsense ! You 're making too much of him ! This embankment, which has cost him all his resources, has given way ten times at least.

3RD CITIZEN. Who knows that it won't give way once again ?

1ST CITIZEN. Have you noticed the mound on the northern side.

2ND CITIZEN. What about it ?

1ST CITIZEN. Don't you know ? Everybody, who has seen it, says—

2ND CITIZEN. What ? Tell me.

1ST CITIZEN. You *are* a simpleton ! Don't you know, that from one end to the other, it's—Oh, rubbish !

2ND CITIZEN. *Do* explain it to me a little more clearly.

1ST CITIZEN. Wait a while. It 'll explain itself, when all of a sudden— (*ends with a gesture*).

2ND CITIZEN. Terrible ! All of a sudden ?

1ST CITIZEN. Yes ! Jagru will be able to tell you all about it. He has measured every inch of it.

2ND CITIZEN. That's the best thing about Jagru. He has a wonderfully cool head. When everybody's delirious with admiration, he quietly brings out his measuring tape.

3RD CITIZEN. Some people say that all the science of Bibhuti—

1ST CITIZEN. Yes, yes ! It's stolen from Benkot Varma. *He* was a great man, indeed ! Yes indeed, *he* was great ! There was nobody like *him*. What brains ! What prodigious brain power !—And yet Bibhuti gets all the rewards, and that poor man,—he actually died of starvation.

3RD CITIZEN. Only of starvation ?

1ST CITIZEN. Whether from starvation or from some food from some hand,—who knows ? But what's the use of discussing it ? Someone may overhear what we 're saying. There are all kinds of scandal-mongers in this land. Our people can't bear to hear good of others.

2ND CITIZEN. Whatever you may say, he's a—

1ST CITIZEN. What wonder is there in that. Just consider in what soil he flourished. That Chabua village of ours,—don't

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you realise, it has given birth to my great grandfather ?—Of course you know his name.

2ND CITIZEN. Of course! Everybody in Uttarakut knows him. He's that—what do you call it ?

1ST CITIZEN. Bhāskar. There was none in the whole kingdom of Uttarakut, who could come near to him in making snuff. The great Rajah Satrujit could n't pass a day without buying snuff from him.

3RD CITIZEN. Let's hurry to the temple now. We belong to the same village as Bibhuti. Our place will be on his right side.

BATU *from behind the screen cries out* :—

Don't go, friends! Don't go! Turn away from this path !

2ND CITIZEN. There he is,—old Batu !

Batu enters with a torn blanket on his back and a crooked stick in his hand.

1ST CITIZEN. Where are you going, Batu ?

BATU. I warn you, friends! Don't take that path ! Go back, while there's time !

2ND CITIZEN. Why ?

BATU. They'll sacrifice,—sacrifice human beings ! They've taken away by force two of my grandsons, who never returned.

3RD CITIZEN. Sacrifice ? Before whom ?

BATU. Before the Demon Thirst !

2ND CITIZEN. Who's that ?

BATU. The Demon whose dry tongue grows and grows, like a flame of fire fed by the oil.

1ST CITIZEN. Madman! We're going to Bhairava's temple. Where's your Demon Thirst there ?

BATU. Haven't you heard the news ? They're going to dethrone Bhairava today, and the Demon Thirst will occupy his altar.

2ND CITIZEN. Hold your tongue madman ! The people of Uttarakut will cut you to pieces, if they hear you talk like this.

BATU. They're throwing mud at me, and the children are pelting me with stones. Everybody's saying, that my grandsons were fortunate in being able to give up their lives.

1ST CITIZEN. That's true !

BATU. True ? If the offer of life does not bring life in return,—if with death you gain death itself,—then Bhairava will never allow such an utter loss. I warn you, friends, never take that path.

[*He goes*

2ND CITIZEN. I must confess his words seem to send a shiver of cold through my blood.

1ST CITIZEN. Ranju, you're a great coward. Let's go !

[*They all go*

Enter the Crown Prince Abhijit and the Prince Sanjay.

SANJAY. I cannot understand why you are leaving our palace.

ABHIJIT. You will not fully understand it. For how are you to know that my life is a stream which must have its free course over the stones of the king's house.

SANJAY. We all have noticed, that you have been feeling restless for some time past. It seemed as if the bond that kept you tied to us was slackening every day. Has it snapped at last ?

ABHIJIT. Sanjay! Look at that image of the sunset over the peak of Gauri. Some bird of fire has spread its wings and is flying towards the night. The

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setting sun has drawn in the sky the picture of my own life's adventure.

SANJAY. To me the picture is different. Look how the top of that Machine has pierced the heart of this evening. It seems like a stricken bird falling head foremost into the valley of night! I do not like this omen! Now is the time for rest. Come into the palace.

ABHIJIT. Where there is an obstruction, there can be no rest.

SANJAY. How have you discovered, after all these days, this obstruction of which you are speaking?

ABHIJIT. I discovered it when I heard that they had bound the waters of Mukta-dhārā.

SANJAY. I do not understand the meaning of these words.

ABHIJIT. Every man has the mystery of his inner life somewhere written in the outer world. The secret of my own life has its symbol in that waterfall of Mukta-dhārā. When I saw its movements shackled, I received a shock at the very root of my being; I discovered that this throne of Uttarakut is an embankment built up across my own life's current. And I have come out into the road to set free its course.

SANJAY. Take me with you as your companion!

ABHIJIT. No! You have to find out your own course. If you follow me, then I shall only obscure it—your own true path.

SANJAY. Do not be so hard! You hurt me!

ABHIJIT. You know my heart; and you will understand me even when I pain you.

SANJAY. I do not wish to question you as to the source from which your call has come. But, Prince, now it is evening, and the music of the nightfall comes floating from the palace tower. Has not this also its call? All that is stern and strenuous may have its glory. But all that is sweet has also its value.

ABHIJIT. The pursuit of the hard is for paying the price of the sweet.

SANJAY. Do you remember, the other day, you were surprised to find a white lotus before your seat, where you have your prayer? Some one had gathered that lotus early in the morning before you were awake, and you were not told who it was. Can you ignore, at a moment like this, the divine gift which lies hidden in the heart of that little incident? Does not the face of that timid creature haunt your memory, who hid herself, but not her worship?

ABHIJIT. Yes, it does! And for the sake of that very love, which is in this world, I cannot tolerate this hideousness. It kills the music of the earth, and laughs its sinister laughter, displaying its rows of steel teeth in the sky. Because I love the paradise of the Gods, I am ready to fight the Titans who menace it.

SANJAY. Cannot you see the picture of an infinite sorrow in the twilight glow, clinging to that purple hill?

ABHIJIT. Yes, my heart fills with tears. I never boast of harshness as heroic. Look at that tiny bird, sitting on the topmost branch of the pine tree, all alone. I do not know whether it will go to its nest, or take its journey across the night to a distant forest; but the sight of that lonely bird gazing at the last ray of the setting sun fills my heart with a sadness which is sweet. How beautiful is this world! Here is my salutation to all that has made my life sweet.

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Enters Batu.

BATU. They would n't let me go on, but turned me back with blows.

ABHIJIT. What has happened to you, Batu? There is a wound on your forehead, from which blood flows.

BATU. I came out to warn them; I cried out to them to leave that path and go back.

ABHIJIT. Why?

BATU. Don't you know, Prince? They're going to instal, upon the altar of the Machine, the Demon Thirst. They will sacrifice human beings to this Demon.

SANJAY. What is this wild talk?

BATU. They've already poured out the blood of my own two grandsons at the foundation of this altar. I'd hoped that this shrine of sin would break into pieces with its own load of evil. But that has not yet come to pass; and the God Bhairava has not yet awakened out of sleep.

ABHIJIT. Yes, the shrine will break in pieces. The time has come!

BATU (*coming close to him, whispers*). Then you must have heard,—heard the call of Bhairava?

ABHIJIT. Yes, I have heard.

BATU. Then there is no escape for you?

ABHIJIT. No escape for me!

BATU. Don't you see how the blood flows from my wound? Will you be able to bear it, Prince, when your heart bleeds?

ABHIJIT. By the grace of Bhairava, I shall bear it.

BATU. When everybody becomes your enemy? When your own people renounce you?

ABHIJIT. I must bear it!

BATU. Then there's no fear!

ABHIJIT. No fear for me.

BATU. Good! Keep me in your mind. I'm also bound for that path. You 'll be able to recognise me, even in the dark, by this mark of blood, which Bhairava Himself has painted on my forehead.

[*Batu goes.*

Enters the King's Guard, Uddhab

UDDHAB (*to the Crown Prince*). Sire, what made you open out the road along the Nandi Pass?

ABHIJIT. To save the people of Shiutarai from perpetual famine.

UDDHAB. Our King is kind! Is he not always ready to help them?

ABHIJIT. When the right hand in its miserliness shuts out the path of plenitude, the generosity of the left hand is no help at all. For this I have freed the passage of provisions in Shiu-tarai. I have no respect for that mercy, which keeps poverty dependent on it.

UDDHAB. The King says, that you have taken the bottom out of *Uttarakut's* food vessel by breaking down the fort of the Nandi Pass.

ABHIJIT. I have set Uttarakut free from remaining for all time a parasite of Shiutarai.

UDDHAB. It was extremely rash of you. The King has heard the news. I dare not say any more. Leave this place at once, if you can do so. It's not safe for me to be seen talking with you on the road.

[*Uddhab goes.*

Enters Amba.

AMBA. Suman, my darling! Have none of you followed that path, along which they took my Suman?

ABHIJIT. Have they taken your son away?

AMBA. Yes, towards the West, where

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the sun sinks, where the days come to their end.

ABHIJIT. My journey is also along that path.

AMBA. Then remember an unfortunate woman like me. When you meet him, tell him that mother is waiting.

ABHIJIT. Yes, I shall tell him.

[*Amba goes out.*

The Devotees of Bhairava enter singing

Victory to Him, who is Terrible !
The Lord of Destruction !
The uttermost Peace !
The Dissolver of doubts,
The Breaker of fetters !
Who carries us beyond all conflicts.
The Terrible ! The Terrible !

[*They go.*

Enters a General, Bijaypal.

BIJAYPAL. Princes, accept my humble salutation. I come from the King.

ABHIJIT. What is his command ?

BIJAYPAL. I must tell it to you in secret.

SANJAY (*holding Abhijit by his hand*). Why in secret ?—Secret even from me ?

BIJAYPAL. Such is my instruction. I beg you, Crown Prince, to enter the tent.

SANJAY. I must accompany him. (*Attempts to do so*)

BIJAYPAL. No ! That will be against the wishes of the King.

SANJAY. Then I shall wait for him at this road side.

[*Abhijit, followed by Bijaypal, goes towards the tent.*

Enters a Flower-seller.

FLOWER-SELLER (*to Sanjay*). Sir, who is this man, Bibhuti, of Uttarakut ?

SANJAY. Why do you seek him ?

FLOWER-SELLER. I'm a stranger coming from Deotali, and I've heard that they are throwing flowers on his path in Uttarakut. He must be some saint. So I've brought these flowers from my own garden to offer to him.

SANJAY. He is not a saint, but a clever man.

FLOWER-SELLER. What has he done ?

SANJAY. He has bound up our waterfall.

FLOWER-SELLER. Is all this worship for *that* ? Will the binding of the waterfall serve *God's* purpose ?

SANJAY. No. It will fetter God's own designs.

FLOWER-SELLER. I don't understand.

SANJAY. It is good for you not to understand it. Go back again ! (*She starts to go.*) Stay, hear me ! Will you sell that white lotus to me ?

FLOWER-SELLER. I can't sell this flower, which I had already offered in my mind to some saint.

SANJAY. The saint, whom I venerate more than any one else, shall have this.

FLOWER-SELLER. Then take it. (*He offers money.*) No ! No price for this ! Give the Father my salutation, and tell him that I'm the poor woman of Deotali, who sells flowers.

[*She goes.*

Enters Bijaypal.

SANJAY. Where is the Crown Prince ?

BIJAYPAL. He is a captive in the tent.

SANJAY. The Crown Prince a captive ! What arrogance !

BIJAYPAL. Here is the warrant from the King.

SANJAY. Whose conspiracy is this ? Let me go to him for a moment.

BIJAYPAL. Pardon me, I cannot.

SANJAY. Then arrest me, also ! I am a rebel !

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BIJAYPAL. I have not the instructions.

SANJAY. I go myself to force from him the instructions. (*He goes some way, and then returns.*) Give this white lotus to the Crown Prince, in my name.

[*They go out.*

Enters the Bairagi, Dhananjay of Shiutarai with citizens who are his followers from Shiutarai.

DHANANJAY (*to one of his followers*). You look as pale as a ghost! Why? What's the matter?

1ST SHIU-TARAI CITIZEN. Master, the blows from Chandapal, the King's brother-in-law, have become intolerable!

The Shin-tarai Leader, Ganesh, enters.

GANESH. Father, give me your orders! Let me snatch away the baton from that scoundrel, Chandapal, and prove to him what a blow can really mean.

DHANANJAY.* You had better try to prove what a 'no blow' can really mean! The helm's not for beating the waves, but for conquering them by keeping itself steady.

2ND SHIU-TARAI CITIZEN. Then, what's your wish?

DHANANJAY. Raise your head! Say that nothing hurts you, and then the hurt will receive its death blow.

3RD SHIU-TARAI CITIZEN. It's difficult to say that nothing hurts *me!*

DHANANJAY. The true man within us is a flame of fire. He consumes all hurts in light. Only the brute beast is hurt. The brute beast is flesh, and it goes whining when it is struck.—Why do you stand with your mouths gaping wide open Cannot you follow my words!

2ND S. CITIZEN. Father, we understand *you!* It doesn't matter if we fail to understand your words.

DHANANJAY. Then it's past cure.

GANESH. It takes a most tedious time to understand words. But when we understand *you*, we are saved at once.

DHANANJAY. Saved at once? But what about later on?

GANESH. We know that we must come to you for our shelter, and that shows that we understand.

DHANANJOY. No, not in the least. That's why your eyes are still red with passion, and your voice lacks music. Shall I give you the proper tune?

He sings.

Let your hurts come upon me, Master!
More, if you wish, and yet more!

You cowards! In order to avoid being hurt, you either hurt others, or else run away. Both are the same. Both are for the brute beasts.

He sings again.

I hide myself, I run away.
I try to avoid you in fear.
Capture me, and take all that I have!

Look here, children! I am going to make my final reckoning with the great God, Mrityunjay,* the Conqueror of death. I want to say to him, "Try me, and see if blows hurt me, or not." I must not in this voyage burden my boat with those who fear and those who frighten others.

He sings again.

May this be my last stake at the game!
Let me see whether I win, or thou!

* The character of Dhananjay and a great part of the language he utters are taken from an earlier play of the Poet, called 'Prayaschitta,' which was written more than fifteen years ago.

* A name of the God Shiva meaning the Death-Conqueror.

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In the markets, in the highways, among the crowds,
I had my mirth and I laughed.
Let me see if at last you can make me weep!

ALL (*Crying out together*). Bravo, Father.—"Let me see if at last you can make me weep."

2ND S. CITIZEN. Tell us where are you going?

DHANANJAY. To the King's Festival.

3RD S. CITIZEN. But the King's Festival is not for you. Why do you go there at all?

DHANANJAY. I must make my name known in the King's Court.

4TH S. CITIZEN. When once he catches you, then he'll—. But, no! that must never be!

DHANANJAY. Let it be, man! Let it be to the full!

1ST S. CITIZEN. *You* 're not afraid of the King, Master. But we dread him!

DHANANJAY. That's only because, in your secret hearts, you want to hurt. But I don't want to hurt, and therefore I never fear.

2ND S. CITIZEN. Very well then. We also shall accompany you!

3RD S. CITIZEN. Yes! We shall go to the King's Court.

DHANANJAY. What will you ask the King?

3RD S. CITIZEN. There are so many things to *ask*. But the question is, which of them will be granted.

DHANANJAY. Why not ask for the kingdom?

3RD S. CITIZEN. Father, you're joking!

DHANANJAY. Not at all! If the kingdom belonged to the king alone and not also to the subjects, then the hopping about of that one-legged kingdom might make you jump with fright; but it would bring tears to the eyes of God!—You must claim the kingdom for the sake of the king himself.

2ND S. CITIZEN. But when they come to push us out?

DHANANJAY. The push from the king will come back upon the king himself, if your claim has truth.

He sings.

I forget, and forget again, my Lord,
That Thou callest us to Thine own seat.

—Shall I tell you the truth, children? So long as you don't recognise the seat to be His, your claim to the throne will be futile.

He sings again.

Thy door-keepers do not know us,
They shut the gate against our face.
We stand outside Thy house.

How are the door-keepers to recognise us? The dust has settled upon the mark of royalty on our foreheads. We can show nothing to prove our claim.

He sings once more.

Thou hast given us life with Thine own hand,
And with it Thy crown of honour,
But greed, fear and shame smudge it with grimy touch,
And Thy gift is obscured day by day.

1ST S. CITIZEN. Whatever you may say, we don't understand why you're going to the King's Court.

DHANANJAY. Shall I tell you why? It's because I have misgivings in my mind about you.

1ST S. CITIZEN. Why, Father?

DHANANJAY. The more you cling to me, while trying to swim, the more you forget your lessons in swimming, and also keep dragging me down. I must take my

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leave of you and go where nobody follows me.

1ST S. CITIZEN. But the king won't easily let you go !

DHANANJAY. Why should he let me go ?

2ND S. CITIZEN. We can never remain quiet, if they molest you !

DHANANJAY. If He, to whom I have dedicated this body of mine, chooses to suffer through me, you also will have to be patient.

1ST S. CITIZEN. Very well, then, Father ! Let us also go, and then let happen what may !

DHANANJAY. You must wait here for me. This is a strange place and I must get to know something about the neighbourhood.

[*He goes.*

1st S. CITIZEN. Have you noticed the features of these men of Uttarakut ? They look as if the Creator, when He made them, had begun with a big lump of flesh and had had no time to finish His work.

2ND S. CITIZEN. And do you see how they dress themselves in tight clothes.

3RD S. CITIZEN. They pack themselves up tightly in bundles as though to prevent the least leakage.

1ST S. CITIZEN. They're born to drudgery. They spend their lives in going from market to market, and from one landing place to another.

2ND S. CITIZEN. They 've no culture worth speaking of. The books that they have are worth nothing.

1ST S. CITIZEN. Nothing at all. Havn't you noticed the letters in them like lines of white ants creeping across the page.

2ND S. CITIZEN. Well said ! White ants indeed ! Their culture gnaws everything to pieces.

3RD S. CITIZEN. And heaps up eart mounds. They kill life with their arr and destroy mind with their books.

2ND S. CITIZEN. Sin ! Sin ! Our *guru* says that even to cross their shadow is sin. Do you know why ?

3RD S. CITIZEN. Tell me, why.

2ND S. CITIZEN. After the nectar ha been churned up by the Gods and Titar from the sea, some drops of it were spil from the Gods' cups. From the cla thus formed the ancestor of the Shiu-tara was made. And when the Titans licke the nearly empty cups of the Gods an threw them into the ditch, the broke pieces of the cups were fashioned into th ancestor of the Uttarakut people. That why they are so hard, and faugh !—s unclean !

3RD S. CITIZEN. Where did you lear all this ?

2ND S. CITIZEN. From our own *guru*

3RD S. CITIZEN (*reverently bowing hi head*). *Guru*, you're truth itself !

A group of Uttarakut citizens enters.

1ST UTTARAKUT CITIZEN. Everythin has passed off so happily, excepting th admission of that blacksmith, Bibhuti into the Kshatriya order by our king:

2ND UTTARAKUT CITIZEN. That's all domestic question. We shall deal wit that, later on. Meanwhile let's cry "Lon live the Royal Engineer, Bibhuti."

3RD UTTARAKUT CITIZEN. He who ha united the Kshattriya's weapons with th tools of the Vaishya ! "Long liv Bibhuti."

1ST U. CITIZEN. Hallo ! There ar some men from Shiu-tarai.

2ND U. CITIZEN. How d' you know ?

1ST U. CITIZEN. Don't you see the ear-caps. How queer they look ! The

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seem like people suddenly thumped on the head and thus stopped in their growth.

2ND U. CITIZEN. Of all head dresses, why have they chosen this ? Do they think that ears are a mistake of the Creator ?

1ST U. CITIZEN. They have put an embankment over their ears, lest the precious little intelligence which they have should ooze out.

3RD U. CITIZEN. No, it's rather to prevent any common sense entering in to trouble them.

1ST U. CITIZEN. Some ear-pulling ghost of Uttarakut might haunt them !

(*They all laugh.*)

1ST U. CITIZEN. Hallo ! You clodhoppers from Shiu-tarai ! What's the matter with you ?

3RD U. CITIZEN. Don't you know that to-day's our festival ? Come and join us in our cry—"Long live the Royal Engineer, Bibhuti !"

1ST U. CITIZEN. Are your throats dry ? Shout "Long live Bibhuti."

GANESH. Why should we cry "Long live Bibhuti" ! What has he done ?

1ST U. CITIZEN. Just hark at him ! "What has he done ?" The tremendous news has not reached them yet ! That's all the result of their ear-caps !

(*The U. Citizens laugh*)

3RD U. CITIZEN. Do you ask what he has done ? Why ! The water to quench your thirst is in his hands ! If he witholds it, then you will dry up, like toads in a time of drought !

2ND S. CITIZEN. Our water in Bibhuti's hands ! Has he suddenly become a God ?

2ND U. CITIZEN. He has dismissed God from service. He 'll take up God's work himself.

1ST S. CITIZEN. Is there any specimen of his work ?

1ST U. CITIZEN. Yes ! That embankment across Mukta-dhārā.

(*Shiu-tarai people laugh loudly.*)

2ND U. CITIZEN. D' you take this to be a joke ?

GANESH. Why ! What else can it be ? That son of a blacksmith to snatch away from us the gift that comes from Bhairava Himself !

1ST U. CITIZEN. See with your own eyes there in the sky !

2ND S. CITIZEN. Great heavens ! What on earth is that ?

3RD S. CITIZEN. Good God ! It looks like a gigantic grasshopper just going to jump towards the stars !

1ST U. CITIZEN. That grasshopper is going to stop, with his legs, your water supply !

GANESH. Leave off that foolery, won't you ? Some day you will be saying that the son of this blacksmith is riding the grasshopper in order to catch the moon !

1ST U. CITIZEN. That's the beauty of their ear-caps. They refuse to listen and thus they perish !

1ST S. CITIZEN. We refuse to perish !

3RD U. CITIZEN. That sounds well ! But who is to save you ?

GANESH. Haven't you seen our God, our Vairagi Dhananjay ? One of his bodies is in the temple, and one outside.

3RD U. CITIZEN. Listen to these men with their ear-caps on ! Nobody can save them from utter destruction.

[*The Citizens of Uttarakut go out. Enters Dhananjay.*

DHANANJAY. Fools ! What have you been saying ? Is it in my hand to save

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you from death ?—Then you're dead thrice over !

GANESH. The Uttarakut people said to us that Bibhuti has stopped the water of Mukta-dhārā.

DHANANJAY. Did they say that an embankment had been raised ?

GANESH. Yes, Father !

DHANANJAY. You haven't listened to them carefully !

GANESH. It is not worth listening to !

DHANANJAY. Have you kept all your ears with me alone ? Must I hear for all of you ?

3RD S. CITIZEN. What is there to hear at all, Father ?

DHANANJAY. Is it a small thing, to control the turbulent power, whether it is outside us or within us ?

GANESH. That may be ; but what about this stoppage of—

DHANANJAY. That's a different matter ; and Bhairava will never suffer it to be done. I must go and find out all about it. This world is full of voices. To stop listening to them is to perish.

[*Dhananjay goes out.*

Another Citizen from Shiu-tarai enters.

4TH S. CITIZEN. Bishan, what's the news ?

BISHAN. The Crown Prince has been recalled from Shiu-tarai.

ALL. Impossible !

BISHAN. What are you to do ?

ALL. We shall take him back.

BISHAN. How ?

ALL. By force.

BISHAN. What about our King ?

ALL. We defy him.

Enter King Ranajit and Minister.

RANAJIT. Whom do you defy ?

ALL (*to the king*). Long live Your Majesty !

GANESH. We have come to you with our prayer.

RANAJIT. What is it ?

ALL. We want the Crown Prince for ourselves.

RANAJIT. You are modest in your demand.

1ST S. CITIZEN. Yes, we must take him back to Shiu-tarai.

RANAJIT. And then triumphantly forget to pay the taxes ?

ALL. But we're starving.

RANAJIT. Where is your leader ?

2ND S. CITIZEN (*pointing to Ganesh*). Here's our leader, Ganesh.

RANAJIT. No. Where is the Vairagi ?

GANESH. There he comes.

Enters Dhananjay.

RANAJIT. It is you who make these people forget themselves.

DHANANJAY. Yes, Sir. And I forget myself also.

RANAJIT. Don't parry words with me ! Tell me, are you for paying taxes ?

DHANANJAY. No, Sir ! Decidedly no !

RANAJIT. You are insolent.

DHANANJAY. I must not give you what is not yours.

RANAJIT. Not mine ?

DHANANJAY. A part of our excess food belongs to you, but not the food which belongs to our hunger.

RANAJIT. Do you prevent my people from paying me my dues ?

DHANANJAY. Yes, they are timid and ready to submit. But I tell them, "Give your life only to Him, whose gift it is."

RANAJIT. Their timidity you merely repress with your own assurance ; but when that bloated assurance is pricked

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somewhere, the fear will burst out with double force, and then they will be lost. You have trouble written on the tablet of your fate.

DHANANJAY. I have taken that tablet to my heart. There dwells He, who is above all trouble.

RANAJIT (*to S. Citizens*). All of you go back to your place, and the Vairagi will remain here.

ALL. No, that cannot be !

DHANANJAY. (*Sings*)

"Remain !" You cry.
But, strain hard as you may,
Only that will remain which must.

King ! You can keep nothing by straining. He who gives all, keeps all. That which your greed tries to keep, is a stolen thing. It will have to be given up.

(*Sings*)

"You are wilful, you are strong, in the injuries you inflict,
There is one who suffers,
And only what he chooses to bear,
Shall be borne.

You make a mistake, King, when you think that the world, which you take by force, is your world. What you keep free, you gain. But seize it, and it eludes you ! (*Sings*)

You dream that you make the world dance,
To the tune of your own desire ;
Suddenly your eyes open ; you see,
That things happen which you never wish.

RANAJIT. Minister, keep this Vairagi under custody.

MINISTER. Sire,—(*pauses*)

RANAJIT. This command of mine is not agreeable to you ?

MINISTER. A terrible engine of punishment is made ready. You merely weaken it, by trying to add to its fierceness.

S. CITIZENS. We shall never allow this.

DHANANJAY. Leave me, I tell you ! Leave me and go !

1ST S. CITIZEN. Have n't you heard, Father, that we have also lost our Crown Prince ?

2nd S. CITIZEN. Who is there to sustain our strength if we lose both of you ?

DHANANJAY. I am defeated ! Let me retire.

ALL. Why, Father ?

DHANANJAY. You rejoice to think, that you gain me, and take no heed that you lose yourself ! I cannot make good that loss ! You put me to shame !

1ST S. CITIZEN. Don't say that ! We shall do whatever you wish.

DHANANJAY. Then leave me and go.

2ND S. CITIZEN. But have you the heart to keep away from us ? Do you not love us ?

DHANANJAY. It is better to love you and keep you free, than to love you and smother you by my love. Go ! No more of this ! Go, and leave me !

2ND S. CITIZEN. Very well, Father, we go. But—

DHANANJAY. No 'but' ! Hold your heads high and go !

ALL. Very well, father, we go !

(*They move slowly away.*)

DHANANJOY. Is *that* what you call going ? Quick ! Begone !

GANESH. As you wish. But you must know, that all our hopes and thoughts remain with you.

[*They go.*

RANAJIT. What are you thinking of, Vairagi ? Why are you so silent ?

DHANANJAY. They have made me anxious, King !

RANAJIT. For what ?

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DHANANJAY. I am afraid that I have succeeded in doing what your own Chandapāl has failed to accomplish with his baton.

RANAJIT. What makes you think so ?

DHANANJAY. Once I chuckled to myself and said,—"I am strengthening their hopes and thoughts." But today they brutally threw it in my face, that it was I who had robbed them of their hopes and thoughts.

RANAJIT. How has that been made possible ?

DHANANJAY. The more I excited them, the less I matured their minds. By making people run and rush, you do not lighten their load of debts.—They believe me to be greater even than their Providence, and to have the power to write off the debt, which they owe to their God. And therefore they shut their eyes and cling to me with all their might.

RANAJIT. They have taken *you* to be their God.

DHANANJAY. And thus they stop at *me*, and never reach their true God. He, who could have guided them from within, has been obscured by me, who forced them from outside.

RANAJIT. You prevent them, when they come to pay their dues to their king. But do not *you* suffer in *your* mind, when they come to pay *you* the offering which is for their God ?

DHANANJAY. I do indeed ! I feel as if I could sink through the ground. They become bankrupt in their minds by spending on me all their worship. The responsibility for their debt will be mine ; and I shall not be able to escape from it.

RANAJIT. What is your duty now ?

DHANANJAY. To remain away from them. If it is true that I have raised an embankment across the freedom of their minds, then I am afraid the God Bhairava will take both your Bibhuti and me to account at the same time.

RANAJIT. Then why delay ? Why not move away ?—(*To Uddhab*) Take this Vairagi to my tent and keep him there.

[*Uddhab takes Dhananjay to the tent.*

RANAJIT. Minister ! Go and see Abhijit in the guard house. If you find him in a repentant mood, then—

MINISTER. Sire, is it not right, that you yourself should personally—

RANAJIT. No, no ! He is a traitor against his own people. I shall not see his face, until he confesses his guilt. I go back to my palace. Send me the news there ! [*The King goes.*

Enter the Devotees, who sing,

Victory to the fearful Flame,
That tears the heart of Darkness,
That burns to ashes things which are dead
Victory to Him, whose voice thunders forth Truth
Whose right arm smites the unrighteous
Whose guidance leads mortals across Death

[*They go.*

Udhhab re-enters.

UDDHAB. What is this ? The King goes away without seeing the Crown Prince !

MINISTER. He was afraid, lest his resolution should fail him. He was prolonging his talk with the Vairagi, because the conflict was going on in his mind. He could not decide to go into the tent or to leave the tent. I must go and see the Crown Prince. [*They go on.*

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Some Citizens from Uttarakut enter.

1ST CITIZEN. We must be firm. Let's go to the King.

2ND CITIZEN. What's the good of it? The Crown Prince is the jewel of his heart. We will never be able to judge him; he will only be angry with us.

1ST CITIZEN. That does n't matter. We must give him a piece of our mind, whatever may happen after. The Crown Prince made such a fine display of his love for us, and is this the end? Shiu-tarai has become greater in importance to him than Uttarakut.

2ND CITIZEN. If this can come to pass, then there's no justice in the world!

3RD CITIZEN. It 's impossible to trust anybody merely by his appearance.

1ST CITIZEN. If our king does n't punish him, we must do it ourselves.

2ND CITIZEN. What will you do?

1ST CITIZEN. He 'll not find his place here. He must be sent off along the very path he has opened out at Nandi Pass.

3RD CITIZEN. But that man at Chabua village says, that he 's not at Shiu-tarai at this moment. And he cannot be found in the palace here.

1ST CITIZEN. I am sure that our King has been hiding him from us.

3RD CITIZEN. Hiding him? We'll break down the palace walls and drag him out!

1ST CITIZEN. We 'll set fire to the palace.

Enter the Minister and Uddhab.

1ST CITIZEN (*to the Minister*). Don't you try to play the game of hide and seek with us! Bring out the Crown Prince!

MINISTER. Who am I, to bring him out?

2ND CITIZEN. It must have been by your advice.—But, I tell you—it won't do! We 'll drag him out from his hiding place.

MINISTER. Then take the reins of this government in your own hands, and release him from the King's prison.

3RD CITIZEN. From the King's prison!

MINISTER. The King has imprisoned him.

ALL. Long live the King! Victory to Uttarakut!

2ND CITIZEN. Come, let's go to the prison, and there—

MINISTER. What?

2ND CITIZEN. We 'll take the flowers from the garland that Bibhuti has cast off, and put the string of it on the Crown Prince's neck.

MINISTER. The Crown Prince is guilty, you say, because he has broken the Fort. But is there no guilt in it, when *you* break the laws of the realm?

2ND CITIZEN. That 's altogether a different affair.

3RD CITIZEN. But if we *do* break the laws?

MINISTER. You may jump into the void because you are not in love with the ground underneath your feet. But I can assure you, that you won't find yourself in love with that void.

3RD CITIZEN. Then let's go and stand before the Palace and shout, 'Long live the King.'

1ST CITIZEN. Look there! The sun has set, and the sky's growing dark. But that framework of Bibhuti's machine is still glowing. It looks as if it had got red with drunkenness.

2ND CITIZEN. And on that trident, the last sinking light of the day is held aloft. It looks a kind of,—I don't know how to describe it.

[*The Citizens of Uttarakut go out.*

MINISTER. Now I understand, why

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the King has kept the Crown Prince captive in his own camp.

UDDHAB. Why ?

MINISTER. To save him from the hands of his people. But things look ugly. The excitement is growing wilder every moment.

Enters Sanjay.

SANJAY. I dare not show my eagerness to the King, because that only helps to make his determination stronger.

MINISTER. Prince, try to keep quiet. Do not add to the complications which are already too great.

SANJAY. I went to talk to the people. I knew that they loved the Crown Prince more than life itself ; that they would not tolerate his imprisonment. But I found them flaming with anger at the news of the opening out of Nandi Pass.

MINISTER. Then you ought to understand, that the Crown Prince's safety lies in his imprisonment itself.

SANJAY. I have ever followed him, from my childhood. Let me follow him into the prison.

MINISTER. What good will that do ?

SANJAY. Every man is but half a man by himself. He finds his unity only when he is truly united with someone else. My unity I find in my union with the Crown Prince.

MINISTER. But where the union is true, a mere outward meeting is superfluous. The cloud in the sky, and the water in the sea, are truly one, in spite of their distance from each other. Our Crown Prince must manifest himself through you, where he is absent.

SANJAY. These words do not seem like your own. They sound like his.

MINISTER. His words are everywhere in the air of this place. We make use of them, and yet forget that they are his.

SANJAY. You have done well to remind me of this. I shall serve him by living away from him. I must now go to the King.

MINISTER. Why ?

SANJAY. I shall ask the King to give me the Governorship of Shiu-tarai.

MINISTER. But the times are very critical.

SANJAY. And therefore, this is the best time.

[*They go.*

Enters Vishwajit, the King's Uncle.

VISHWAJIT. Who is there ? Is that Uddhab ?

UDDHAB. Yes, Sire !

VISHWAJIT. I was waiting for it to grow dark. Have you received my letter ?

UDDHAB. I have.

VISHWAJIT. Have you followed my advice ?

UDDHAB. You will know within a short time. But—

VISHWAJIT. Have no misgivings in your mind. The King is not ready to give him freedom : but if, by some chance, someone without his knowledge effects it, it will be a great relief to the King.

UDDHAB. But he will never forgive the man who does it.

VISHWAJIT. My soldiers will take you and your guards captive. The responsibility is mine.

A voice from outside, "Fire ! Fire !"

UDDHAB. There it is ! They have set on fire the kitchen tent, which is near the guard-room. This is the opportunity

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for me to release Dhananjay and the Crown Prince.

(*He goes out, and Abhijit comes in later.*)

ABHIJIT (*to Vishwajit*). Why are you here ?

VISHWAJIT. I have come to capture you. You must come to Mohangarh.

ABHIJIT. Nothing will be able to keep me captive today,—neither anger, nor affection. You think that you are the agents who set this tent on fire ? No ! This fire has been waiting for me ! The leisure has not been granted to me to remain in captivity.

VISHWAJIT. Why, child ? What work have you to do ?

ABHIJIT. I must pay off the debt of my birthright. The current of the waterfall has been my first nurse and I must set her free.

VISHWAJIT. There is time enough for that, but not today !

ABHIJIT. All that I know is this, that the time has come ! And no one knows when that time will ever come again.

VISHWAJIT. We also shall join you.

ABHIJIT. No, the quest is mine ; it has never reached you.

VISHWAJIT. The people of Shiutarai, who love you and are eagerly waiting to join hands in your work,—will you not call them to your side ?

ABHIJIT. If my call had come to them also, they would never sit waiting for me. My call will only lead them astray.

VISHWAJIT. It is growing dark, my child.

ABHIJIT. The light comes from that direction, from whence comes the call.

VISHWAJIT. I have not the power to turn you from your own path. Though you are taking a plunge into the darkness, I will trust in God to guide you. I must leave you in His hands. Only let me hear one word of hope. Tell me, that we shall meet again.

ABHIJIT. Keep it ever in your mind, that we can never be separated.

[*They go in opposite directions.*

Enter Batu and Dhananjay.

BATU. Father, the day is ended and it grows dark.

DHANANJAY. My son, we have formed the habit of depending upon the light which is outside us, and therefore we are blinded when it is dark.

BATU. I had thought that the dance of the God, Bhairava, would commence from to-day. But has the Engineer, Bibhuti, bound up even His hands and feet with the machine ?

DHANANJAY. When Bhairava begins His dance, it is not visible Only when it comes to its end, is it revealed.

BATU. Give us confidence, Master. We are afraid ! Awake Bhairava ! Awake ! The light has gone out ! The path is dark ! We find no response ! Lord of all conquering Life ! Kill our fear with something still more dread ! Bhairava, awake ! Awake ! [*He goes.*

Enter Citizens of Uttarakut.

1ST CITIZEN. It was a lie ! He's not in the prison house ! They have hidden him somewhere.

2ND CITIZEN. We shall see how they can hide him.

DHANANJAY. No ! They will never be able to hide him. The walls will break down ; the gate will be shattered. The light will rush into the dark corner, and everything will be revealed.

1ST CITIZEN. Who's this ?—He gave me such a sta t

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3RD CITIZEN. All's right! We must have some victim! This Vairagi will serve us quite well. Bind him!

DHANANJAY. What is the use of catching one, who has always surrendered himself?

1ST CITIZEN. Leave your saintliness behind you! We are not your followers.

DHANANJAY. You are fortunate! I know some miserable wretches, who have lost their teacher by following him.

1ST CITIZEN. Who is their teacher?

DHANANJAY. Their true teacher is he, from whom they get their blows.

Enter the Devotees, who sing,

Victory to the fearful Flame,
That tears the heart of Darkness,
That burns to ashes things which are dead,
Victory to Him, whose voice thunders forth Truth,
Whose right arm smites the unrighteous,
Whose guidance leads mortals across death,
Victory to Him!

3RD CITIZEN. Look there! Look at that! The evening is darkening and that machine is looking blacker and blacker.

1ST CITIZEN. In the day time, it tried to outmatch the sunlight, and now it's rivalling the night itself in blackness. It looks like a ghost!

2ND CITIZEN. I can't understand why Bibhuti built it in that fashion. Wherever we are in the town, we cannot help looking at it. It's like a shriek rending the sky.

Enters 4th Citizen.

4TH CITIZEN. Our King's uncle has carried away by force the Crown Prince along with the guards who guarded his prison.

1ST CITIZEN. What's the meaning of that?

3RD CITIZEN. It shows he has t blood of Uttarakut in his veins. He mu have done it, for fear lest the Crow Prince should fail to get his proper punis ment from our King.

1ST CITIZEN. Outrageous! Think of it To encroach upon our right to punish ou own Prince ourselves!

2ND CITIZEN. The best thing to d friend, is to—you understand?

1ST CITIZEN. Yes, Yes. The gold mi which he has in his territory,—

3RD CITIZEN. And I've heard from most reliable source that he has at lea fifty thousand head of cattle in his sta We must take possession of them, coun ing every head. This is insufferable!

4TH CITIZEN. And then again, t yearly yield of his saffron field mus amount at least to—

2ND CITIZEN. Yes! yes! His Sta must be made to disgorge it. What a affront!

1ST CITIZEN. Come! Let us infor the King about it.

[*They all go.*

Enters a Traveller, who shouts out.

1ST TRAVELLER. Budhan! Sambhu Budha-an! Sambhu-u-u! What a nuisanc They sent me in advance, saying they overtake me, following the short cu But there's no sign of them.—(*Looking up* That black iron monster over there! It making grimaces at me! It makes m shiver with fear.—

Enters another Traveller.

Who's there? Why don't you answer Are You Budhan?

2ND TRAVELLER. I'm Nimku, the lam seller. They've got an all night festival i the Capital, and lamps will be needed. Who are you?

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1ST TRAVELLER. I'm Hubba. I belong to a band of strolling players. Did you meet with our party on the way, and their leader Andu ?

NIMKU. There are crowds of men coming up. How could I recognise them ?

HUBBA. But our Andu is an entire man by himself. You don't have to put on glasses to pick him out of the crowd. He's not a mere fraction.—I say ! What a quantity of lamps you have in your basket ! Can't you spare one for me ? Those who are out in the street have greater need of lamps than those who are in their houses.

NIMKU. How much will you pay for it ?

HUBBA. If I could afford to *pay*, I should order you in a loud voice, and not waste my sweet tones on you !

NIMKU. You seem to be a humorist !

[*He goes.*

HUBBA. I failed to get my lamp ; but I got my recognition as a humorist ! That's something ! Humorists have the knack of making themselves felt, even in the dark. Confound this chirping of the crickets ! It is like pins and needles in the limbs of the sky, made audible.—I wish I had used my muscle with that lamp-seller, instead of displaying my humour.

Enters a Recruiter.

RECRUITER. Up ! up !

HUBBA. Oh, goodness ! Why on earth d'you go and frighten me in that way ?

RECRUITER. Get ready to start !

HUBBA. That was exactly my intention, my friend. And now I am trying to digest the lesson how to get stuck, when one tries to go ahead.

RECRUITER. Your party is ready. Only you are wanting.

HUBBA. What do you say ? We, inhabitants of Tin Mohāna are remarkably inept at understanding words, when their meaning is not clear. What do you mean by *my* party ?

RECRUITER. We inhabitants of Chabua village have become wonderful adepts in making our meaning clear by other means than words. (*Gives him a push*) *Now* you understand !

HUBBA. H'm ! Yes ! The simple meaning is, I must start, whether I wish it or not. But for what place ? Please make your answer a little more gentle this time. That first push of your talk has cleared my mind greatly.

RECRUITER. You have to go to Shiutarai.

HUBBA. To Shiutarai ? On this dark night ? What is the subject of the play there ?

RECRUITER. The subject is 'The rebuilding of the fort of Nandi Pass'.

HUBBA. You mean to rebuild the Fort with *my* help ? My dear friend, it's only because you can't get a good sight of me, in this darkness, that you could ever utter such an absurdity as that ! I'm—

RECRUITER. I don't care who you are ! You've got your two hands.

HUBBA. That's only because I could not help it. But can you call these—

RECRUITER. The proof of the use of of your hands doesn't come from your mouth. We shall discover it at the right time. Come now ! Get up !

Enters 2nd Recruiter.

2ND RECRUITER. Here's another man, Kankar.

KANKAR. Who is he ?

WAYFARER. I'm nobody, Sir ! I am

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Lachman. I sound the gong in the Temple of Bhairava.

KANKAR. That means your hands are strong. Come to Shiu tarai !

LACHMAN. But the gong ?

KANKAR. Bhairava will sound His own gong himself.

LACHMAN. Pray, have pity on me ! My wife's ailing !

KANKAR. She'll either be cured or dead, when you're absent. And the same thing 'll happen if you're present.

HUBBA. Lachman, my good fellow ! Don't make a fuss. The work has its risk, I know. But your objection also has its own risk, and I've had some taste of it already.

KANKAR. Listen ! I can hear the voice of Narsingh.

Narsingh enters with a gang of men.

KANKAR. Is the news good, Narsingh ?

NARSINGH. I've gathered these men for our purpose. And some have already been despatched.

ONE OF THE PARTY. I refuse to go.

KANKAR. Why ? What's the matter with you ?

ONE OF THE PARTY. Nothing. But I'm not going.

KANKAR. What's his name, Narsingh ?

NARSINGH. His name's Banwari. He makes rosaries out of lotus seeds.

KANKAR. Let me settle with him. (*To Banwari*) Why do you refuse to go ?

BANWARI. I've no quarrel with the Shiu-tarai people. They 're not our enemies.

KANKAR. But let's suppose that we are *their* enemies ! Hasn't *that* also its responsibility ?

BANWARI. I'd hate to take part in wrong-doing.

KANKAR. Wrong's only wrong when you've the right to judge. Uttarakut is a great body, you're only a part. Whatever you do as a part of it—you can have no responsibility for that !

BANWARI. There's a greater body, whose part's Uttarakut as well as Shiu-tarai.

KANKAR. I say, Narsingh ! This man argues ! Nobody's a greater nuisance for the country than the man who argues !

NARSINGH. Hard work is the best cure for that ! This is why I'm taking him along with us.

BANWARI. I'll be only a burden to you and of no use for your work.

KANKAR. You 're a burden to Uttarakut, and we're trying to get rid of you.

HUBBA. My dear friend Banwari, you seem to belong to that class of men who are rational and you won't accept the fact that there's another class of men who are powerful. And you two always clash. Either learn their method, or else give up your own and keep quiet.

BANWARI. What's *your* method ?

HUBBA. I usually sing. But that would only be useless now, and therefore I keep silence.

KANKAR (*to Banwari*). Now tell me what you're going to do.

BANWARI. I shan't move a step further.

KANKAR. Oh ! Then we'll have to make you move. I say there ! Bind him with this rope.

HUBBA (*intervening*). My dear sir, please let me say one word. Don't be angry with me ! The force you spend in carrying this man can be better used, if you save it.

KANKAR. Those who are unwilling to serve Uttarakut—we've got our own

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pleasant duty towards them, and we can't neglect it. D' you understand ?

HUBBA. H'm, yes ! Very clearly indeed !

[*They all go out except Narsingh and Kankar.*

NARSINGH. Here comes Bibhuti. Long live Bibhuti !

Enters Bibhuti.

KANKAR. We 've made great progress. Our party's grown strong. Why are you here ? They 're waiting for you at their Festival.

BIBHUTI. I have no heart for this Festival.

NARSINGH. Why ?

BIBHUTI. The news about the Nandi Pass has deliberately been sent to us to-day, in order to take away from the glory of my reception. There is a rivalry against me.

KANKAR. Who's the rival ?

BIBHUTI. I do not want to utter his name. You all know it. The problem has become acute with him,—whether he shall have more honour in this country than I. I have not told you one fact. A messenger came to me from the other party, to lure me away, and he also gave me a hint that they are ready to break the embankment.

NARSINGH. What impudence !

KANKAR. How could you bear it, Bibhuti ?

BIBHUTI. It is useless to contradict the ravings of madness.

KANKAR. But is it right to feel too secure ? I remember how you said once that there are one or two weak spots, which can easily be—

BIBHUTI. Those who have any information about these weak spots also know, that they themselves will be carried away by the flood, if they meddle with them.

NARSINGH. Wouldn't it be wise to keep guards at those places ?

BIBHUTI. Death itself is keeping guard there. There is not the least fear for my embankment. If only I can shut up once again the Nandi Pass, I shall die happy.

KANKAR. It's not at all difficult for you to do that.

BIBHUTI. My appliances are ready. Only the Pass is so narrow, that it can be defended by a very few men.

KANKAR. That means we shall require men who must die.

From behind the scene, the cry comes,

Awake, Bhairava ! Awake !

Enters Dhananjay.

KANKAR. This is an evil sight for us at the moment of starting for our adventure.

BIBHUTI. Vairagi, saints like you have never succeeded in awakening Bhairava. But men like myself, whom you call infidels, are on our way to give Him a good rousing up.

DHANANJAY. I have no doubt in my mind, that it's for you to awaken Him.

BIBHUTI. Our process of awakening Him is not through sounding temple gongs and lighting temple lamps.

DHANANJAY. No ! When you bind Him with your fetters, he will wake up to break them.

BIBHUTI. *Our* fetters are not easy to break. The evils are innumerable, and there are an infinite number of knots.

DHANANJAY. *His* time comes when the obstacle becomes insurmountable.

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The devotees come, singing,
Victory to Him, the Terrible,
The Lord of Destruction,
The Uttermost Peace,
The Dissolver of doubts,
The Breaker of fetters,
Who carries us beyond all conflicts,
The Terrible ! The Terrible !

Enter Ranajit and Minister.

MINISTER. Sire, the camp is deserted and a great part of it is burnt away. The few guards, who were there—

RANAJIT. Never mind about them. Where is Abhijit ? I *must* know !

KANKAR. King ! We claim punishment for the Crown Prince.

RANAJIT. Do I ever wait for your claim, in order to punish the one who deserves it ?

KANKAR. The people harbour suspicions in their minds, when they cannot find him.

RANAJIT. Suspicions ? Against whom ?

KANKAR. Pardon me, Sire ! You must understand the state of mind of your subjects. Owing to the delay in finding the Crown Prince, their impatience has grown to such a degree, that they will never wait for your judgment, when he is discovered.

BIBHUTI. Of our own accord we have taken in hand the duty of building up again the Fort of Nandi Pass.

RANAJIT. Why could you not leave it in my hands ?

BIBHUTI. We have the right to suspect your secret sanction to this outrage done by the Crown Prince.

MINISTER. Sire, the mind of the public is excited by their self-glorification on the one hand and by their anger on the other. Do not add to *their* impatience, and make it still more turbulent by *your* impatience.

RANAJIT. Who is there ? Is it Dhananjay ?

DHANANJAY. I am happy to find that you have not forgotten me !

RANAJIT. You certainly know where Abhijit is.

DHANANJAY. I can never keep secret what I know for certain.

RANAJIT. Then what are you doing here ?

DHANANJAY. I am waiting for the appearance of the Crown Prince.

From outside, the voice is heard of Amba.

Suman ! Suman, my darling ! It's dark. It's so dark !

RANAJIT. Who is that calling ?

MINISTER. It is that mad woman Amba.

Enters Amba.

AMBA. He has not yet come back.

RANAJIT. Why do you seek him ? The time came, and Bhairava called him away.

AMBA. Does Bhairava only call away and never restore,—secretly ? In the depth of the night ?—My Suman !

[*Amba goes out.*

Enters a Messenger.

MESSENGER. A multitude of men from Shiu-tarai is marching up.

BIBHUTI. How is that ? We had planned to disarm them, by falling on them suddenly. There must be some traitor among us ! Kankar ! Very few people knew, except your party. Then how was it,— ?

KANKAR. Bibhuti ! You suspect even us !

BIBHUTI. Suspicion knows no limits.

KANKAR. Then *we* also suspect *you*.

BIBHUTI. You have the right ! But

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when the time comes, there will be a reckoning.

RANAJIT (*to the Messenger*). Do you know, why they are coming ?

MESSENGER. They have heard that the Crown Prince is in prison, and they have come to seek him out and rescue him.

BIBHUTI. We are also seeking him, as well as they. Let us see who can find him !

DHANANJAY. Both of you will find him. He has no favourites.

MESSENGER. There comes Ganesh, the leader of Shiu-tarai.

Enters Ganesh.

GANESH (*to Dhananjay*). Father, shall we find him ?

DHANANJAY. Yes.

GANESH. Promise us !

DHANANJAY. Yes, you shall find him.

RANAJIT. Whom are you seeking ?

GANESH. King ! You must release him.

RANAJIT. Whom ?

GANESH. Our Crown Prince ! You do not want him, but we do ! Would you shut up everything that we need for our life,—even him ?

DHANANJAY. Fool ! Who has the power to shut *him* up ?

GANESH. We shall make him our King.

DHANANJAY. Yes, you shall ! He is coming with his King's crown.

Enter the devotees, singing.

Victory to the fearful Flame,
That tears the heart of Darkness,
That burns to ashes things
which are dead.
Victory to Him whose voice
thunders forth Truth,
Whose right arm smites
the unrighteous,
Whose guidance leads mortals
across Death.

From outside there is heard the cry of Amba.

AMBA. Mother calls, Suman ! Mother calls ! Come back, Suman ! come back !

(*A sound is heard in the distance.*)

BIBHUTI. Hark ! What is that ? What is that sound ?

DHANANJAY. It is laughter, bubbling up from the heart of the darkness.

BIBHUTI. Hush ! Let me find out from what direction the sound comes.

In the distance, the cry is faintly heard,
"Victory to Bhairava !"

BIBHUTI (*listening with his head bent towards the ground*). It is the sound of *water.*

DHANANJAY. The first beat of the drum in the dance—

BIBUUTI. The sound grows in strength !

KANKAR. It seems—

NARSINGH. Yes ! It certainly seems—

BIBHUTI. My God ! There is no doubt of it ! The water of Muktadhārā is freed ! —Who has done it ?—Who has broken the embankment ? He shall pay the price ! There is no escape for him !

[*He rushes out.*

[*Kankar and Narsingh rush out, following him.*

RANAJIT. Minister ! What is this !

DHANANJAY. It is the call to the Feast of the Breaking of Bondage—(*Sings*)

The drum beats ;
It beats into the beatings of my heart.

MINISTER. Sire, it is—

RANAJIT. Yes, it must be his !

MINISTER. It can be no other man than—

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RANAJIT. Who is so brave as he ?

DHANANJAY. (*Sings*)

His feet dance,
They dance in the depth of my life.

RANAJIT. I shall punish him, if punished he must be. But these people, maddened with rage,—O my Abhijit ! He is favoured of the Gods ! May the Gods save him !

GANESH. I do not understand what has happened, Master !

DHANANJAY. (*Sings*)

The night watches,
And watches also the Watchman.
The silent stars throb with dread.

RANAJIT. I hear some steps !—Abhijit ! Abhijit !

MINISTER. It must be he, who comes.

DHANANJAY. (*Sings*)

My heart aches and aches,
While the fetters fall to pieces.

Enters Sanjay.

RANAJIT. Here comes Sanjay !—Where is Abhijit ?

SANJAY. The waterfall of Muktadhārā has borne him away, and we have lost him.

RANAJIT. What say you, Prince ?

SANJAY. He has broken the embankment.

RANAJIT. I understand ! And with this he has found his freedom ! Sanjay ! Did he take you with him ?

SANJAY. No ! But I was certain he would go there. And so I preceded him, and waited in the dark.—But there it ends. He kept me back. He would not let me go.

RANAJIT. Tell me more !

SANJAY. Somehow he had come to know about a weakness in the structure, and at that point he gave his blow to the monster Machine. The monster returned that blow against him. Then Muktadhārā, like a mother, took up his stricken body into her arms and carried him away.

GANESH. We came to seek our Prince ! Shall we never find him again !

DHANANJAY. You have found him for ever !

Enter the Devotees of Bhairava, singing.

Victory to Him, who is Terrible,
The Lord of Destruction,
The Uttermost Peace !
The Dissolver of doubts,
The Breaker of fetters,
Who carries us beyond all conflicts,
The Terrible ! the Terrible !
Victory to the fearful Flame,
That tears the heart of Darkness !
That Turns to ashes things that are dead !
Victory to Him, whose voice thunders forth Truth,
Whose right arm smites the unrighteous,
Whose guidance leads mortals across death !
The Terrible ! the Terrible !

(*The End.*)

Note by the Author.

[The waterfall round which the action of this play revolves is named Muktadhārā—the Free Current. Such a descriptive name may sound strange in English but those who are familiar with geographical names prevalent in India, will at once be reminded of the *Pagla-jhora*—the waterfall of Darjeeling, whose meaning is the Mad Stream.

The name Free Current is sure to give rise in the readers' minds to the suspicion that it has a symbolic meaning ; that it represents all that the word 'freedom' signifies in human life. This interpretation

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will appear to be still more obvious when it is seen that the Machine referred to in the play has stopped the flow of its water.

While acknowledging that there is no great harm in holding the view that this play has some symbolical element in its construction, I must ask my readers to treat it as a representation of a concrete fact of psychology. The Crown Prince Abhijit, who is one of the principal characters in this drama, suddenly comes to learn that he is a foundling, picked up near the source of Muktadhārā. This unexpected revelation profoundly affects his mind, making him believe that his life has a spiritual relationship with this waterfall ; that its voice was the first voice which greeted him with a message when he came to the world. From that moment the fulfilment of that message becomes the sole aim of his life, which is to open out paths for the adventurous spirit of Man. Just at this time the news reaches him that the Royal Engineer Bibhuti with his machine has stopped the flow of Muktadhārā. It comes as a challenge to himself personally ; for to him the current of this waterfall has become an objective counterpart of his inner life. The fact that it was the King's policy which for its political purposes utilised this machine, makes him realise that the palace and its responsibilities are the real hindrances to his spiritual freedom,—they are the machine obstructing the flow of his soul for a purpose which is alien to his inner being. He rejects the palace ; he comes out with the object of emancipating the prisoned water and his life at the same time. He achieves this through a supreme act of renunciation.]

VAISHNAVA LYRICS DONE INTO ENGLISH VERSE

1

The night is dark ; the sky is overcast.
Only the lightnings flash in the sky's ten corners,
And down the rain pours, thick and cold and fast ;
Yet Radha, the darling, now with maidens few,
Hasteneth to the grove to meet her Lover;
And she is muffled in clinging scarf of blue.
Since Love, new-wakened, maketh strong the weak,
Radha hath kept the tryst, but not her Lover.
Him, therefore, Jnānadāsa goeth to seek.

2

So the Maid speaketh, looking at the trees :
"How the twigs do quiver in the south breeze !"
Startled anon, she looketh wistfully ;
Then "Krishna is coming ! Madhava !" says she.
"At your tricks again ! Hiding there behind
The tall tamāla tree—but is it really kind
To keep a Maid waiting whom you swore to please?"
So the Maid speaketh ; for it was not he ;
"What can the meaning be ? Is it done to tease ?
Nay, I will walk about ; indeed I cannot stay.
I wonder if Krishna can have lost his way.
If the jingling music of the nupur I could hear,
Then I should know that he was really near."
Govindadāsa, the poet, singeth so
Of Krishna and a Maiden long long ago.

3

The night is dark ; clouds thunder overhead.
How will he come to me,

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Who wait expectantly,
Wistfully seated on my prepared bed?

What other thing, O Friend, could there be done?

Love brought me all the way,
Taught not to fear or stay:
How without sight of him to endure till night is run?

My dreams are gone: the lightning scorcheth sore

My heart; the thunder roll
Re-echoes in my soul—
But Jnānadāsa sayeth: "Your Love is at the door."

4

Smile and look, O Radha; look and smile to me.
Wouldst thou kill the life in one who loveth thee?

The moon, nectar-giving, cooleth the worlds through space.
Why dost thou burn me with the same moon-shaped face?

Who would not be pleasured, seeing dust turned to gold?
"To wish to touch her foot's dust—is that to be too bold?"

So saith Jnānadāsa.

5

Nay, since thou flutest, flutest, flutest so,
The damsel doth but yearn the more, the more;
And how should she make her feelings not to show,
Now thy beauty's charm is revealed unto the core?

Like the waning moon in the day-time glare
She looks, because she keeps awake night after night;
And sorrow that is more than any heart could bear
Pales her with grief, and her breathing ceases quite.

Everybody says that if you meet her now,
For Gokul 't will be good, 't will be good, it will;
And Jnānadāsa saith: "Nay, Syam, but hearken thou;
Thy name is panacea for her every every ill."

6

Only a Lover can understand
The beat of the Loved one's heart.
For me the charms of the world depart:
I lie in my Love's one hand.
Over the household work I start,
And ever my soul is making moan,
And none can prevent it. On my life,
Among the folk, or here alone,
I feel like a tinker's wife.
In the house the elderly people heap
Abuse on my head all day:
Bitter as death are the things they say
From morning till time to sleep.
And my Beloved it is alway
That maketh them do such bane.
There is no soul to take my part:
None knoweth the aching of my heart;
To whom should I then complain?

Chandidās saith: "The happy way
Is boldly all your love to say."

7

In my pride I built a palace,
And my Lover was to hold me there
In his arms, like wine within a chalice,
All the night long that the moon made fair,

When the cuckoo called with his voice
Unto his mate, I clad myself in robes
Whose colours were to make my Love rejoice

And so these ornaments and pearly globes.

Someone unknown hath lured my Love away
Broken my palace—who could think such sin

How shall I live the whole night through till day

Outside the joy all others pant within?

These betels spiced and camphored—unto who

To give them now? and ye, mālati flowers,
Wreathed to make glad my Lover in this room

How shall I breathe throughout the lonely hours

Why do I not die quickly? Is there still
Hope in these breasts that only feel their woes

"Patience, my Lady; soon you have your will

So saying, Narottama Dasa goes.

J. A. CHAPMAN,
Librarian, Imperial Library, *Calcutta*

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A STORY IN FOUR CHAPTERS

By Rabindranath Tagore.

IV

I, SRIVILAS

THERE was once an Indigo factory on this spot. All that now remains of it are some tumble-down rooms belonging to the old house, the rest having crumbled into dust. When returning homewards, after performing Damini's last rites, the place as we passed by it, somehow appealed to me, and I stayed on alone.

The road, leading from the river-side to the factory gate, is flanked by an avenue of *sissoo* trees. Two broken pillars still mark the site of the gateway, and portions of the garden wall are standing here and there. The only other memento of the past is the brick-built mound over the grave of some Musalman servant of the factory. Through its cracks, wild flowering shrubs have sprung up. Covered with blossoms, they sway to the breeze and mock at death, like merry maidens shaking with laughter while they chaff the bridegroom on his wedding day. The banks of the garden pool have caved in and let the water trickle away, leaving the bottom to serve as a bed for a coriander patch. As I sit out on the roadside, under the shade of the avenue, the scent of the coriander, in flower, goes through and through my brain.

I sit and muse. The factory, of which these remnants are left, like the skeleton of some dead animal by the wayside, was once alive. From it flowed waves of pleasure and pain in a stormy succession, which then seemed to be endless. Its terribly efficient English proprietor, who made the very blood of his sweating cultivators run blue,— how tremendous was he compared to puny me! Nevertheless, Mother Earth girded up her green mantle, undismayed, and set to work so thoroughly to plaster over the disfigurement wrought by him and his activities that the few remaining traces require but a touch or two more to vanish for ever.

This scarcely novel reflection, however, was not what my mind ruminated over. "No, no!" it protested. "One dawn does not succeed another merely to smear fresh plaster* over the floor. True, the Englishman of the factory, together with the rest of its abominations, are all swept away into oblivion like a handful of dust,— but my Damini!"

Many will not agree with me, I know. Shankaracharya's philosophy spares no one. All the world is *maya*, a trembling dew drop on the lotus leaf. But Shankaracharya was a *sannyasin*. "Who is your wife, who your son?" were questions he asked, without understanding their meaning. Not being a *sannyasin* myself, I know full well that Damini is not a vanishing dew drop on the lotus leaf.

But, I am told, there are householders also, who say the same thing. That may be. They are mere householders, who have lost only the mistress of their house. Their home is doubtless *maya*, and so likewise its mistress. These are their own handiwork, and when done with, any broom is good enough for sweeping their fragments clean away.

* The wattle-and daub cottages of a Bengal village are cleaned and renovated every morning by a moist clay mixture being smeared by the housewife over the plinth and floors.

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I did not keep house long enough to settle down as a householder, nor is mine the temperament of a sannyasin,— that saved me. So the Damini whom I gained became neither housewife nor *maya*. She remained true to herself and, to the end, my Damini. Who dares call her a shadow?

Had I known Damini only as mistress of my house, much of this would never have been written. It is because I knew her in a greater, truer relation, that I have no hesitation in putting down the whole truth, recking nothing of what others may say.

Had it been my lot to live with Damini as others do in the every-day world, the household routine of toilet and food and repose would have sufficed for me as for them. And after Damini's death, I could have heaved a sigh and exclaimed with Shankaracharya: "Variegated is the world of *maya !*" before hastening to honour the suggestion of some aunt or other well-meaning elder, by another essay at sampling its variety. But I had not adjusted myself to the domestic world, like a foot in a comfortable old shoe. From the very outset I had given up hope of happiness,— no, no, that is saying too much; I was not so non-human as that. Happiness I certainly hoped for, but I did not arrogate to myself the right to claim it.

Why ? Because it was I who persuaded Damini to give her consent to our marriage. Not for us was the first auspicious vision* in the rosy glow of festive lamps, to the rapturous strains of wedding pipes. We married in the broad light of day, with eyes wide open. . . .

2

When we went away from Lilananda Swami, the time came to think of ways and means, as well as of a sheltering roof. We had all along been more in danger of surfeit than of starvation, with the hospitality which the devotees of the Master pressed on us, wherever we went with him. We had almost co to forget that to be a householder volves the acquiring, or building, or least the renting of a house; so accu tomed had we become to cast the burde of its supply upon another, and to loo on a house as demanding from us on the duty of making ourselves thorough comfortable in it.

At length we recollected that Un Jagamohan had bequeathed his share the house to Satish. Had the Will be left in Satish's custody, it would this time have been wrecked, like paper boat, on the waves of his emoti It happened, however, to be with m for I was the executor. There we three conditions attached to the beque which I was responsible for carrying o No religious worship was to be pe formed in the house. The ground flo was to be used as a school for t leather-dealers' children. And aft Satish's death, the whole property w to be applied for the benefit of th community. Piety was the one thi Uncle Jagamohan could not tolerat He looked on it as more defiling ev than worldliness; and probably the provisions, which he facetiously referr to in English as 'sanitary precaution were intended as a safeguard agai the excessive piety which prevailed the adjoining half of the house.

"Come along," I said to Satish. "Le go to your Calcutta house."

"I am not quite ready for that yet Satish replied.

I did not understand him.

"There was a day," he explained, "wh I relied wholly on reason only to fi at last that reason could not suppo the whole of life's burden. There w another day, when I placed my relia on emotion, only to discover it to a bottomless abyss. The reason a the emotion, you see, were alike mi Man cannot rely on himself alone. dare not return to town until I ha found my support."

"What then do you suggest ?" I ask

"You must go on to the Calcu house. I would wander alone for

* At one stage of the wedding ceremony a red screen is placed round the Bride and Bridegroom and they are asked to look at each other. This is the Auspicious Vision.

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time. I seem to see glimpses of the shore. If I allow it out of my sight now, I may lose it for ever."

As soon as we were by ourselves, Damini said to me: "That will never do! If he wanders about alone, who is to look after him? Don't you remember in what plight he came back, when he last went wandering? The very idea of it fills me with fear."

Shall I tell the truth? This anxiety of Damini's stung me like a hornet, leaving behind the smart of anger. Had not Satish wandered about for two whole years after Uncle's death,— had that killed him? This question of mine did not remain unuttered. Rather, some of the smart of the sting got expressed with it.

"I know, Srivilas Babu," Damini replied. "It takes a great deal to kill a man. But why should he be allowed to suffer at all, so long as the two of us are here to prevent it?"

The two of us! Half of that meant this wretched creature, Srivilas! It is, of course, a law of the world, that in order to save some people from suffering others shall suffer. All the inhabitants of the earth may be divided into two such classes. Damini had found out to which I belonged. It was a compensation, indeed. that she included herself in the same class.

I went and said to Satish: "All right, then, let us postpone our departure to town. We can stay for a time in that dilapidated house on the river side. They say it is subject to ghostly visitations. This will serve to keep off human visitors."

"And you two?" inquired Satish.

"Like the ghosts, we shall keep in hiding as far as possible."

Satish threw a nervous glance at Damini,—there may have been a suggestion of dread in it.

Damini clasped her hands as she said imploringly: "I have accepted you as my *guru*. Whatever my sins may have been, let them not deprive me of the right to serve you."

3

I must confess that this frenzied pertinacity of Satish's quest is beyond my understanding. There was a time when I would have laughed to scorn the very idea. Now I had ceased to laugh. What Satish was pursuing was fire indeed, no will-o-the-wisp. When I realised how its heat was consuming him, the old arguments of Uncle Jagamohan's school refused to pass my lips. Of what avail would it be to find, with Herbert Spencer, that the mystic sense might have originated in some ghostly superstition, or that its message could be reduced to some logical absurdity? Did we not see how Satish was burning,— his whole being aglow?

Satish was perhaps better off when his days were passing in one round of excitement,— singing, dancing, serving the Master,— the whole of his spiritual effort exhausting itself in the output of the moment. Now that he has lapsed into outward quiet, his spirit refuses to be controlled any longer. There is now no question of seeking emotional satisfaction. The inward struggle for realisation is so tremendous within him, that we are afraid to look on his face.

I could remain silent no longer. "Satish," I suggested, "don't you think it would be better to go to some *guru* who could show you the way and make your spiritual progress easier?"

This only served to annoy him. "Oh do be quiet, Visri," he broke out irritably. "For goodness' sake, keep quiet! What does one want to make it easier for? Delusion alone is easy. Truth is always difficult."

"But would it not be better," I tried again, "if some *guru* were to guide you along the path of Truth?"

Satish was almost beside himself. "Will you never understand," he groaned, "that I am not running after any geographical truth? The Dweller within can only come to me along my own true path. The path of the *guru* can only lead to the guru's door."

What a number of opposite principles have I heard enunciated by this same mouth of Satish. I, Srivilas, once the

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favorite disciple of Uncle Jagamohan,—who would have threatened me with a big stick if I had called him Master,— I had actually been made by Satish to massage the legs of Lilananda Swami. And now not even a week has passed, but he needs must preach to me in this strain! However, as I dared not smile, I maintained a solemn silence.

"I have now understood", Satish went on, "why our scriptures say that it is better to die in one's own *dharma* rather than court the terrible fate of taking the *dharma* of another. All else may be accepted as gifts, but if one's *dharma* is not one's own, it does not save, but kills. I cannot gain my God as alms from anybody else. If I get Him at all, it shall be I who win Him. If I do not, even death is better."

I am argumentative by nature and could not give in so easily. "A poet," said I, "may get a poem from within himself. But he who is not a poet needs must take it from another."

"I am a poet," said Satish, without blenching.

That finished the matter. I came away.

Satish had no regular hours for meals or sleep. There was no knowing where he was to be found next. His body began to take on the unsubstantial keenness of an over-sharpened knife. One felt this could not go on much longer. Yet I could not muster up courage to interfere. Damini, however, was utterly unable to bear it. She was grievously incensed at God's ways. With those who ignored Him, God was powerless,—was it fair thus to take it out of one who was helplessly prostrate at His feet? When Damini used to wax wroth with Lilananda Swami, she knew how to bring it home to him. Alas, she knew not how to bring her feelings home to God!

Anyhow, she spared no pains in trying to get Satish to be regular in satisfying his physical needs. Numberless and ingenious were her contrivances to get this misfit creature to conform to domestic regulations. For a considerable space, Satish made no overt objection to her endeavours. But one morning he waded across the shallow river to the broa sand-bed along the opposite bank, an there disappeared from sight.

The sun rose to the meridian: it gra dually bent over to the West; but ther was no sign of Satish. Damini waited for him, fasting, till she could contain herse no longer. She put some food on a tray and with it toiled through the knee-dee water till she found herself on th sand bank.

It was a vast expanse on which not living creature of any kind was to be see The sun was cruel. Still more so we the glowing billows of sand, one succee ing the other, like ranks of crouchin sentinels guarding the emptiness. As s stood on the edge of this spreading pallo where all limits seemed to have been los where no call could meet with any re ponse, no question with any answe Damini's heart sank within her. It wa as if her world had been wiped away an reduced to the dull blank of origina colorlessness. One vast "No" seemed t be stretched at her feet. No sound, n movement, no red of blood, no green o vegetation, no blue of sky,—but only th drab of sand. It looked like the liple grin of some giant skull, the tonguele cavern of its jaws gaping with an eterna petition of thirst to the unrelenting fie skies above.

While she was wondering in wh direction to proceed, the faint track foot-steps caught Damini's eye. The she pursued and went on and on, ov the undulating surface, till they stopp at a pool on the further side of a sand drift. Along the moist edge of the wat could be seen the delicate tracery of t claw marks of innumerable water-fow Under the shade of the sand-drift s Satish.

The water was the deepest of deep blu The fussy snipets were poking about o its margin, bobbing their tails and flutte ing their black and white wings. some distance were a flock of wild du quacking vigorously and seeming ne to get the preening of their feathers do to their own satisfaction. When Dam reached the top of the mound wh

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formed one bank of the pool, the ducks took themselves off in a body, with a great clamour and beating of wings.

Satish looked round and saw Damini. "Why are you here ?" he cried.

"I have brought you something to eat," said Damini.

"I want nothing," said Satish.

"It is very late —" ventured Damini.

"Nothing at all," repeated Satish.

"Let me then wait a little," suggested Damini. "Perhaps later on — ?"

"Oh, why will you —" burst out Satish, but as his glance fell on Damini's face, he stopped short.

Damini said nothing further. Tray in hand she retraced her steps through the sand, which glared round her like the eye of a tiger in the dark.

Tears had always been rarer in Damini's eyes than lightning flashes. But when I saw her that evening,—seated on the floor, her feet stretched out before her,—she was weeping. When she saw me, her tears seemed to burst through some obstruction and showered forth in torrents. I cannot tell what it felt like within my breast. I came near and sat down on one side.

When she had calmed herself a little I inquired : "Why does Satish's health make you so anxious ?"

"What else have I to be anxious about ?" She asked simply. "All the rest he has to think out for himself. There I can neither understand nor help."

"But consider, Damini," I said. "When man's mind puts forth all its energy into one particular channel, his bodily needs become reduced correspondingly. That is why, in the presence of great joy or great sorrow, man does not hunger or thirst. Satish's state of mind is now such, that it will do him no harm even if you do not look after his body."

"I am a woman," replied Damini. "The building up of the body with our own body, with our life itself, is our *dharma*. It is woman's own creation. So when we women see the body suffer, our spirit refuses to be comforted."

"That is why," I retorted, "those who are busy with things of the spirit seem to have no eyes for you, the guardians of mere bodies!"

"Haven't they!" Damini flared up. "So wonderful, rather, is the vision of their eyes, it turns everything topsy-turvy."

"Ah, woman," said I to myself. "That is what fascinates you. Srivilas, my boy, next time you take birth, take good care to be born in the world of topsy-turvydom."

4

Th. wound which Satish inflicted on Damini, that day on the sands, had this result that he could not remove from his mind the agony he had seen in her eyes. During the succeeding days he had to go through the purgatory of showing her special consideration. It was long since he had freely conversed with us. Now he would send for Damini and talk to her. The experiences and struggles through which he was passing were the subject of these talks.

Damini had never been so exercised by his indifference as she now was by his solicitude. She felt sure this could not last, because the cost was too much to pay. Some day or other Satish's attention would be drawn to the state of the account, and he would discover how high the price was ; then would come the crash. The more regular Satish became in his meals and rest, as a good householder should, the more anxious became Damini, the more she felt ashamed of herself. It was almost as if she would be relieved to find Satish becoming rebellious. She seemed to be saying : "You were quite right to hold aloof. Your concern for me is only punishing yourself. That I cannot bear! — I must," she appeared to conclude, "make friends with the neighbours again, and see if I cannot contrive to keep away from the house."

One night we were roused by a sudden shout: "Srivilas ! Damini !" It must have been past midnight, but Satish could not have taken count of the hour. How he passed his nights we knew not, but the way he went on seemed to have cowed the very ghosts into flight.

We shook off our slumbers, and came

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out of our respective rooms to find Satish on the flagged pavement in front of the house, standing alone in the darkness. "I have understood!" he exclaimed as he saw us. "I have no more doubts."

Damini softly went up and sat down on the pavement. Satish absently followed her example and sat down too. I also followed suit.

"If I keep going," said Satish, "in the same direction along which He comes to me, then I shall only be going further and further away from Him. If I proceed in the opposite direction, then only can we meet."

I silently gazed at his flaming eyes. As a geometrical truth what he said was right enough. But what in the world was it all about?

"He loves form," Satish went on, "so He is continually descending towards form. We cannot live by form alone, so we must move on towards His formlessness. He is free, so His play is within bonds. We are bound, so we find our joy in freedom. All our sorrow is, because we cannot understand this."

We kept as silent as the stars.

"Do you not understand, Damini?" pursued Satish. "He who sings proceeds from his joy to the tune; he who hears, from the tune to joy. One comes from freedom into bondage, the other goes from bondage into freedom; only thus can they have their communion. He sings and we hear. He ties the bonds as He sings to us, we untie them as we hear Him."

I cannot say whether Damini understood Satish's words, but she understood Satish. With her hands folded on her lap she kept quite still.

"I was hearing His song through the night," Satish went on, "till in a flash the whole thing became clear to me. Then I could not keep it to myself, and called out to you. All this time I had been trying to fashion Him to suit myself, and so was deprived.— O Desolator! Breaker of ties! Let me be shattered to pieces within you, again and again, for ever and ever. Bonds are not for me, that is why I can hold on to no bond for long. Bonds are yours, and so are you kept eternally bound to creation. Play on, then, with our forms and let me take my plunge into your formlessness.— O Eternal, you are mine, mine, mine.—" With this cry Satish departed into the night towards the river.

After that night, Satish lapsed back into his old ways, forgetful of all claims of rest or nourishment. As to when his mind would rise into the light of ecstasy, or lapse into the depths of gloom, we could make no guess. May God help her who has taken on herself the burden of keeping such a creature within the wholesomeness of worldly habit. . . .

5

It had been stiflingly oppressive the whole day. In the night a great storm burst on us. We had our several rooms along a verandah, in which a light used to be kept burning all night. That was now blown out. The river was lashed into foaming waves, and a flood of rain burst forth from the clouds. The splashing of the waves down below and the dashing of the torrents from above played the cymbals in this chaotic revel of the gods. Nothing could be seen of the deafening movements which resounded within the depths of the darkness, and made the sky, like a blind child, break into shivers of fright. Out of the bamboo thickets pierced a scream as of some bereaved giantess. From the mango groves burst the cracking and crashing of breaking timber. The river-side echoed with the deep thuds of the falling masses of the crumbling banks. Through the bare ribs of our dilapidated house the keen blasts howled and howled like infuriated beasts.

On such a night the fastenings of the human mind are shaken loose. The storm gains entry and plays havoc within, scattering into disorder its well-arranged furniture of convention, tossing about its curtains of decorous restraint in disturbing revealment. I could not sleep. But what can I write of the thoughts which assailed my sleepless brain? They do not concern this story.

"Who is that?" I heard Satish cry out all of a sudden in the darkness.

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"It is I,—Damini," came the reply. "Your windows are open and the rain is streaming in. I have come to close them."

As she was doing this she found Satish had got out of his bed. He seemed to stand and hesitate, just for a moment, and then he went out of the room.

Damini went back to her own room and sat long on the threshold. No one returned. The fury of the wind went on increasing in violence.

Damini could sit quiet no longer. She also left the house. It was hardly possible to keep on one's feet in the storm. The sentinels of the revelling gods seemed to be scolding Damini and repeatedly thrusting her back. The rain made desperate attempts to pervade every nook and cranny of the sky.—If only Damini could give outlet to her agony in just such a world-drowning flood!

A flash rent the sky from end to end with terrific tearing thunder. It revealed Satish standing on the river brink. With a supreme effort Damini reached him in one tempestuous rush outvying the wind. She fell prone at his feet. The shriek of the storm was overcome by her cry: "At your feet I swear I had no thought of sin against your God! Why punish me thus?"

Satish stood silent.

"Thrust me into the river with your feet, if you would be rid of me. But return you must!"

Satish came back. As he re-entered the house he said: "My need for Him whom I seek is immense,— so absolutely, that I have no need for anything else at all. Damini, have pity on me and leave me to Him."

After a space of silence Damini said: "I will."

6

I knew nothing of this at the time, but heard it all from Damini, afterwards. So when I saw through my open door, the two returning figures pass along the verandah to their rooms, the desolation of my lot fell heavy on my heart and took me by the throat. I struggled up from my bed. Further sleep was impossible that night.

The next morning, what a Damini was this who met my gaze? The demon dance of last night's storm seemed to have left all its ravages on this one forlorn girl. Though I knew nothing of what had happened, I felt bitterly angry with Satish.

"Srivilas Babu," said Damini. "Will you take me on to Calcutta?"

I could guess all that these words meant for her, so I asked no questions. But, in the midst of the torture within me, I felt the balm of consolation. It was well that Damini should take herself away from here. Repeated buffetting against the rock could only end in the vessel being broken up.

At parting, Damini made her obeisance to Satish, saying: "I have grievously sinned at your feet. May I hope for pardon?"

Satish with his eyes fixed on the ground replied: "I also have sinned. Let me first purge my sin away and then will I claim forgiveness."

It became clear to me, on our way to Calcutta, what a devastating fire had all along been raging within Damini. I was so scorched by its heat that I could not restrain myself from breaking out in revilement of Satish.

Damini stopped me frenziedly. "Don't you dare talk so in my presence!" she exclaimed. "Little do you know of what he saved me from! You can only see my sorrow. Had you no eyes for the sorrow he has been through in order to save me? The hideous thing tried to destroy the Beautiful and got well kicked for its pains— Serve it right!—Serve it right!—" Damini began to beat her breast violently with her clenched hands. I had to hold them back by main force.

When we arrived in the evening, I left Damini at her aunt's and went over to a lodging house, where I used to be well-known. My old acquaintances started at sight of me. "Have you been ill?" they cried.

By next morning's post I got a letter from Damini. "Take me away," she wrote. "There is no room for me here."

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It appeared that her aunt would not have her. Scandal about us was all over the town. The Poojah numbers of the weekly newspapers had come out shortly after we had given up Lilananda Swami. The instruments for our execution had been kept sharpened. The carnage turned out to be worthy of the occasion. In our *shastras* the sacrifice of she-animals is prohibited. But, in the case of modern human sacrifice, a woman victim seems to add to the zest of the performers. The mention of Damini's name was skilfully avoided. But no less was the skill which did away with all doubt as to the intention. Anyhow, it had resulted in this shrinkage of room in the house of Damini's distant aunt.

Damini had lost her parents. But I had an idea, that one of her brothers was living. I asked Damini for his address, but she shook her head saying they were too poor. The fact was, Damini did not care to place her brother in an awkward position. What if he also came to say there was no room?

"Where will you stay, then?" I had to inquire.

"I will go back to Lilananda Swami."

I could not trust myself to speak for a time,—I was so overcome. Was this, then, the last cruel trick which Fate had held in reserve ?

"Will the Swami take you back ?" I asked at length.

"Gladly !"

Damini understood men. Sect-mongers rejoice more in catching adherents, than in gaining truths. Damini was quite right. There would be no dearth of room for her at Lilananda's, but—

"Damini," I said, just at this juncture. "There is another way. If you promise not to be angry, I will mention it."

"Tell me," said Damini.

"If it is at all possible for you to think of marrying a creature, such as I am —"

"What are you saying, Srivilas Babu ?" interrupted Damini. "Are you mad ?"

"Suppose I am," said I. "One can sometimes solve insoluble problems by becoming mad. Madness is like the wishing carpet of the Arabian Nights. It can waft one over the thousand petty considerations which obstruct the every-day world."

"What do you call petty considerations?"

"Such as: What will people think ?— What will happen in the future ?— and so on, and so forth."

"And what about the vital considerations?"

"What do you call vital ?" I asked in my turn.

"Such as, for instance: What will be your fate, if you marry a creature like me?" said Damini.

"If that be a vital consideration, I am reassured. For I cannot possibly be in a worse plight than now. Any movement of my prostrate destiny, even though it be a turning over to the other side, cannot but be a sign of improvement."

Of course I could not believe that some telepathic news of my state of mind had never reached Damini. Such news, however, had not, so far, come under the head of 'Important'— at least it had not called for any notice to be taken. Now action was definitely demanded of her.

Damini was lost in silent thought.

"Damini," I said. "I am only one of the very ordinary sort of men,— even less for I am of no account in the world. To marry me, or not to marry me, cannot make enough difference to be worth all this thought."

Tears glistened in Damini's eyes. "Had you been an ordinary man, it would not have cost me a moment's hesitation," she said.

After another long silence, Damini murmured: "You know what I am."

"You also know what I am," I rejoined.

Thus was the proposal mooted, relying more on things unspoken than on what was said.

7

Those who, in the old days, had been under the spell of my English speeches had mostly shaken off their fascination during my absence, except only Naren, who still looked on me as one of the rarest

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products of the age. A house belonging to him was temporarily vacant. In this we took shelter.

It seemed at first that my proposal would never be rescued from the ditch of silence, into which it had lumbered at the very start; or at all events that it would require any amount of discussion and repair work, before it could be hauled back on the high road of 'yes' or 'no'.

But man's mind was evidently created to raise a laugh against mental science, with its sudden practical jokes. In the spring, which now came upon us, the Creator's joyous laughter rang through and through this hired dwelling of ours.

All this while, Damini never had the time to notice that I was anybody at all; or it may be that the dazzling light from a different quarter had kept her blinded. Now that her world had shrunk around her, it was reduced to me alone. So she had no help but to look on me with seeing eyes. Perhaps it was the kindness of my fate, which contrived that this should be her first sight of me.

By river and hill and sea shore have I wandered along with Damini, as one of Lilananda's *kirtan* party, setting the atmosphere on fire with passionate song, to the beat of drum and cymbal. Great sparks of emotion were set free as we rang the changes on the text of the Vaishnava poet: *The noose of love hath bound my heart to thy feet.* Yet the curtain which hid me from Damini was not burnt away.

But what was it that happened in this Calcutta lane? The dingy houses, crowding upon one another, blossomed out like flowers of paradise. Verily God vouchsafed to us a miracle. Out of this brick and mortar, he fashioned a harp-string to voice forth His melody. And with His wand He touched me, the least of men, and made me, all in a moment, wonderful.

When the curtain is there, the separation is infinite; when it is lifted, the distance can be crossed in the twinkling of an eye. So it took no time at all. "I was in a dream," said Damini. "It wanted this shock to wake me. Between that 'you' of mine and this 'you' of mine, there was a veil of stupor. I salute my master again and again, for it is he who dispelled it."

"Damini," I said. "Do not keep your gaze on me like that. Before, when you made the discovery that this creation of God is not beautiful, I was able to bear it; but it will be difficult to do so now."

"I am making the discovery," she replied, "that this creation of God has its beauty."

"Your name will go down in history!" I exclaimed. "The planting of the explorer's flag on the South Pole heights was child's play to this discovery of yours. 'Difficult' is not the word for it. You will have achieved the impossible!"

I had never realised before how short our spring month of Phalgun is. It has only thirty days, and each of the days is not a minute more than twenty-four hours. With the infinite time, which God has at his disposal, such parsimony I failed to understand!

"This mad freak that you are bent on,—" said Damini, "what will your people have to say to it?"

"My people are my best friends. So they are sure to turn me out of their house"

"What next?"

"Next it will be for you and me to build up a home, fresh from the very foundations. That will be our own special creation."

"You must also fashion afresh the mistress of your house, from the very beginning. May she also be your creation, with no trace left of her old battered condition!"

We fixed a day in the following month for the wedding. Damini insisted that Satish should be brought over.

"What for?" I asked.

"He must give me away."

Where the madcap was wandering I was not sure. I had written several letters, but with no reply. He could hardly have given up that old haunted house, otherwise my letters would have been returned as undelivered. The chances

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were, that he had not the time to be opening and reading letters.

"Damini," said I, "you must come with me and invite him personally. This is not a case for sending a formal invitation letter. I could have gone by myself, but my courage is not equal to it. For all we know, he may be on the other side of the river, superintending the preening of the ducks' feathers. To follow him there is a desperate venture of which you alone are capable!"

Damini smiled. 'Did I not swear I would never pursue him there again?"

"You swore you would not go to him with food any more. That does not cover your going over to invite him to a repast!"

8

This time everything passed off smoothly. We each took Satish by one hand, and brought him along with us, back to Calcutta. He was as pleased as a child receiving a pair of new dolls!

Our idea had been to have a quiet wedding. But Satish would have none of that. Moreover, there were the Musalman friends of uncle Jagamohan. When they heard the news, they were so extravagantly jubilant,—the neighbours must have thought it was for the Amir of Kabul, or the Nizam of Hyderabad, at the very least. But the height of revelry was reached by the newspapers in a very orgy of calumny. Our hearts, however, were too full to harbour any resentment. We were quite willing to allow the blood-thirstiness of the readers to be satisfied, and the pockets of the proprietors to be filled—along with our blessings to boot.

"Come and occupy my house, Visri, old fellow," said Satish.

"Come with us, too," I added. "Let us set to work together, over again."

'No, thank you," said Satish: "My work is elsewhere"

"You won't be allowed to go, till you have assisted at our house-warming," insisted Damini.

This function was not going to be a crowded affair, Satish being the only guest. But it was all very well for him to say: "Come and occupy my house." That had already been done by his father Harimohan,—not directly, but through a tenant. Harimohan would have entered into possession himself; but his worldly and other-worldly advisers warned him that it was best not to risk it,—a Musalman having died there of the plague. Of course the tenant, to whom it was offered, ran the same spiritual and physical risks, but then why need he be told?

How we got the house out of Harimohan's clutches is a long story. The Musalman leather-dealers were our chief allies. When they got to know of the contents of the Will, we found further legal steps to be superfluous!

The allowance, which I had all along been getting from home, was now stopped. It was all the more of a joy to us to undertake together the toil of setting up house without outside assistance. With the seal of Premchand-Roychand, it was not difficult for me to secure a professorship. I was able to supplement my income by publishing notes on the prescribed text-books, which were eagerly availed of as patent nostrums for passing examinations. I need not have done so much, for our own wants were few. But Damini insisted that Satish should not have to worry about his own living while we were here to prevent it.

There was another thing, about which Damini did not say a word, and which, therefore, I had to attend to secretly. That was the education of her brother's son and the marriage of his daughter,—both matters beyond the means of her brother himself. His house was barred to us; but pecuniary assistance has no caste to stand in the way of its acceptance. Moreover, acceptance did not necessarily involve acknowledgment. So I had to add the sub-editorship of a newspaper to my other occupations.

Without consulting Damini, I engaged a cook and two servants. Without consulting me, Damini sent them packing the very next day. When I objected, she made me conscious how ill-judged was my attempted consideration for her. "If

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am not allowed," she said, "to do my share of work, while you are slaving away, where am I to hide my shame ?"

My work outside and Damini's work at home flowed on together like the confluent Ganges and Jumna. Damini also began to teach sewing to the leather-dealers' little girls. She was determined not to take defeat at my hands. I am not enough of a poet to sing how this Calcutta house of ours became Brindaban itself, our labours the flute strains which kept it enraptured. All I can say is, that our days did not drag, neither did they merely pass by,—they positively danced along.

One more springtime came and went; but never another.

Ever since her return from the cave temple, Damini had suffered from a pain in her breast, of which, however, she then told no one. This suddenly took a turn for the worse, and when I asked her about it she said: "This is my secret wealth, my touchstone. With it, as dower, I was able to come to you. Else, I would not have been worthy."

The doctors, each of them, had a different name for the malady. Neither did they agree in their prescriptions. When my little hoard of gold was blown away between the cross fire of the doctors' fees and the chemists' bills, the chapter of medicament came to an end, and change of air was advised. As a matter of fact, nothing else of changeable value was left to us except air.

"Take me to the place from which I brought the pain," said Damini. "It has no dearth of air."

When the month of Magh ended with its full moon, and Phalgun began; while the sea heaved and sobbed with the wail of its lonely eternity; Damini, taking the dust of my feet, bade farewell to me with the words:

"I have not had enough of you. May you be mine again in our next birth."

THE END.

RAM-LEELA*

BY MISS SEETA CHATTERJEE.

THE hot and sultry evening was drawing to a close. It was still insufferably warm, and the leaves of the guava tree which stood by the house, were unstirred by a single whiff of air and looked like the creation of a painter's brush, so motionless they were.

The house stood at the extreme end of a small town of the United Provinces, but one look sufficed to tell that the inhabitants came from Bengal. On the small verandah in front two children sat playing. One was about five years of age, another about three. The elder was clad in a dirty and ragged cloth, which ill became his beautiful and fair appearance. The younger was not good looking at all. But he was dressed in a frock of gaudy pink silk, profusely decorated with black lace, whose pristine glory had become somewhat tarnished through constant contact with the oily body of the child.

A voice cried out shrilly from the inner apartments: "Sheolal, why don't you bring in baby here? I have been shrieking for about half an hour; are you deaf, that you cannot hear?"

Being thus addressed, in atrocious Hindustani, the boy servant, Sheolal, had reluctantly to come down from the guava tree where he had been hunting for edible fruits. The voice acted like a storm signal, and with two half-ripe guavas in his hand, he picked up the rebellious child and proceeded to enter the

* The annual festival in Upper India to celebrate the deified hero Ram's victory over the Rakshas king Ravan of Lanka or Ceylon.

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house. The elder one followed voluntarily, having been thus deprived of his playmate.

As soon as he had reached the kitchen the child wriggled himself free of his servant's arms and tumbled upon the back of the lady, who was busy cooking there. He scented something extra good and so at once tried to secure a share. The elder child, too, after a bit of hesitation came and stood behind.

The mistress of the house tried to shake off the greedy child and cried out impatiently: "Now get down, it is too hot and I cannot endure it. Here, take this."

But the gift which her outstretched arm offered, did not reach the proper quarter. Before the smaller child could get off her back and take it, the eager hand of the elder had already grabbed it and bitten a large piece off. And then the fat was in the fire.

The shrill cries of the defrauded child filled the room. The mistress of the house sprang up in a tearing rage and cried out: "You burnt-faced child, how dare you snatch things off the hands of my own child? You beggar, we have spoilt you too much;" with this she dealt him two or three blows with the hot frying iron.

But this child, too, had a mother. As soon as she heard her child crying she arrived on the scene. She was the widowed cousin of the master of the house and this was her only child. She snatched up the child in her arms and said sharply: "Why, how is this, sister? You, too, are a mother, then how could you beat this child so unmercifully? what if he had taken a sweetmeat?"

The quarrel promised to be a good one, but it ended untimely. Mohinee was only a cousin, and a poor dependant moreover. So of course she had to give up soon and resorted to tears. The rest of the family soon gathered and after a period of fierce abuse and heated words, all agreed that never in their lives had they come across such a piece of wickedness as that Dulal, son of Mohinee, and to think that Mohinee should take the part of that boy of hers and quarrel with her protectress! Here was ingratitude, if you like!

Mohinee had to retire discomfited from the scene. After dealing out two or three smart slaps on the back of Dulal, who was the centre of the strife and cause of all her sufferings, she flung herself down on the damp floor of her room and began to weep.

Dulal was now in a fix. To snatch thin off from other persons' hands and to eat the was all right. And if in consequence received blows with heated iron implemen he minded them very little. To beat t weak and to be beaten by the strong cam quite natural to him and if one was the par beaten, a bit of howling cleared the sk again and one need not think more about But it was too hard for his child's heart bear the silent anger and indifference of t whole household. He did not mind t beating at all, but why did not they speak him? He wandered about disconsolate all over the house and at last came and sto by his mother's door. His face wore depressed look. But his mother also took notice of him. He stood there for a lo time, then moved off slowly. He had to pa a solitary evening, while sorrow took gradu possession of his little heart. Even when went to sleep, his troubles had no endin On other nights he used to clasp his moth tight in his arms and so fall asleep on t poor bed, but to-night his mother push away his hand and said: "Get away fro me, you wretched child. Why must you b so greedy, you beggar's brat? What insul had I not to suffer for your sake?"

Every morning the youngest child w sent out for an airing in a perambulato The child's mother washed him and dresse him in fine clothes and Sheolal brought o the perambulator and took away the chil Dulal sometimes accompanied them on foo but more often he did not. He usually s by his mother while she cut up the vegetabl with the knife, and he played with t potatoes. But to-day he was angry with h mother. Why should everyone treat him unkindly? He had only taken a bit of a swee meat. He, too, would no more speak mother, let her remain silent. Dulal wou go away to the old man, who sat by the ruine temple selling sweets, and he would not com back any more, no, never. The old man w very good, he always gave Dulal sweet thin to eat, and never asked for a pice. But t place was very far off, how to reach it? H did not know the road well. Sheolal, to had started long ago, otherwise Dulal cou have followed him easily. But no matte Sheolal would go again in the evening an then Dulal would follow him unseen, and go away from these bad people. He wou sit by the side of the old man and help hi

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sell sweets. Would not that be great fun? Let mother sit alone, he did not want her any more.

The evening came apace. Dulal ran home in a hurry, scarcely finishing his play with the gardener's boy. Sheolal might have already gone. He could see no signs of the perambulator or of Sheolal. Dulal ran along the road, expecting to see him in front every moment. He went on and on. The last rays of the setting sun were then filtering through the thick leaves of the wayside trees. A single 'ekka' would now and then jingle past, or a passenger pass singing on. But where had Sheolal gone with baby's perambulator? But was not this the way which led to the ruined temple? Dulal turned into it with great glee. He would soon reach his old friend, and then farewell to sorrows and cares.

As soon as it became dark, Sheolal came back wheeling the carriage. The child in it was drooping with sleep. Mohinee ran out anxiously. "Sheolal, where is Dulal?" she asked.

Sheolal was dragging the heavy perambulator up the verandah and he replied in his imperfect Bengali: "I don't know aunt, I have not seen him."

The house was thoroughly searched, the usual haunts of Dulal were all visited, but in vain. Sheolal even went to the length of disregarding the frowns of his mistress. Distressed at the sight of the poor widow's tears, he went and looked up and down all the neighbouring streets. But no Dulal anywhere. The master of the house heard nothing of his nephew's disappearance that night, because his wife thought it foolish to trouble him after his day's work.

But on the next morning, the foolish Mohinee could no more be restrained. Her weeping and wailing disturbed the whole household. The police were informed, Mohinee offered twenty rupees as a reward—it was all that she possessed—to anyone who would find Dulal for her. But none turned up to claim it. But the days passed on. Time regards not sorrow or joy. So six years went past.

II

The deep joy which throbs through the heart of autumn, constantly reminds man of the source of all joys. So this is the season, in which every part of the country holds its chief religious festival. In Bengal there is heard the music which accompanies the worship of the goddess Durga. The upper provinces, too, do not remain behindhand. Old and young look forward eagerly to the celebration of Ramleela. It seems as if their god Ramchandra really does come down from his celestial abode to dwell for a few days with his devout worshippers. They see again enacted those scenes, which first had taken place in a forgotten age, in the magnificent capital of King Dasaratha, in the green forest glades of Panchabati, and in the city of Lanka, overcast with the grim shadow of death.

To day the big procession of Ramleela was to parade the streets of the city. Groups of children dressed in gay attire went about in every direction accompanied by servants. A thousand rainbows seem to have appeared together on the streets. In these parts of India, there must be found a coloured cap for the little boy, and a coloured scarf for the little maid, even if you don't find anything else. The road along which the procession was to pass was full to overflowing. The noise was enough to tear down the very heavens. The large buildings on both sides of the road were gaily decorated and eager black eyes darted through every door and window, every chink and crevice. The sightseers, though come to pay their respects to the ancient ages, were yet fully alive to the demands of the present one. The stalls of the sweetmeat sellers, the betel-leaf venders and sherbet sellers looked like beehives from the number of eager customers. More enterprising traders were hawking about their dainty merchandise, shouting in stentorian voices to attract attention. A large house stood on the left side of the street, and all its verandahs, terraces and cornices were crowded with Bengalis. The children were playing and shouting on the wide verandah in front. Some five or six girls sat immovable amidst this joyous clamour, their young faces unnaturally grave and their braided hair covered with gold lace. They were not more than ten or twelve years of age, but they already thought themselves too old to play. The inner apartments, too, were full of lady guests. Whether they had a good sight of the procession or not, mattered little to them, the joy of getting out of their homes for once, was enough. Laughter, jokes, and criticism of one another's new dress and ornaments

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flowed unrestrained. Malicious remarks about one another's manners and conduct, too, were not wanting. The ladies of the household could not sit and enjoy their tempting conversation, they had to go about serving refreshments to the guests, mostly uninvited. The green fields of Bengal and the joyous autumnal festival were far away; but man cannot live without joy, so these exiles were trying their best to make the festival of this province their own.

The ladies had small hopes of seeing the procession, so they contented themselves with talking. But the others were visibly getting impatient. There was no sign whatever of the procession and meanwhile the dust and heat were stifling them.

But what was that? The expectant crowd heaved a sigh of relief. The procession must be really coming this time. The sounds of music drew nearer and nearer and shouts proclaiming the victory of Ramchandra grew louder every moment.

First appeared a band of horsemen. The sunlight flashed like fire upon their dress of rich brocade and on the caparisons of the horses, profusely decorated with gold work. These were the heralds of the procession, the mere sight of them chased away all fatigue and impatience, and an immense shout went up from the populace, "Victory to the Lord Ramchandra."

The main body of the procession now swung into sight. It was a huge concourse of elephants, horses, chariots and richly dressed attendants. These carried flags of various colours and sizes, some of them were small and worked with gold thread, others were huge banners of dark coloured cloth, gaily streaming in the breeze. Some also carried long rods of silver. Four or five white stallions were seen very gaudily caparisoned walking in the procession with their beautiful heads proudly held high, as if conscious of their importance. They had no riders on their backs. The elephants had howdahs of gold and silver, and caparisons of red and velvet hung down their backs They carried the gods and goddesses and went on their stately way without paying any attention to anything. Each carried on its back one celestial couple, Shiva and Durga, Vishnu and Lakshmi, or Indra and his queenly consort. The crowd bowed down to each with folded hands. To them they were real gods and goddesses.

Suddenly a ludicrous strain mingled i this stream of pious fervour. The undulatin motion of the elephant caused the wig o false hair to fly off the head of the charmin queen of heaven, disclosing the shaved hea beneath. She hastened to cover her shame by drawing a veil over her head.

But there were others, too, taking part i the stately pageant, who did not properl belong either to the Ramayana or to any o the Puranas. A girl was seen riding spirited horse. She carried a drawn swor in her hand and had a bow and quiver slun on her shapely shoulder. She was meant t represent the heroic Queen of Jhansi, wh died defending her kingdom.

Clowns, too, appeared in numbers. Th small children gaped in dismay and wonde at their frightful appearances. The elephan carrying Ram, Lakshman and Seeta were t come last. All looked expectantly in tha direction.

The procession now became thin an straggling. The elephants and horses n longer crowded upon one another's heels. A tree made of silver was borne past. Fro each of its branches, hung a splendidl dressed nymph. When all eyes were turne to it with wonder, the elephant of Ra heaved into sight. Again the shout went u from countless throats, "Victory to the grea god Ram!" All began to bow down wit folded hands to the beautiful youths seate on the elephant. Flowers showered dow upon them like rain, from the roofs an balconies of the houses and were thrown u to them from the bystanders. The monke god Hanuman, the chief votary of Ram, als came in for a share of the shouts and flowe of the populace. The procession thus cam to an end and the crowd now began to strea towards the field, where scenes representin the abduction of Seeta and the burning o Lanka were to be enacted.

At one end of the large field, a number o houses had been set up, built of bambo frames and covered with coloured paper This was intended to represent the city o Lanka. On the other side was set up the forest of Panchabati. Surpanakha, the demon princess, and Jatayu, the king o birds, were waiting in the forest, but th band of Rakshases could not yet be seen Here, too, was the same immense crowd an the same tremendous clamour. The purda ladies had appeared in closely shut u

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carriages, to witness the festivities. The horses had been taken off, the children hoisted up on the roof of the carriages, while the fair occupants of the carriages tried to satisfy their curiosity by looking over one another's head through the partially opened shutters of the windows.

The play had begun. People could not clearly see the abduction of Seeta, but immediately after, they caught sight of an immense bird, made of wood, which gave furious chase to Ravan, the king of demons, and struck him repeated blows on the head; with a pair of beaks made of bamboo. But alas, a few minutes after, the sword of Ravan cleft off his head, which rolled down to the ground. The forest of Panchabati stood desolate and deserted, while the king of the demons fled away taking its presiding goddess.

Then began the burning of Lanka. The energy and enthusiasm of Hanuman the great monkey, knew no bounds. He flourished his immense tail and soon had the whole city of Lanka in flames. The architects had concealed a large number of rockets, bombs and crackers within the bamboo frameworks. These now went off with awful noise. The glare of the flames, the noise of the fireworks and the shouts of the populace made the scenes quite realistic.

The affair now came to an end. Ram and Lakshman had now to retire from the scene on their elephant. Their attendants made way for them through the thick crowd with the help of their sticks and succeeded in bringing them close to the elephant. It had not been brought in amongst the crowd for fear of accidents, but had been kept outside. The shower of flowers again began and shouts rent the air once more.

But suddenly something strange occurred in front. The crowd began to shower abuses upon someone. A tussle ensued; some one was trying to force a way to the divine pair, but the attendants would not allow it Terrible shrieks rent the air; someone was fighting a way to Ram.

Suddenly a Bengali woman, dressed in the white garments of a widow, tore herself from the detaining hands of the crowd and flung herself before Ram. "Oh my darling, oh my Dulal," she cried and clasped the bejewelled form of the youthful Ram to her breast.

For a moment amazement robbed the crowd of speech and motion. The next moment, the attendants of Ram, roughly pushed her back. The face of the young boy, the object of worship to so many thousands, expressed marks of deep disgust. He hastily walked to the elephant and mounted up.

"Victory to Lord Ram!" cried the crowd and the huge elephant passed slowly out of it.

His mother had once pushed Dulal away from her. And Dulal now pushed her away from him more completely.

AN AMERICAN SAVANT AT CALCUTTA UNIVERSITY

By Dr. Sudhindra Bose, M.A., Ph.D., Lecturer in the Department of Political Science, State University of Iowa.

FOR the first time in the history of the University of Calcutta, an American has been chosen as the next Tagore Lecturer of International Law. The name of this savant is Dr. James W. Garner.

He is a man of international fame. As the head of the Department of Political Science at the State University of Illinois for the past seventeen or eighteen years, he has ranked among the foremost political thinkers of this continent. During the year 1921, he was exchange professor in the universities of France, lecturing in the University of Paris, and nine of the provincial universities. He also lectured in the Universities of Brussels, Ghent, and Cambridge. His lectures in the French universities have been published at Paris under the title, *Idees et Institutions Politiques Americaines*. Recently Professor Garner has been elected a Fellow of the

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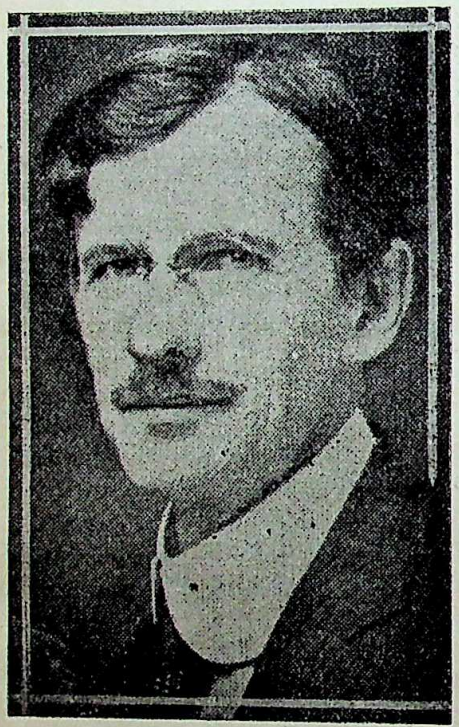
Royal Historical Society of England.

The fact that he is going to Calcutta next fall has won the kindly expressions of opinion from the students of political science all over the United States. India needs a scholar of his proportions.

Dr. Garner is a sound political thinker, a deep historical philosopher. His sympathies, as the writer can recall when he in his undergraduate days used to attend Professor



DR. JAMES W. GARNER.

Garner's lecturers at Illinois, are democratic. He despises moral toryism. He is a born liberal and progressive. He is in world politics an optimist, whose American enthusiasm is tempered by his practical wisdom and tactful ability. He is, however, a man of strong convictions—and what is more—he has to the full the courage of those convictions.

Professor Garner has made many valuable contributions to the enrichment of historic and political studies. He has published more than two hundred articles on political and legal questions in American and European scientific journals, and in 1910-1911 was editor in chief of *The Journal of American Society of Criminal Law and Criminology*. He has also contributed various articles to *New International Encyclopaedia*, *Encyclopaedia Americana*, and the *Encyclopaedia of American Government*. He is the author of a long list of books, among them, *History of the United States* in four volumes (in collaboration with Senator Henry Cabot Lodge), *Government of the United States*, *Introduction to Political Science*, and *International Law and the World War* in two volumes. Besides, he is the translator, from the French, of Brissand's *History of French Public Law*. In 1921 he published through an Indian firm in Calcutta a book entitled *Civil Government for Indian Students* (in co-operation with Sir William Marris, Governor-designate of Assam).

Though a scholar by instinct, and a keen analyst of abstruse governmental theories and systems by profession, Dr. Garner is a man's man. He is a very gracious person to meet. He has none of that snobbishness which is frequently associated with European professors in India. Indeed, Dr. Garner has about him a magnetic quality which makes a centre of human interest.

Professor Garner is a real, successful teacher, because he can not only teach his subjects admirably, but he can inspire his students to greater efforts. Though always in touch with the realities of the matter-of-fact world, he is fresh in mind and young in sympathy. To have this hundred-percent American scholar at Calcutta would go a long way toward a careful study of political science in general, and international law in particular.

THERE IS NO NIGHT

There is no night ; it is not true ;
The world is one vast dawn of blue
Wherein the stars are faintly seen,
Wandering dreamland that has been.

The is no dark ; it cannot be ;
I know in every lovely tree
The joy of souls that passed along
Unshadowed pathways into song.

E. E. SPEIGHT

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THE LAST OF THE PEISHAWAS

III

MR. Elphinstone and the British Government complained of Baji Rao's conduct because he asserted that he had the right to nominate the Guicowar's Diwan and also of enquiring into the Guicowar's domestic concerns. In fact Baji Rao looked upon the Guicowar as his feudatory.

"This policy of the Peshwa met with the strong disapproval of the British Government who considered that the only power left to the Peshwa of all his old connections with the Guicowar was that of granting investiture to the legal successor to the Baroda *Gadi*."

The British Government was not going to acknowledge the suzerainty of the Peishawa over the Guicowar, for it considered that the Peishawa had lost his right by the Treaty of Bassein. To the Peishawa's mind this point was not so very clear and decisive, for we are told by Colonel Wallace that

"the assistance given to the Guicowar by the Honorable Company had been timely, and it had been efficacious; but none was deceived into the idea that it had been disinterested or gratutious. The Guicowar state had been the utensil of the Honorable Company; it had been embraced as an ally when required, and dismissed when no longer wanted; treaties had been made respecting it, in which it was not consulted; treaties had been made with it which had been abrogated when it suited the Company's convenience; *sometimes it had been induced to wage war with the Peishwa as an independent state and then again, on the return of peace, it had been acknowledged as a vassal merely of the Maratha Empire; thus its external policy had been altogether dictated.*"

From the words put in italics in the above extract it is obvious how uncertain were the relations between the Peishawa and the Guicowar. We cannot find fault with the Peishawa for trying to clearly define his connections with the Guicowar.

But it was not the policy of the British Government to help the Peishawa now in any way in their power. They took no steps to settle his claims on the Guicowar or clearly define his relations with him.

The course which the British Government now adopted towards the Peishawa must be admitted by all candid historians to be nothing short of treachery. The war with Nepal was now over and so the British had time now to turn to other affairs. The Marquess Hastings considered the Peishawa an easy game, and so he decided that the British arms should be turned against him. All the benefits which the British had obtained by their connection with him were now forgotten, and as he was no longer of any use to them, so he should be sacrificed now to gratify their ambition.

The territorial revenue of the Bombay Presidency was not at this time enough to support its civil, marine, and military establishments. All the costly establishments of the English, who had been always seeking ways and means to make themselves rich at the expense of the natives of this country, required money to fill the pockets of their employees. The provinces which formed the Satrapy of the Peishawa were very fertile and the revenue which the Peishawa derived from these provinces amounted to a crore and a half of rupees every year. The eyes of the wordly-minded, ambitious English naturally turned to them. Perhaps this might account for their not trying to compose the differences between the Peishawa and the Guicowar and always trying to find pretext for a quarrel with Baji Rao, through whose instrumentality they had so enormously benefited.

The English made every preparation for going to war with the Peishawa.

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"On the 7th of April, 1817, Lord Moira warned Sir Evan Napean that war between the British and the Peshwa was imminent..... and that he was to hold himself in readiness, to seize the Peshwa's portion of Gujrat and the Northern portion of the Konkan." (Bombay Gazeteer, Baroda volume, page 225.)

Thus it was not the Peishawa but the English who wanted war. And if the Peishawa was found to make warlike preparations, we cannot blame him for knowing the sentiments of the English towards him, and seeing their preparations for war, Baji Rao naturally, as a precautionary measure and in self-defence, tried to amass troops.* But no one could overreach the English diplomatists because of their wonderful capacity for intrigues. Elphinstone's capacity for intrigues was notorious.

The chief among the intriguers whom Elphinstone looked upon as his friend and on whose information he acted was Balajee Pant Natoo, a name which should be held in detestation by every Indian. His conduct was fully exposed to the world by the agent of the deposed Raja of Satara, Rango Bapoojee. Balajee Pant Natoo was capable of every dishonest and mean act in order to curry favour with the English. And yet he was the confidential friend of Mr. Elphinstone.

* If we are to believe the testimony of two English officers, it would seem that it was never the intention of Baji Rao to go to war with the English. This will be evident from the following extract from a paper of Lieut. General Briggs published by Colebrooke in his life of Elphinstone :—

"The doctor, who was in the habit of passing an hour every day with Mr. Elphinstone reading Greek and Italian, was supposed to be in his (Peshwa's) confidence, though he was only treated as a common friend. The Peshwa begged that the doctor might be sent to attend some members of his family; and the kindness that he there received, and the manner in which the Peshwa spoke of his fidelity and attachment to the English deceived the doctor till the day when the war was declared. In the same manner he gained over the services of the English commandant of the contingent who, to the last hour, professed to believe that the Peshwa would never make war with us."

The following account penned by General Briggs shows the feelings of gratitude which the Peshwa entertained for the British. General John Briggs writes :—

".....At length, one day—it was in April 1817—the Peshwa sent a message by his Minister that he desired to see Mr. Elphinstone, to confer on state affairs.

.....On the arrival of Mr. Elphinstone and suit, the Peishwa was found sitting in a small private apartment, from which, after the usual compliments, he dismissed the attendants, and said, 'I have requested this meeting, Mr. Elphinstone, to endeavour to disabuse your mind of some injurious impressions you seem to have formed as to my feelings and intentions towards your Government. Remember that I have been connected with you from my childhood. Let me go back to the time when a cabal united against my father, now in heaven, on the death of his nephew, who was assassinated by his own guards in his palace; and when he, the next heir, came forward to claim his rights, you are aware how he was persecuted, and driven by the rebellious nobles out of his country. At this crisis there were the great chiefs, Holkar and Scindia and Gaekwar to whom it would have been natural for him to apply for aid against his own subjects, but he passed them by, and placed himself under the protection of the British Government and made a treaty with it. Scarcely had I reached the age of manhood when an accident left the Masnud again vacant and my enemies deprived me of my claim of succession. Your Government interfered, and I eventually obtained my rights. But my opponents were too strong and, having marched an army to Poona, defeated my troops. I fled, not to seek assistance from my countrymen, but from the English at Bombay, and by your armies I was restored to my capital and my throne. How can you believe that, with all this load of obligation to your Government, I should ever have a design to make war against it? My whole body, from my head to my feet, has been nourished by the salt of the English. Look at the situation, however, from another point of view. I am not so ignorant of the history of British power in this country as not to know that whosoever has engaged in war with it has been defeated, and his sovereignty has passed away. In former times, when Hyder Ally, aided by the French, made war against the English, he could gain no ground; and it is said that on his death-bed he urged his son, Tippu Sultan, to keep at peace and to cultivate the friendship of the English. He was too proud and too confident. In two great wars although assisted by the French, Tippu was beaten, his territories divided, and at last he was destroyed. Since my re-establishment at Poona, have I not witnessed the defeat of those regular troops of infantry and artillery, trained under European officers for the great Mahratta chiefs, Holkar and Scindia, who carried everything before them in Hindustan, but when they ventured to oppose the English, were beaten time after time with heavy losses, and eventually reduced to make peace at great sacrifices of territory and treasure? In my case, however, I ask where are the regular troops? Where are my infantry or my guns to cope with your enemies? Yet I am suspected of desiring to engage in war against my best friends.'

'During the whole of this speech' which was delivered in his native tongue, Mahrattee, the Peishwa was perfectly cool, nor did he exhibit any symptom either of agitation or resentment."

Memoir of John Briggs, pp. 44-45.

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who followed his advice and acted on his information.*

Another confidential friend of Mr. Elphinstone was Yashvantrav Ghorepade. Regarding this man, the author of the Poona volume of the Bombay Gazetteer writes :—

"Yashvantrav Ghorepade, a friend of Mr. Elphinstone and of many British officers, was at this time in disgrace with Mr. Elphinstone on account of some intrigues."

But Yashvantrav knew the royal road to favor with Mr. Elphinstone. The latter hated the Peishawa like anything and so any cock and bull story against Baji Rao would not only please Elphinstone but certainly secure his favour and goodwill. So all the evidence of the so-called treachery of the Peishawa rests on Mr. Elphinstone's correspondence, who depended for information on such men as Balaji Pant Natoo and Yashvantrav Ghorepade.

We have said before that Baji Rao's preparations were in their very nature indicatory of self-defence. Elphinstone knowing that the English Government wanted to go to war with the Peishawa, made some extraordinary demands on him.† Trimbakji Danglia had been confined at Tannah under the guard of British troops. But he escaped from his place of confinement and was again at large. It did not reflect much credit on the English vigilance, that one of their prisoners escaped from their prison without their knowing anything about it. Trimbakji was said to be in the Peishawa's territory. Without showing much respect or courtesy to the Peishawa, Elphinstone

* Balaji Pant Natoo was a menial employed on 5 or 6 rupees a month at Bhore in the Satara District. From Bhore he went to Poona and was in the service of the Rastia Sardars. These Sardars were not in the good graces of the Peishawa Baji Rao. Balaji Pant Natoo was introduced into the British Residency at Poona as an agent of the Rastia Sardars. In that capacity he used to tell the successive British Residents, tales and fibs against the Peishawa, for he thought that by so doing he would further the cause of his masters, the Rastia Sardars. He so far ingratiated himself with Mr. Elphinstone that the latter looked upon him as his right-hand man, and depended upon him for all informations regarding the Peishawa and his doings.

After the overthrow of the Peishawa, Balaji Pant Natoo was highly praised and recommended to the Governor-General of India by Mr. Elphinstone for the grant of a jaghire. In his letter to Mr. John Adam, Chief Secretary to Government, Fort William, dated camp at Corygaum, 5th September, 1818, Mr. Elphinstone wrote :

"……The services of Balaji Pant have been before brought to the notice of His Excellency the most noble the Governor-General; he has since conducted himself with exemplary fidelity notwithstanding the Peishwa's frequent attempts to corrupt him. His services were of the greatest use both during the war and the period which preceded it and he is at present employed under Captain Grant with the Raja of Satara, the most confidential situation held by any native in this part of the country. I therefore beg leave earnestly to recommend the villages mentioned in the enclosed should be confirmed to him by a regular Enam grant under the seal of the Governor-General or under mine by His Excellency's authority.

"His present salary is calculated on the principle of his receiving the pension formerly granted to him. I would therefore not recommend his pension being reduced in consequence of his new grant. It is indeed desirable to make the grant in a spirit of liberality, as it is the first reward yet made to any of our immediate dependants, and as the zeal with which we are served must depend on those rewards. The grant will of course be included in the one I have recommended for rewards to adherents."

Of course the Governor-General approved of the recommendation of Mr. Elphnistone. When the latter left India for good he gave the following certificate to Balaji Pant Natoo written with his own hand.

"Balaji Pant Natoo was connected with the Poona Residency from the time of Sir Barry Close in 1803 or 4. He entered into the residency employments about 1816 and in the troubles that followed and in the settlement of the country showed himself an able, zealous, and trustworthy public servant. He was my principal native agent during most of the time I was commissioner in the Deccan, was consulted by me on all subjects and gave me every reason to be satisfied with his judgment and fidelity.

Bombay. 13th November, 1829.

(Sd.) M. Elphinstone."

† How Elphinstone was anxious for the sight of a war will be evident from the following extract from his diary :

"Active employment, bodily or mental, here or in a camp ; enlarging my knowledge, keeping awake my imagination ; enterprising journeys ; *the sight of a war if possible ;* bustle at Calcutta ; applause for zeal and energy—these must be the grand objects of my desires, and must not be longed for, but prized or worked for."

Again, under April 6th, 1817, he entered in his diary :—

"I think a quarrel with the Peishwa desirable, and therefore look on everything with perfect security, except the prospect of undecided conduct on the part of Lord Moira. Even on the 31st I did not feel the slightest anxiety."

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taxed him in a very offensive manner to deliver up Trimbakji or war with the English must follow. He demanded the surrender of Trimbakji within a month and the immediate delivery of the three hill forts of Sinhgad, Purandhar and Raigad as a pledge that Trimbakji would be surrendered. Elphinstone was going to invest Poona with British troops when on the 8th May 1817 Baji Rao issued an order for the surrender of the three hill forts. With the humiliation inflicted on the Peishawa, one would have thought that the English would have been quite content. But the English were quite prepared for the war. So to add insult to injury, the Brahman chief was obliged to sign the treaty known as Treaty of Poona dated 13th June, 1817. This was forced on him in a manner which he could not resist. The English wanted a pretext for this new treaty and so it was alleged to be necessary as a compensation for the murder of Gangadhar Shastree. Two years had elapsed since the murder of that Brahman ambassador, and it would be remembered that it was convenient for the English Government to affect to believe that the Peishawa was not a party to the murder. But circumstances had now altered, and so the English raked up the old matter and made the Peishawa confess at the point of the bayonet that he had a hand in the murder of Gangadhar Shastree. The Peishwa was a weak man and as repeatedly said above, he was false to himself. To him power was sweet, and, the friendship with the English was sweeter still. To maintain the show of authority and also the friendship of the Christian English, he was ready to do anything. So there was not much difficulty for Elphinstone to extort the so-called confession of the murder of the Shastree from the Peishawa. Baji Rao did not possess that metal of which Pratap Singh, the Raja of Satara, was made. When the English charged the Raja of Satara with conspiring against them, the Raja was told that if he would sign a paper admitting his guilt, all differences then existing should fall into oblivion. It is well known how the Raja lost his kingdom but did not sign that paper. The Raja was true to himself, which the Peishawa was not. For reasons already adduced before it is impossible to believe that the Peishawa was guilty of the murder. But supposing that Baji Rao was a party to the murder, why were two years allowed to expire before any reparation was demanded of him?

By this new treaty of Poona, Baji Rao lost most of his fertile provinces and his resources were seriously crippled. The British Government did not arbitrate to settle the pecuniary demands of the Peishawa on the Gaikwar but by this treaty the Peishawa was made to part with his share of the revenue of Gujrat in settlement of all his claims on the Gaikwar. Of course the English had all along an eye on the fertile provinces of Gujrat, and the Peishawa and Trimbakji Dangli incurred their displeasure because the lease of the Ahmedabad Farm was not renewed in favor of the Gaikwar but was given to Trimbakji.

The blow dealt to the Peishawa by this new Treaty was one from which it was difficult for him to recover. He was so much disgusted with all these transactions that he left Poona and went to Pandarpur and thence to Mahuli in the vicinity of Satara at the junctions of the two rivers Kristna and Yena and hence a place regarded as sacred by all devout Hindus. It was at this place that he requested Sir John Malcolm to see him—a request which Malcolm complied with. Baji Rao complained of his crippled state under the Treaty of Poona and of the loss of the friendship of the English, and declared his longing to have the friendship renewed. Sir John Malcolm advised him to collect troops and send a contingent to the aid of the English in the common war with the Pindaris. Sir John Kaye the biographer of Malcolm writes :—

"When, in August, Malcolm was importuned to visit him, he (Baji Rao) had appeared to be really sincere in the expression of his desire to stand fast by the British alliance, but he had then been much exasperated by recent transactions—an unwelcome treaty had been forced upon him—and it was not difficult, in the frame of mind, to persuade him that the sovereignty of the Mahrattas was threatened

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and that his true interest lay in hostility to the British Government. So the troops that he had collected avowedly with the intention of aiding our operations, were now held together for the purpose of resisting them.

"Such a gathering of troops at Poonah could have but one result. A large body of ill-disciplined Maharatta soldiers were little likely, under any circumstances, to remain quiescent in the neighbourhood of the capital. It was necessary that they should commit excesses of some kind; and the temper which they manifested in the autumn of 1817 rendered certain the direction in which excesses would be committed. Their minds had been inflamed by false (?) representations of the hostile designs of the British. They believed that their very existence, as a military body, was threatened and that there would soon be nothing but 'Company's service from one end of India to the other."*

When such were the feelings of the Mahrattas in general against the English, we cannot reasonably blame Baji Rao for his inability to send any contingent to the aid of the English. Vengeance sleeps long but it never dies. Baji Rao, though a weak man and false to himself, tried to get rid of the halter which had been tightened round his neck by the English. He was their prisoner and he tried to break out of the prison house. It is true, as observed by Kaye, that Baji Rao "had been much exasperated by the recent transactions." Seeing the faithlessness of the English, he could not easily believe that they had not some ulterior motives in requesting him to send a contingent of troops to their aid. What he probably suspected was that the English meditated treachery. By denuding his territories of troops, it would be an easy task for the English to force another unwelcome treaty on him and to further cripple his state. This thought was not unnatural for him to indulge in, seeing the treatment he had been subjected to.

His subjects also seeing the state of affairs cried loudly for war. Bapu Gokhla pledged his honor and offered his services to lead the troops against the English. No British author has a word to say against this Mahratta chief. He had no selfish motive to serve by siding with the Peishawa.

Bapu Gokhla was not an enemy of the English. The dispatches of the Duke of Wellington bear testimony to the assistance which he rendered to them. He was instrumental also to a certain extent in getting the Treaty of Bassein signed by the Peishawa. Taking all these facts into consideration it cannot be said that he was a bitter enemy of the English. No, he was disgusted with the 'grasping policy' of the English and sincerely believed that they were bent upon the destruction of the Mahratta nation.

Bapu Gokhla was now appointed as the Peishawa's commander-in-chief. But Elphinstone was not idle. The exaggerated reports as to the Peishawa's doings and the lies as to his movements which the emissaries and confidential friends like Balajee Pant Natoo whispered into Elphinstone's ears led him to ask the British Troops to come to his assistance at once.* Two English commanders,

* In an official despatch, Mr. Elphinstone wrote :—
"The openness and vigor of His Highness's preparations, joined, perhaps with some pity for his losses, and to some hope of the restorarion of the Mahratta greatness, render His Highness's cause more popular than it used to be ;.....".

* From the procrastination and delay on the part of the Peishawa and his commander-in-chief it is not reasonable to suppose that they did not seriously think of going to war with the English. They would have also in all probability sent the contingent to the aid of the English, but Mr. Elphinstone's doings provoked the war. His biographer, Sir T. E. Colebrooke writes :—

"The cantonment had been placed in the immediate vicinity of the city by Sir Arthur Wellesley, with a view to its defence; but it was surrounded by enclosures, and owing to the close proximity of the Peishawa's army an attack might have been made without a moment's warning....

"To withdraw the troops from their dangerous position was to provoke the hostility for which the court was preparing..... The precautionary step, however, admitted of no delay, and Mr. Elphinstone quietly intimated to the Peishwa that Sir Thomas Hislop's orders to move the troops to Kirkee would be acted upon immediately. Orders were sent to hasten the march of a European regiment from Bombay, and General Smith was requested to send back a light battalion to the cantonment at Siroor."

It does not appear from the official records that Mr. Elphinstone ever asked the Peishawa to send his contingent to the aid of the British; he never remonstrated with him for levying such a large number of troops. But on the contrary, we find Elphinstone himself making every preparation for war and thus

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General Smith and Colonel Burr, came with their troops to Poona and on the 5th November, 1817 was fought the memorable battle of Kirkee in which the Peishawa's troops were defeated. The Peishawa watched the battle from the celebrated Parvati Temple. The defeat did not cast any reflection on Bapu Gokhla's military skill, for not having worthy generals under him, he had to plan and conduct every movement of the troops. Besides there were traitors in his camp who not only supplied information to the Resident, Mr. Elphinstone but did everything in their power to defeat Bapu Gokhla's undertaking. Moreover, his advice to attack the English before the junction of the troops under General Smith and Colonel Burr could take place, was not attended to. All these points satisfactorily account for the defeat of the Peishawa at Kirkee. The author of "Fifteen Years in India", who was an officer and took part in the battle at Kirkee, thus bears testimony to the high military skill possessed by Gokhla.

"Gokhla's men were individually brave, and as he was an experienced and able general, well acquainted with our tactics, for he had fought as an auxilliary under Sir Arthur Wellesley, and seen some of the most dashing service in India but his troops being in a disorganised state and without that mutual dependence upon each other which discipline ensures, he never could actuate them with his own brave spirit, and they invariably deserted him in the hour of trial."*

The same author in another place of his work thus speaks of him :—

"His (Gokhla's) person was large, his features fine and manly, and his complexion nearly fair.....It is impossible not to respect the spirit of Gokhla. The judgment with which he prepared to receive General Smith was only equalled by his valour and skill in bravely endeavouring to retrieve the day..... and the muse of history will encircle his name with laurel for fidelity and devotion in his country's cause."†

After the battle of Kirkee, the Peishawa left Poona as a fugitive, still at the head of a large army under command of Bapu Gokhla. Several battles were still fought with varying fortunes so inseparable from war. But the death of his able commander-in-chief Bapu Gokhla seemed to have damped his spirit and there being no other general who could have properly taken his place, and he himself being of a timid nature and possessing no military training, the Peishawa was now anxious to sue for peace and accordingly he made overtures to Sir John Malcolm.

provoked the Peishawa and the Mahrattas to go to war against the English. His biographer writes :—

"On the afternoon of October 30th, the British battalion marched into the cantonment, and Mr. Elphinstone hesitated no longer to order the withdrawal of the whole force to a well chosen position four miles from the city, an act which both parties understood as a preparation for war. This seasonable reinforcement, and the additional security we obtained by the position of the troops, put an end to the motives which made Mr. Elphinstone desire to anticipate hostilities, and he now calmly awaited the attack, knowing the moral importance which belongs to the fact of not appearing to be the aggressor in such a conflict."

Thus it is evident that Mr. Elphinstone did everything in his powers to provoke the war.

The want of plan of campaign also shows that the Peishawa and his ministers never contemplated seriously to go to war with the English. Bapu Gokhla was credited with possessing a thorough knowledge of the tactics of European warfare. Hence had he strong and good grounds to believe that the Peishawa meant war with the English, it is not likely that he would have committed those fatal mistakes which cost him his life and the Peishawa his kingdom. In all probability he would have made his plan of campaign such as would have led him to success, victory and glory, had the Peishawa been determined on war with the English. The author of "Fifteen Years in India" writes :—

"Thoughtless, in reflecting upon what he saw and heard, was much at a loss to account for the conduct of the Peshwa, who considering it a hopeless undertaking again to attack Colonel Burr, nevertheless remained near Poona in a position backed by a chain of high hills, affording no retreat but through difficult passes, while an enemy, flushed with success and inflamed with resentment, was approaching to attack him. In short, Charles expected that the force would have been immediately led against the enemy, with the certainty of complete success ; he inferred that the Peshwa had committed a fatal error by awaiting the junction of General Smith's division with that of Colonel Burr, and that after his failure at Kirkee, his real interests demanded a retreat from Poona into the plains of the Deccan, where his numerous cavalry would have been useful in harrassing a pursuing enemy, and in keeping up the spirit of his confederates."

It seems that the Peishawa had no intention to go to war with the English, but seeing the threatening position of the English, there was no other alternative for him than to attack the English, without forming any definite plan of campaign.

* Fifteen Years in India : or, Sketches of a Soldier's Life. From the journal of an official in His Majesty's service. London 1823, p. 492.

† Ibid : pp. 504 & 505.

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Mr. Elphinstone knew fully well how unpopular the English were in the Deccan and even the death and capture of the Peishawa would not crush their spirit of independence. The Maharattas were not going to part with their liberty. To pacify them he commenced intriguing with the Raja of Satara. That prince was at that time in the camp of the fugitive Peishawa. Mr. Elphinstone by means of his emissaries succeeded in getting hold of his person and used him as a trump card in this political game.

But the timid Baji Rao lost all heart to any longer resist the English. He made overtures to Malcolm which were very favourably received, the reasons for which Malcolm thus wrote to the Chief Secretary to Government. He wrote :—

"The opportunities I have had of judging the state of feeling of every class, from the prince to the lowest inhabitant of this extensive empire, now and formerly subject to the Mahrattas, makes me not hesitate in affirming that so far as both the fame of the British Government and the tranquillity of India are concerned, the submission of Baji Rao and voluntary abdication of his power are objects far more desirable than either his captivity or death. ..... Should he be slain, his fate would excite pity, and might stimulate ambition, as the discontented would probably, either now or hereafter, rally round a real or pretended heir to his high station. If he were made prisoner, sympathy would attend him and the enemies of the English Government would continue to cherish hopes of his one day effecting his escape. But if he dismisses his adherents, throws himself upon our generosity and voluntarily resigns his power, the effect, so far as general impression is concerned, will be complete, and none will be found to persist in defending a cause which the ruler himself has abandoned."

These considerations prompted Malcolm to obtain as soon as possible the voluntary submission of Baji Rao. He tempted Baji Rao with a large pension of 8 lakhs of rupees a year. The bait was tempting to the timid Peishawa and he was very easily netted, thus sealing the doom of the line of the Peishawas.

It was not from any spirit of generosity but from sheer selfishness that Malcolm was prompted to grant the pension of 8 lakhs to Baji Rao. This will be apparent from his letters, a few extracts from which are given below. To Sir Thomas Munro he wrote afterwards:—

"I have not been so happy in this case as to anticipate the wishes of the Governor General. He expected Baji Rao would get no such terms; that his distress would force him to submit on any conditions; and that his enormities deprived him of all right either to princely treatment or princely pension. I think the lord will, when he hears all, regret the precipitation with which he formed his judgment. In the first place he will find, that inspite of the report made by every commanding officer who ever touched Baji Rao that he had destroyed him, that the latter was not destroyed, but had about six thousand good horses and five thousand infantry, and the gates of Asseer wide open, all his property sent in there, and half his councillors praying him to follow it, while Jeswant Rao Lar was passionately ambitious of being a martyr in the cause of the Marhatta sovereign; add to this the impossibility of besieging Asseer till after the rains—the difficulty of even half blockading it, and the agitated state of the country—and then let the lord pronounce the article I purchased was worth the price I paid; and he will find it proved I could not get it cheaper."

Again in a letter to Mr. Adam, dated 19th June 1818, Malcolm declared, in the first place, that the condition of Baji Rao was not so desperate at the beginning of June but that he might have protracted the war, with no hope assuredly of eventual success, but with the certainty of keeping our armies for some time in the field at a ruinous expense to the State.

Baji Rao made his submission in June 1818 and was sent to Bithoor, near Cawnpore, on the river Ganges, where he died at an advanced age in 1850. He was the last of the Peishawas and his political career terminated in 1818.

English writers have described him as addicted to all sorts of debauchery, and a cruel, oppressive and tyrannical sovereign. The falsity of these statements will become evident when we remember the fact of the old age which he attained and the vigorous physical constitution which he always maintained—quite impossible for any man addicted to debauchery.

But even assuming that he was a debauched prince, was he worse off than many of the sovereigns of that period? Why do English writers take delight in

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painting him in the blackest colours possible, forgetting that the members of their own royal family of that period were not immaculate saints ? What about the secret history of the Georges and the mysteries of the court of London ?

If it be true that he was cruel and oppressive to his subjects, then it would have been quite impossible for his subjects to have attained that material prosperity which they undoubtedly did, under his *regime*. The population of Poona at that time was much larger than it is now and as to its prosperous condition an Englishman has borne testimony as follows :—

"On a late excursion into the Deccan I was exceedingly pleased and surprised to observe the great appearance of prosperity which the city of Poona exhibited, and which was the more remarkable after the scenes of desolation, plunder and famine, it had been so lately subjected to: all the principal streets and bazars were crowded with people, whose dress and general appearance displayed symptoms of comfort and happiness, of business and industry, not to be exceeded in any of our own great commercial towns. The whole, indeed, was a smiling scene of general welfare and abundance. On noticing this to the Resident, he informed me that the Peishawa, since his return, with a view of promoting the prosperity of Poona, had exempted it and the surrounding country from every description of tax; and to prevent the possiblity of exactions unknown to himself, had even abolished the office of Cutwal. This fact is at least one proof, among various others, of the practicability of introducing what are termed the European principles of economy into Indian societies, with the same happy effects as have been experienced elsewhere."*

But it must be admitted that Baji Rao was a timid man and false to himself, for he tried to curry favour with the English. Had he not done so, he would have met with treatment far different from what he did.

He was an unlucky man, and though possessing the sweetest of tempers and most fascinating manners, the times were against him and he was a victim of base intrigues and foul conspiracies on the part of the English in general and Elphinstone in particular. From the analysis of the facts which have been set forth above, it wi be gathered that Elphinstone all alon treated him with scant courtesy an defied his authority, and by forcing on hi the unwelcome treaty of 1817 provoke him to war, which certainly was not Baji Rao's own seeking. Then it shou be remembered how Elphinstone surroun ed the Peishawa with spies and pa emmissaries and intriguers to calumnia him and keep himself informed of all doings.* An upright Resident of the ty of Sir Barry Close would have certain prevented those occurrences which broug the Peishawa to ruin and would have ma the English name famous for justice a fair play. But in all the acts of M Elphinstone are to be seen his meann of spirit and selfish motives for aggra disement at the expense of the Peishawa

* R. Richards, 23rd July 1808. Quoted by Mr. William Digby, C.I.E., in his Prosperous British India —a Revelation, page 450.

* "So complete was our information, that on the charges made by Baji Rao to Sir J. Malcolm, Maholy against Mr. Elphinstone, was, that he so completely watched that the latter knew "the dishes that were served at his meals."

(Lieut. General Briggs's memorandum quoted Sir T. E. Colebrooke in his Life of Mountst Elphinstone. Vol. I, p. 303.)

† It was the policy of the British Governmen India of the day to bring about the ruin of Peishawa, for he was considered to be the main which had held together the Mahratta Confedera and by his being struck out of the chain confederacy was disunited for ever.

In order to effect the ruin of the Peishawa, he illtreated and provoked to hostilities by the Bri authorities. Some color is lent to this view by Parliamentary Papers relating to the Raja of Sat ordered by the House of Commons to be printed, August, 1843. On page 904 of these Papers stated :—

"The dispute between the Peishwa and the Eng might have been adjusted after having been inve gated, through Gangadhar Shastree, had the mu agreement in question not been pledged."

What "the mutual agreement" was is described follows in these Papers :—

"In consequence of Baji Rao's conduct, the affection of the people, and the opposition he caused to His Highness the Maharaj, and, in orde adjust the irregularity, His Highness the Mah considered that a man of great riches will of course weight with a great one ; and Baji Rao was recon with the English, and their business commen forthwith.

"Chutoorsing Raja Bhoslay, who deputed Jade Dadrou and Bapoo Phurnees to the Governor Gen while he was at Delhi, requested an order to governor, Mr. Duncan, at Bombay, for the mana ment of the country, who, in reply, stated that

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request cannot be acceded to until any differences are brought into the treaty which has been made between the English Government and Baji Rao Peishwa; and if such should happen, His Highness should rest assured that he being the possessor of the dominion, it shall then revert to him.

"Afterwards Mr. Elphinstone, the late Governor of Bombay, who for the purpose of obtaining information relative to the affair of Kolapoorkur, invited Balwantrow Malahar, the Chitnees Pundit Soomunt, and his father, when they both satisfied Mr. Elphinstone of the supreme power of His Highness over the chieftains as the Peishwa pretended to be independent of His Highness. Mr. Elphinstone, on having been explained by them the fact, stated, that when any differences occur in the treaty between the English and Baji Rao, or should he anywhere levy war, then His Highness the Maharaj should be confident of my word which I have just pledged, for the restoration of his Government....."

MARATHA.

(Concluded.)

ABANINDRANATH TAGORE: THE MAN AND HIS ART

BY SURESH CHANDRA BANERJI.

IN the history of the spiritual renaissance of Bengal, revival of Indian Art occupies a place of surpassing importance. It is a vital movement fraught with immense possibilities. Ushered into being not much over a decade ago by Abanindranath Tagore, it has drawn into its folds a devoted band of artists and critics, mainly from Bengal, some of whom have already attained striking success in interpreting the ideals of India through the medium of an Art which combines in itself the freshness and glow of Mughal and Rajput painting with the masterly technique and fine fervour of Buddhist art so eloquently depicted in the frescoes of Ajanta.

I. THE MAN.

Abanindranath Tagore was born of princely parents in the year 1871. He belongs to the Tagores of Calcutta, noted far and wide for their refinement, wealth and, above all, for their deep and uncommon culture, who have contributed so lavishly towards building up the fine spiritual edifice of the India of to-day. He is not the product of any modern university, but in the manner of all true geniuses has drawn his inspiration from the hidden springs of his soul. In this respect he is not unlike his uncle, Rabindranath Tagore, the far-famed poet of *Gitanjali*.

Picture a plain looking man of simple habits, unostentatious and unconventional, clean shaven, with a merry twinkle in his eyes and happy under all circumstances;—you have the subject of our study. Bald-headed, fanciful, and wrapped up in gorgeous dreams of color, he is one of those men whose bodies grow old but never the minds, one who ever retains the faculty of enthusiasm for ideas. His mastery over the pen is no less remarkable than his skill with the brush. Indeed, the rich imagery and consummate artistry of his writings remind one of a Pierre Loti or a Lafcadio Hearn. He is the possessor of histrionic talents of a rare order and is an ardent lover of music.

If you drop into his stately residence of a morning you will find him at work in a spacious veranda, overlooking a small garden, beautifully green and resonant with the song of many birds. At his right on a low stool stands a bowl of water in which he dips his brush from time to time to wash the color off his small picture which he holds in his hand.

He is a big smoker. In fact, one always finds him with a cigar, a pipe or the mouthpiece of his *hookah* or hubble-bubble between the lips. Friends and visitors call pretty frequently while he is at work. He does not seem to be inconvenienced, on the contrary, he carries on a slow

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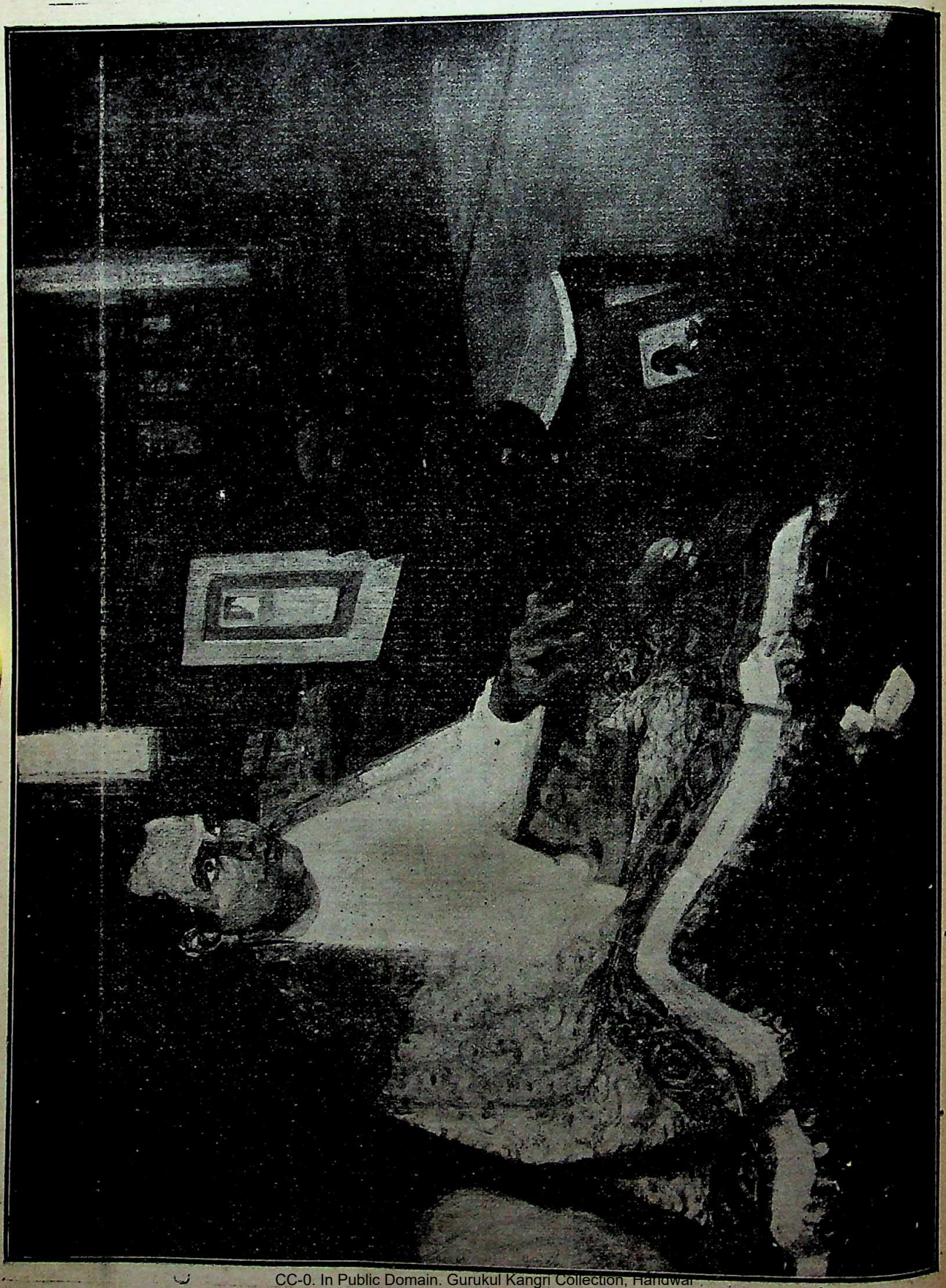

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DR. ABANINDRANATH TAGORE, D. LITT., C.I.E.
As seen by Mr. Deviprasad Raychoudhuri.—[From a Statue.]

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OMAR KHAYYAM.
By Dr. Abanindranath Tagore, D. Litt., C.I.E.

By the courtesy of the owner of the picture Mr. Charu Chandra Roy.

THE POET, PATRIOT, AND PHILOSOPHER.
By Dr. Abanindranath Tagore, D. Litt., C.I.E.

conversation with them with his eyes fixed on the picture and his fingers moving busily.

We shall now let the artist recount the story of his early life in his own piquant and luminous style :

"Close upon ten o'clock in the morning could be heard loud protestations and lamentations of boys unwilling to go to school. In my own case this was a regular fixture. The servant forcefully pulling me up from my prostrate position on the floor and depositing me in the carriage waiting to take us to school was a sight far too common.

"Normal school. That was the name of the school I was in. It was quite close to our place, almost next door. That was a mercy, as we didn't feel being quite transplanted from home. In a dark room, Laxminath Pandit, our teacher, would be dozing on his chair with his pair of canes lying on the desk before him, while we, his pupils, sat huddled up in rows like so many sparrows. Tiffin and romping during the midday recess, drills immediately before closing time, finally, off home with a spirited shout of *Jai Maharani Victoria*, i.e., Victory to Empress Victoria !

"After a whole day thus spent in painful confinement my mind would grow restive and yearn for home and the adjoining garden, where butterflies were on the wing, colored beetles were perched on the walls like bits of emerald, while from hollows in the trees tame squirrels furtively looked out for me from time to time. Sometimes the carriage would be late, then I could scarcely hold my patience and forthwith started for home on foot or seated on the shoulders of the attendant.

"When I had nearly finished my studies at school and stood at the portals of the univers I drew a long breath and bid my *Alma Ma* good-bye. And let me tell you I was no whit ashamed to do so."

From the age of nineteen to twen nine Abanindranath devoted himself music, after which he started work wi the brush. At first he took lessons fro an European teacher of Art and exert himself to master the secrets of weste methods of painting. India cannot be t grateful to this Western teacher for poi ing out to young Abanindranath t futility of such attempts. He it was w urged him to be true to his traditions, learn and master the art expressions his native land instead of wasting hi self in vain efforts to master somethi alien to his nature and environments.

Abanindranath Tagore followed instructions until he discovered himself, to-day he is acclaimed as the Mas artist who interprets the ideals of homeland in terms of colour—colour whi is subtle and elusive like exquisite music.

II. HIS ART.

The fundamental difference betwe Indian Art and that of Europe has be very ably enunciated by Mr. Havell. Sa he :—

"European art has, as it were, its wi clipped; it knows only the beauty of eart things. Indian art soaring into the high

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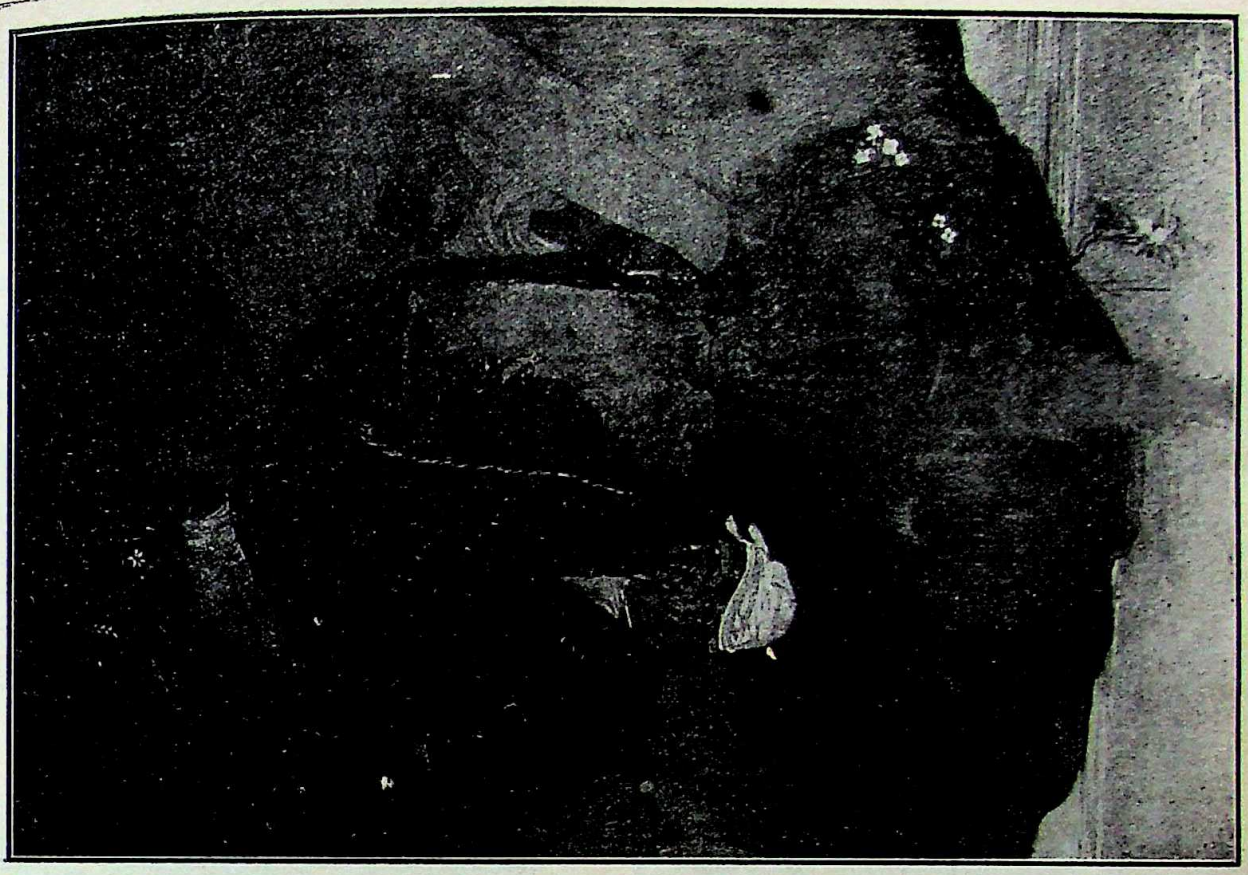

OMAR KHAYYAM.
By Dr. Abanindranath Tagore, D. Litt., C.I.E.

OM MANI PADME HUM.
By Dr. Abanindranath Tagore.
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THE BUDDHA.
By Dr. Abanindranath Tagore, D. Litt., C.I.E.

empyrean, is ever trying to bring down to earth something of the beauty of the things above. Physical beauty was to the Greeks a divine characteristic, the perfect human animal received divine honours from them both before and after death.

"The Hindu artist has an entirely different starting point. He believes that the highest type of beauty must be sought after, not in imitation or selection of human or natural forms, but in the enveavours to suggest something finer and more subtle than ordinary physical beauty. Indian Art is essentially idealistic, mystic, symbolic and transcendental. The artist is both priest and poet."

While subscribing to the above in full, Abanindranath Tagore recognises the basal unity of all great Art, despite differences in treatment and method of expression.

Indian art, he holds, is not something alien to all other arts, but it is an epitome of the art currents of Asia. Beginning from the age of Buddha down to the time when the curtain was rung down on the Mughal Empire in India, art currents from different lands have flowed into India and merged themselves in the art of the land.

Indian art is the pivot on which rests the vast Art of Asia that stretches from Turkey to the Land of the Rising Sun. And the sum total of Indian Art is meditation. To illustrate which Abanindranath writes:

"For the last fifty years no portrait or statue of my grand-father could be found. But, all the same, I did not feel its want very much. The stories I heard regarding him from his friends and acquaintances helped me to picture a laughing face, soft and pleasant, in my mind. Later on, quite unexpectedly, a portrait in oil colors was discovered in the Burdwan Palace. Of course I was glad at the find, but I confess I was disappointed when I saw the picture. It was so very different from the grandfather of my imagination! Gone were the soft and plump body, the face full of health and smiles

THE CUPID OF THE INDIAN STAGE.
(A Caricature)
By Dr. Abanindranath Tagore, D. Litt., C.I.E.

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and the charming abandon of his native garb! In due course the picture found a place in the family portrait gallery but this correct material likeness failed to replace the picture I had stored up in my imagination as something vitally real and true. And do not our scriptures say, truth can't be seen, it can only be felt!"

Tagore's standpoint in regard to Art would be further clear from the following extracts from his writings:

"Art is not the imitation of Nature, but its interpretation.

"More than what is seen by the physical eyes, the true artist sees with the light that is within him.

"The doctor knows my anatomy much more perfectly than does my mother. But when it comes to knowing my self, my mother beats the doctor hollow. Why? Because the former sees with his physical eyes while the latter does so with her soul.

"We love Art because in it we discern the soul of the artist.

"Like the Aeolian Harp of the Greeks the mind of the artist should be so set in tune with Nature that it may resound at its slightest touch. It should be so set in tune with the universe that, rejoicing or sorrowing, struggling or aspiring, it may resound to the spiritual waves raised by the vast work-a-day world in which we move and have our being.

"Art schools cannot make artists. You may join an Art school only if you *be* an artist. It sounds paradoxical but it is true none-the-less. If it be true that one has to be brave before one can aspire to wield a sword; one must be imaginative before one can write poetry; it follows as a matter of course that one must be an artist before one can handle the brush.

"You cannot explain what is Art. The artist knows it. Just as mother's love is beyond describing, so is Art. It can be recognised when seen, one can feel it, but you fail when you try to explain it to others."

THE FLOWER-GIRL.
By Dr. Abanindranath Tagore, D. Litt., C.I.E.

The variety and extent of Abanindranath Tagore's works are phenomenal. Mythology, history, satire, life, landscapes, bird studies,—far too numerous to mention. But to whatever class they belong they all bear the stamp of his fine idealism. He has also illustrated in color *Omar Khayam*, Rabindranath Tagore's *Crescent Moon* and Sister Nivedita's *Myths and Legends of India*. The *Omar Khayam* pictures are superb specimens of idealistic painting.

INDIA IN SHELLEY'S POETRY

SHELLEY, the poet of revolutionary idealism, found something congenial to his inquiring spirit, in this land of spiritual visions and ideals, and his poetry contains many references, direct or indirect, to India and her people. It is true there are other English writers who have treated about Indian subjects in their works or who have been deeply influenced by Indian thought and philosophy. Tennyson's *Akbar's Dream* and *Defence of Lucknow*, or Kipling's *Barrack-room Ballads* or *The Jungle Book*, do not take us by surprise, nor does the striking resemblance between the teachings of Emerson or Schopenhauer and the philosophy of the Vedanta strike us with

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wonder, for India's political connection with England has made such free interchange of ideas and opinions possible in recent times. But is it not somewhat remarkable that Shelley, who died nearly a century ago, should have felt some irresistible fascination towards this far off land ?

It should be admitted that the knowledge of India his poetry reveals is neither wide nor deep, but rather shadowy and ill-defined. But he has somehow intuitively perceived the truth about India and has clearly expressed it in some of his poems. By piecing together the many references scattered in his poetry, we might even attempt to reconstruct the vision of India as it lay embodied in the imagination of Shelley. It is India,—the vast country of mighty mountains and streams, of tropical plains and forests, the land of mystery and enchantment, the home of beauty and variegated flowers, above all, the mother of many gods and religions—that had taken firm hold of his fancy and found glowing expression in many a jewelled phrase and inspired line.

II

The frequent references to Indian scenery that occur in his poems cannot escape the observation of any careful reader. Himself a passionate lover of the Alps, and living in Italy as an exile from his unsympathetic country, the majestic sublimity of the snow-crowned Himalayas and the ineffable beauty of the mountain valley of Kashmere and her sister the Punjab watered by the mighty Indus and her tributaries, exercised a mysterious and spiritual influence on his soul. In one of his charming lyrics opening 'I would not be a king,' dwelling on the fickleness of fortune and the transient nature of mundane power, he exclaims :

"Would he and I were far away
Keeping flocks on Himalay !"

Again in an unfinished drama, whose scene is laid on an island in the Indian Archepelago, in which an Enchantress falls in love with an Indian pirate, and his devoted wife goes in search of him accompanied by a faithful youth, he asks :

"Fairest stranger, when didst thou depart
From the far hills where rise the springs of India ?"

In another place he speaks of the scene being

"Brighter than the morning light, and purer than
The water of the springs of Himalay."

But what seems to have haunted his imagination is the richness, delicacy and fragrance of the lovely flowers with which Mother Nature has luxuriantly beautified our enchanting land. He has fallen in love with the tuberose, the champak and jasmine. In the mystic poem, *The Sensitive Plant*, the angelic Lady is represented as bearing :

"In a basket of Indian woof,
Into the rough woods far aloof,
* * * * *
The jessamine faint, and the sweet tuberose,
The sweetest flower for scent that blows."

Towards the close of the poem he says :

"And Indian plants, of scent and hue
The sweetest that ever were fed on dew,
Leaf by leaf, day after day,
Were massed into the common clay."

In the melodious lyric, *The Indian Serenade*, occur these two lines :

"The Champak odours fail
Like sweet thoughts in a dream."

Again, *The Woodman and the Nightingale* contains the following imagery :

"As a tuberose
Peoples some Indian dell with scents which lie
Like clouds above the flower from which they rose."

Occasional similes, suggested on the spot of the moment by a recollected idea, indicate how the poet's receptive mind had been stored and impressed with images derived from the sights and sounds of this tropical continent. The supernatural spirit in the *Witch of Atlas* playing sportive pranks on a lake is compared to this :

"Even as a tiger on Hydaspes' banks
Outspeeds the antelopes which speediest are
In her light boat."

In the *Triumph of Life*, a mystic poem in which the panorama of life is symbolized, in the form of the Life Spirit riding in a chariot at the head of a triumphal pageant, the air is represented as being peopled with dim forms,

"As when there hovers
A flock of vampyre bats before the glare
Of the tropic sun, bringing ere evening,
Strange light upon some Indian isle."

The following simile forms part of one of the songs in *Prometheus Unbound* :

"As the flying-fish leap
From the Indian deep,
And mix with the sea-birds, half-asleep."

Though the references to Indian scenery are more numerous, there are a few touches on the life of the people which tend to show

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how he instinctively knew and appreciated the simple, faithful and self-sacrificing nature of Indian character. In the *Hellas*, a lyrical drama, an Indian slave, sitting beside the couch of the Sultan Mahmud and singing him to sleep, expresses her loyal sentiment in the following lines :

"I breathe my soul on thee !
And could my prayers avail,
All my joy should be
Dead, and I would live to weep
So thou mightst win one hour of quiet sleep !"

How truly do the words embody the selfless devotion and love of the Indian wife and mother in their daily domestic life ! The much-injured and maligned Rosalind in *Rosalind and Helen*, vindicating her steadfast love for her departed husband, compares herself to the unfaltering Satee :

"The Indian on the pyre
Of her dead husband, half consumed
As well might there be false as I."

Shelley's information about India might have been partly derived from some globe-trotter's superficial account of his travels or a not unprejudiced version of some self-interested missionary. Living as he did in the times of Clive and Hastings, who had grown immensely rich by shaking the pagoda tree in India, he believed in the traditional rumours of the fabulous wealth of our country and incidentally speaks in *Hell s* of 'ten camel-loads of Indian gold.' Probably he had also read stories about the inhuman sacrifice of innocent babies under the car at Jagannath ; for in *Queen Mab* he writes :

"Whether hosts
Stain his death-blushing chariot wheels, as on
Triumphantly they roll, whilst Brahmins raise
A sacred hymn to mingle with the groans"

There is also a passing reference in one of his juvenile poems to the unfortunate Pariah :

"Not the swart Pariah in some Indian grove,
Lone, lean and hunted by his brother's hate,
Hath drunk so deep the cup of bitter fate,
As that poor wretch who cannot, cannot love."

A somewhat obscure allusion is to be found in Shelley's poetic epistle written in a light and humorous vein from Italy to Maria Gisbourne :

"He you not heard.
When a man marries, dies, or turns Hindoo,
His best friends hear no more of him."

It probably refers to the lot of a convert to Hinduism once he has been absorbed into the conservative fold of Hindu society.

III

What is of abiding interest to us is Shelley's vivid realization of the spiritual significance of India and Indian civilization. He was all his life an incessant seeker after spiritual knowledge and experience. Himself a dreamer and visionary, the soaring philosophical truths of Hindu religion found a genuine response in his heart. Styling himself an athiest, he was one of the purest and most religious of men. Enumerating the various religions and divinities worshipped in different countries, he twice speaks of 'Moses and Buddha, Zerdusht and Brahma and Foh,' 'Siva, Buddha, Foh, Jehovah, God or Lord,' whose names and attributes may vary but are really forms of the one Supreme Being.

Alastor, an allegorical poem, treats of the wanderings of a pure and noble youth in quest of spiritual realization, imbued with 'a thirst for intercourse with an Intelligence similiar to itself.' He roams through many countries in the hope of meeting face to face 'the prototype of his conception,' but is sorely disappointed, until he

"O'er the aerial mountains which pour down
Indus and Oxus from their icy caves,
In joy and exultation held his way !
Till in the vale of Cashmir, far within
Its loneliest dell, where odorous plants entwine
Beneath the hollow rocks a natural bower,
Beside a sparkling riverlet he stretched
His languid limbs."

Here for the first time he feels the divine thrill of hopes 'that never yet had flushed his cheeks.' He sees the vision of a 'veiled maid' :

"Her voice was like the voice of his own soul
Heard in the calm of thought.
* * * *
Knowledge and truth and virtue were her theme,
And lofty hopes of divine liberty,
Thoughts the most dear to him, and poesy,
Herself a poet."

Is it not highly significant that the young poet sage, who had renounced his home and country in search of God had to find the first gleams of spiritual light and peace in holy Cashmere, vouchsafed to him by 'the spirit of sweet human love,' a goddess in the form of a veiled maid ?

Another remarkable instance that confirms the above view is found in *Prome-*

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theus Unbound. In this sublime allegorical drama, unique in English literature, the hero Prometheus, the 'saviour and strength of suffering man,' is nailed to a steep rock and subjected to manifold tortures of body and mind by the tyrant Jupiter, but conquers over his enemy at the fated hour. Strange as it may seem, the scene of this Greek story is laid in 'A ravine of icy rocks in the Indian Caucasus,' which other evidence shows to mean the Karakoram mountains, the source of many springs and rivers of the Punjab. For in one place Prometheus exclaims :

"Ye icy springs, stagnant with wrinkling frost,
Which vibrated to hear me, and then crept
Shuddering through India," etc.

And a Voice from the springs says in reply :

"Never such a sound before
To the Indian waves we bore."

During the period of his incarceration, his devoted wife Asia (what a characteristic name !)

"Waits in that far Indian vale,
The scene of her sad exile, rugged once
And desolate and frozen, like this ravine," etc.

After the final overthrow of Jupi symbolizing the victory of good over e Prometheus and Asia contemplate retir to a beautiful retreat among the mounta to lead a holy and blissful life the How reminiscent is the picture of so *Asrama* on Mount Kailas or near la Manasarowar :

"Beyond Indus and its tribute rivers,...
And up the green ravine, across the vale,
Beside the windless and crystalline pool,
Where ever his, on unerasing waves,
The image of a temple, built above,
Distinct with column, arch, architrave,
And palm -like capital,...
Beside that temple is the destined cave."

In the above sketch, only direct re rences to India in Shelley's poetry included, no mention being made of many striking resemblances between poet's religious views and the Veda philosophy. Truly he is 'the most sp tual of English poets,' and his spirit home is India.

P. K. ANANT NARAY

RABINDRANATH TAGORE'S BALAKA

BY PRINCIPAL EDWARD J. THOMPSON, M.A.

BALAKA, his greatest book of lyrics, was written in 1914, at the height of his world wide recognition. Its title, which means *A Flight of Cranes*, is symbolical, for migratory birds have always stood for the soul, in its passage through these phenomenal skies to Eternity. The title has an especial fitness, for these lyrics are pilgrim-songs, eagerly looking beyond this plane of time and sense to other lives, whether reincarnate here or placed beyond our sun and stars. The poet is over fifty years of age, which to an Indian is old ; and to him has come the same experience as to Dryden when over seventy, when thoughts crowded so thick and fast upon him that his only care was whether to versify them or 'to run them into the other harmony of prose.' His favourite imagery is of a river, In this there is nothing new ; but the river is now not always, or e usually, one which flows through these la of his sojourn. Often it is an aerial ri the magnificent streaming of that space-fl on whose eddies the stars are floating lil In these lyrics, his intellectual greatness revealed. His mind is like a stream, fr whose depths thoughts and similes bub incessantly. The effervessence of ideas never checked for a moment, and especi notable is the flow of abstract ideas. gracious life of grass and blossom is as as ever, and even more delightfully handl but the poet is not the slave of his fancy sterner, or, at any rate, a stronger mood be in possession of his fleeting moments.

The lateness of many of his developme as Mr. Mahalanobis has pointed out to is very noteworthy. From one point of

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the most precocious of poets, already volumionus while in his teens, from another he is the most slow and orderly in development. That is why a selection from the work of all his periods would show him as a greater poet than he seems either in the pitiless completeness of his Bengali text or the haphazard mutilation of his English one. In *Balākā*, not only has the more abstract side of his mind found expression at last, but in diction he has struck a balance, after his experiments, between the colloquial tongue and the rich Sanskrit vocabulary. This balance is as perfect as can be a marriage of poise and dignity, of lissom ease and power. The critics have Rabindranath's gracious permission, as once Tennyson's, to blaspheme. 'Let them rave!' As for this undignified *chalita bhāsā*,

'.....let the Sufi flout !
Of this base metal shall be filed a key
That shall unlock the door he howls without.'

In the opening poem, an invocation from the 'old poet' to the spirit of youth, of the new age, iconoclastic and rebellious, diction and thought are rollicking. The old are gray parrots, screening their foolish heads under their wings; the young flirt disrespectful tails, to a delighted poet's encouragement.

The form of *Balāki* is extraordinarily free. He can do what he likes with metre and rhythm, and he no longer cares for any rules except those that justify themselves by resultant beauty or force. Sometimes his metres stream and scatter over the page, like fountains making way down a Himalayan height. It is T. E. Brown at his delightful freest. There is practically nothing second-rate. The least important group of lyrics are altogether joy-bringing. There is the song of untimely Spring, of the impetuous flowers that, 'pushing before all with shrill, high laughter, blossomed and fell in heaps.' These, in love with death, 'O crazy ones, O reckless of cost-reckoning! Drunk with the sound of his footsteps from afar you spread your deaths over the dust of his path for that quest! Neither seeing nor hearing, you burst your bonds, you would not wait for vision of your eyes!'* Then there is the dancing lyric† which contrasts the two goddesses of his imagination, superbly sung by him so often. Here is great praise of Autumn, personified as Lakshmi, seen 'in the fulness of the fruitful gold-beautiful peace of the dewy season.' Hardly less is the praise of Urbasi, she who 'with both hands scatters the delirium of Spring, in blood-red *palas*-flowers and roses, and in the song of unsleeping youth.'

Another group of poems mirror his religious experience. These are deeper than those of *Gitanjali*; their flights are wider and more sustained. His human love, ever since the 'first, fine, careless rapture' of the pre-*Mānasi* period was finished, showed increasingly a tendency to merge into the divine love. Now we have reached a third stage, in which the human love is never more than a starting point, from which the divine love takes off. Thus, in the *Boatman** lyric we know that the singular figure who ventures out in such a storm with only the burden of a white rose is a symbol. It is one of his fine Padmā storms, finer than ever; but these earthly waters will now carry to the end unearthly voyagers and the flicker of ghostly sails. All his sublimity of imagery crowds the great *Oarsmen* poem.† His exhilaration rises, at this prospect of life upon life, all creation, rushing to apparent extinction. 'In their hundreds they rush to death, like the stars in their myriads to the light of dawn. The blood of heroes, the tears of mothers, will all this worth be lost in the dust of the Earth? Will not Heaven be bought with it?' It is true that he spoils this passage, with its superb rhetoric and its flashing imagination by adding the question, 'Will not the Treasurer of the Universe repay so vast a debt?' But, if he resembles Wordsworth in such occasional prosy interjections amid sublimest beauties, he resembles him also in the way his peaks of lofty thought are tinted with the sunrise of imagination. In these poems winds, 'from lands not quickened by the sun', cast their shadows on verse whose serenity they fail to ruffle.

The 'Oarsmen' poem is written in mid-throe of the Great War, in 1916. To his horror-struck gaze an evil age was breaking

* *Lover's Gift*, no. 52.
† *Ibid*, no. 54.

* *Fruit Gathering*, no. 41.
† *Ibid*, no. 84.

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up amid anguish ineffable. He hated the arrogance of the strong. Yet it is characteristic of him that in this poem he insists that 'the cowardice of the weak,' and 'the rancour of the destitute' are equally culpable. He has never been one to console the shrinking and feeble-willed, by casting all blame upon the vigorous and bold.

Yet the profound peace of these poems is the most healing thing imaginable. Even in those which are songs of battle, this central core of rest remains untroubled. He speaks of the glimpses which have come to him here: 'He to whom I shall sing that song on the banks of new light is all day with me, encircling my earth. In the *siuli*-groves of Autumn He walks, veiled with the fragrance of flowers. In *Phalgun* He puts on my head His garland of wooing. In a twist of the path suddenly He shows Himself, though but for a moment! In the twilight He sits alone on the lonely heath. Thus He orders His comings and goings. Thus making blow through the heart's forest His wind laden with pain, He goes, whispering and with murmurs.'* A thought on which he insists repeatedly is man's necessity to God. 'Thus, day after day, you buy your sunrise in my eyes', he says.† In some of these poems his extreme theism shows, a theism so much more definite than ordinary Christian theism that it is the harder to reconcile with the pantheism which is the breath of Hinduism and which appears so abundantly in his work. But he is poet, not theologian, and this passionate individualism of his religion, the very heart of his poetic utterance, is his most characteristic contribution on this side. We may be sure this is what he feels and lives by; however passages in prose lectures may seem to contradict. In No. 22‡ he expresses this by the boldest and strangest, yet most natural metaphor in the world: 'When the child leaves the womb it sees its mother. When Thy affection covers me, I lie hidden in its entrails, and then I know Thee not. When Thou dost with violence thrust me far from Thy shelter, in that separation I find consciousness, I see Thy face.'

In no book is there richer reminiscence of lives dimly living at the roots of wha too vague to be called memory. As he it, 'the dense crowd of what I have not surrounds what I have seen.' Or ag 'there is a looker-on who sits behind my eye a very free rendering of the Bengali, wi says, 'In the corner of my heart, at the win of my eyes, thou art gazing in the da light'

But the texture of *Balākā* is variega The Englishman thrills to find in its p a tribute to Shakespeare, from this un liest of admirers:

'When you arose beyond the distant sea,
And England drew you to her breast, the

O Universal Poet, for her own
Believed you—held you hers, and hers al
A space she kept you, kissing your brig
br

Hid in the tangles of her forest-boughs,
Screened with her skirts of fog, within t
c

Whither the elvish tribes for play resort,
With dewy grass and full-blown wildwo
flo

Made bright! Not yet the island's silvan
bo

Had wakened to your praise, O Poet-Sun
But, while the ages in calm sequence run
You, at the signal of Eternity,
Leaving the horizon's lap, by slow degre
Have mounted to the noon's bright blazi
he

Have taken, filling the world's heart wit
h

Your seat i' the centre! At the ages' end
Lo, how beside the Indian sea ascend,
Where fronded cocoa-palms sway to the
br

Your praises, crowning the full centuries'

Here is an exquisite image and observation: 'From a floating cloud sudd on the river's flow there is the silent wal of a shadow.' One of the loveliest s 25, shows how richly he takes the passin youth, this man whose youth had bee abounding and so blest with good things whole song is a jet of beauty, from his sho ing opulence:

Spring that in my courtyard used to ma
Such riot once, and buzzing laughter lift
With heaped drift

* *Fruit Gathering*, no. 44.

† *Ibid*, no. 77.

‡ *Ibid*, no. 10.

* *Lover's Gift*, no. 39.

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Of pomegranate-flowers,
Kānchan, *pārul*, rain of *palās*-showers ;
With new twigs stirred the woods awake,
With rosy kisses* maddening all the sky ;—
Seeks me out today with soundless feet,
Where I sit alone. Her steadfast gaze
Goes out to where the fields and heavens meet ;

Beside my silent cottage, silently
She looks and sees the greenness swoon and die

Into the azure haze.

36 is one of his very rare mountain poems, and the unfamiliar scenery heightens its striking freshness. Its opening is superb, and the stanzas which succeed bring out with frosty clearness a noble Himalayan picture. 'The Jhelum's curving stream, glittering in the evening glow, pales with the dark, like a curving scimitar hidden in its sheath. On the day's ebb the tides of night come, bringing their star flowers drifting on the black water. Below the dark mountains the ranks of deodars st nd. I feel as if Creation wished to speak in its dream, but cannot find clear utterance, only a confusion of wordless sounds murmuring and soughing in the darkness.' This is the Eponymous *Balākā* poem. He hears a flight of wild swans, winging their way through the skies, 'mad with the wine of tempest.' That rush of their wings, remembering his land's legends of these hills and the events that had taken place among them, he compares to the noise of an *Apsari*, a heavenly dancer, 'breaking the meditation of stillness,' as these beings had broken the sanctity of saints. 'The mountains, plunged in blackness, trembled, the deodar-forest trembled.' This flight of wild lives through the cold skies becomes to the poet the flight of his own and all men's spirits to an unguessed goal, and the message of their sounding wings in the emptiness is : 'It is not here, it is otherwhere, is otherwhere, in other place.'

6,† a most touching poem, adds yet another streak to the variety of this tulip. No poem is richer in superb images and single lines. 'The ebb and flow of light and darkness succeed each other in the sea of the sky. On either side of the path walk the companies of flowers in their colours with soundless steps.' *Balākā* abounds in single lines too happy to be rendered out of their original. 11* ends with lines of unsurpassably stormy sound. 'O my Terrible One ! Thy forgiveness was in the crashing thunder-flame, in the sunset's writing of ruin, in the tempest of blood-rain, in the sudden clash of collision.' 16† gives impressive speech to his confidence of his poems' destiny. 'How many unheard words, leaving the homes of the past, whisper in the empty sky ! They seek my words, on the shores where mankind dwell.' It should be added that no poem has a more striking beginning. No less proud and fine is 17, in which he asserts the poet's claim to have part-created the beauty which he praises. 'O World ! So long as I did not love thee, thy light did not find all its wealth. The vast sky with lamp in hand, was gazing at its path through space.'

But the greatest poems in *Balākā* attain their rank, not by beauty alone but by sustained power of abstract thought and imagination. The *Tajmahal* poem, of which a truncation is given in the first poem of *Lover's Gift*, is one of these. Its first sixteen lines are represented by three in the English ! The poem shows some signs of having been written out of resolve rather than impulse, and its ground-pattern is a magnificent rhetoric. But it far transcends these limitations. Its first paragraph has a bad conceit, 'O Tajmahal, thy white marble is a solitary tear-drop on the cheek of Time !' And later, we find another prosy metaphor : 'Who says that the door of Memory's cage was not opened ?' These things are relics from his custom of earlier days ; they can be forgotten. For the poem is rich with brooding sense of vanished time, and of the greatness of old days. The Musalman Empire always touches his imagination, and we find an atmosphere as eerie and glamorous as that of *Hungry Stones*. His admiration wins from him the greatest tribute he could give when he calls the Taj the 'Emperor poet's new *Meghdutt*.' An Englishman might wish that his own Empire could

* The new leaves are red, *are* the rosy kisses. (*Palas* and pomegranate both have red blossoms.)
† 42 in *Lover's Gift*.

* 36 in *Fruit Gathering*.
† 58 in *Lover's Gift*.

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touch his mind with similar fire ; but it never does. 'The jingling of thy beautiful ones' anklets, in a corner of the broken palace, dying away with the c'cadas' cries makes the night-sky weep.' But my English travesties the text. The poem is filled with fine things, is one of the noblest of all his poems, a full tide of imagery. Its finish is splendid. The forms of Beauty remain, forlorn in their perfection ; Life has left them, going its endless way ; 'Today his* chariot has gone, at the call of Night, at the song of the stars, towards the lion-gate of dawn.'

He never wrote a richer or more decorative poem and its fame among his countrymen equals that of *Urbasi*. Yet the poem which follows is greater. *The Stream of Being*,† as it may fitly be called, is the greatest poem in the book—a magnificent *Psalm of Life*. As this was the genesis of *Balākā*, I quote the poet's account of its composition. "I was in Allahabad, at my nephew's house. I used to have a very quiet time there, in the evening sitting on the terrace. One day, I felt the restfulness of the scene, and everything around me. It was a dark evening, and suddenly there came on me the feeling, there is flowing, rushing all round me—that invisible rush of creation—the stars flecks of foam. I could *feel* the flow of that dark evening, with all the stars shining ; and that current of eternity touched me very deeply. I felt in the heart of it. So I began to write. And when I start writing, one thing leads to the next. That was the beginning of *Balākā*—the sweep of this impalpable and invisible stream."

* Shahjehan's.

† *The Fugitive*, no. 1. The English gives next to nothing of the original.

As these words show, and as the poem shows still more clearly, he has launched his boat on its greatest tide, a movement of weighty reflection, of waves iridescent and bubbling with incessant fancy and imagination. The World-Energy pulses in these lines, which make their way in perfect ease and freedom, the metre responding swiftly to the changing thought within it. It is a magnificent picture of the streaming life process, from whose strength and force comes the calm and composure of each individual parts. It has no pattern save the consummate one which is dictated by its internal necessity. Yet even this stream is not without its flowers ; for here is a Muse who knows no deserts. 'Blossoms fall continually in showers ; jasmine, *ch mpā, bakul, pārul*, fall in thy path from the platter of thy seasons.' Nor does he forget earthly rivers, though he calls them by heavenly names. 'Thy dancing Mandakini, ever-welling, laves the world life, cleansing it with the bath of death. At length the sky has blossomed in crystal-bright azure.' Yet the unseen and the eternal governs his passion for the phenomenal and passing. 'No one knows that in his blood the waves of thy sea dance, the forest-restlessness trembles. This thought fills my mind today that I have come, from age to age dropping silently from form to form, from life to life. I have come, using up in gift after gift, in song after song, whatever my hand has gained in night and morning.' So we go our ways, this poet who on this plane of time and space has charmed and fed our minds so greatly and we who have met him for our little moment—go, drawn 'to the great stream from the tumult of the past what lies behind,—to the bottomless dark, to the shoreless light !'

THE RAILWAY STRIKE

THE time has not yet arrived, when it will be possible to apportion with accuracy the blame, on either side, for the great disaster of the Railway Strike upon the East Indian Railway which is just over. What I propose to do in this paper is to try to throw some light upon the struggle by quoting a few detached notes taken on the spot. I have not marked them with any dates, but that will not matter. They represent different aspects which seemed at the time to be important.

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They are not to be taken as final opinions.

I must make it quite plain, at the outset, that the strike, as it developed, divided itself into two sections, which corresponded to the upper and lower portions of the long railway line. The dividing point was at Moghal Serai. My own experience lay entirely in the upper section, which had its centre at Tundla. It was there that the strike began, and there the strike first ended. The lower section had its centre at Asansol. The strike went on there for nearly a month longer. But that field I did not touch at all.

My notes run as follows :—

I

"It has been a sudden and unexpected change for me to come out of the area of the Moplah Revolt in Malabar, in Southern India, straight to this Northern climate with its piercingly cold nights. I wish I had brought warmer things with me. Yet in spite of climatic differences, there is some slight resemblance in the two situations. The soldiers are guarding the railway stations here in Tundla and elsewhere, just as they were guarding the railway in the Moplah area in the South. There is also the same distress and hunger among those who may be called the 'refugees'—especially the women and the children. Hungry little children look up to my face here, as they did in Malabar.

"I have been studying the deeper causes of the revolt in the Moplah area: they need to be studied very carefully here also. The newspapers give all kinds of superficial explanations, summing up lightly the whole situation under such titles as 'political unrest,' 'non-cooperation' and the like. But it is necessary to get deeper down than this,—just as it was absurd to sum up the whole Moplah revolt under the one word 'Khilafat'.....

"It was manifestly impossible to refuse to listen to the appeal which the strikers made to me, to come up here to their help, though I longed to remain at Shantiniketan. Now, I am so glad I have come. Living with the men in their own quarters and sharing everything with them, it should not be difficult to find out their own version of the causes of the strike. The official version has been presented long ago in the newspapers, and I can also hear it again from the railway officials whenever I meet them. But the men themselves are very nearly inarticulate; and owing to their complete lack of literary training they have a bad habit of spoiling their own case in the press."

II

"Both at Allahabad and Tundla, I have found intense bitterness among the strikers because of the treatment which the subordinate Indian staff has received at the hands of the highly paid Anglo-Indians and Europeans. This bad treatment seems to be specially prevalent in the Locomotive Department. If only one-sixth of what the railway men have told me is true, then the situation must be very bad indeed. I have had experience of these things on other railways, but the facts then stated were never told me with such intense bitterness and anger as this! It is a new phenomenon, a red danger signal.

"Probably what I now see is due to a new race consciousness. The same assaults were happening before, but no one took any notice. The Indian employee regarded himself, in the past, as an inferior, and therefore expected to be knocked about. But now, he is in revolt; and if the strike had not happened in this way, it would have happened in some other way instead.

"I remember so well two Anglo-Indian railway men, with whom I travelled down in an intermediate carriage from Calcutta. Almost every sentence they uttered was marked by the word 'nigger',— with the British soldiers' favourite adjective in front of the noun. They kept on repeating 'B— nigger'!—No wonder the Indian railway men refuse to stand this any longer in their own country! Yet the moment they openly resent it, the result to them may be something even worse in the way of insult and assault.

"One of the very best men present to-night told me, that the railway workmen had endured passively these incessant insults in the past, but they weren't going to put up with them any longer. He said that the men's thoughts now had become absorbed in this one subject and it stirred their passions more than any other. The only remedy was to get rid of the cause of the irritation."

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III

"Certainly there is no sign, up here in Tundla, of the strike being 'political' in origin. I have not heard a single word of politics since I came to this place. There has not even been a shout of 'Mahatma Gandhi-ki-jai.' The talk has been concentrated on the strike itself and nothing else is mentioned. The men are in deadly earnest. The question of bad treatment is alway's to the fore It has become very nearly an obcession.

"I have found some highly intelligent railway workmen here, among the clerks and others on the spot and among the delegates, who could give me a fairly dispassionate account. They explained things simply to me and I could follow their argument. It was in the main, they said, an economic problem. For if the Anglo-Indians were once put in open competition with the Indians, on the basis of equal pay for equal work, there would be no trouble at all. But for purely political reasons the foreign British Government had decided that the Indians could not be trusted. Exactly the same policy had been followed on the E. I. Railway as in the Army. In each instance, the proportion of the foreign element had to be kept up in order to check any mutiny up country. The E. I Railway was the great artery of the North of India. No risk must be run of this artery ever being severed.

"Anglo-Indians, they said, who were in many cases inferior in intelligence, sobriety and diligence, were taken on in superior posts, and Indians were kept out. The European scale of pay, which the Anglo-Indians received, made them socially arrogant and racially intolerant. They wished to show that they were *Sahibs*, and they tried to do this by insulting Indians on every possible occasion.

"If such is really the true state of things, then it is somewhat ridiculous to find the Member for Commerce getting up in the Legislative Assembly, in Delhi. and saying that the strike was a disgraceful one on the part of the men, because it was 'purely political' and had stirred up 'racial hatred'. This is the 'pot calling the kettle black' with a vengeance! It reminds me of a scene I once witnessed in the streets of London, where one boy kicked another savagely in my presence and then burst o crying with all his might and shouted o that the boy *whom he had just kicked* ha struck him!—The Government of India fir puts the East Indian Railway on a politic basis and encourages racial arrogance by its own policy, and then cries out against th Indian employees, if they resent being kicke in consequence!"

IV

"For some days now I have been i Tundla with the workmen and I have ha their own private opinions on many doubtf issues. I am sorry to find after all that th men themselves have been deceived abo Ram Lal.* He is a bit of a fraud, but n quite so much of a fraud as the officials hav tried to make out. I have seen him an examined him carefully. He *was* assaulted there can be no doubt about that. But he i evidently one of those men, who, throug lack of education, cannot avoid exaggeratin and thus spoiling a story. He gave o that he had been beaten over the head an body with a shovel, and thrown off the foot-plate of the engine. But omitting th evidence of the Railway medical officer, th Civil Surgeon (who saw him two days afte the occurrence) could only find one sligh injury. His pulse and temperature wer normal.—Ram Lal him elf has just been i this room where I am writing, and he is in a sound health as I am. He tried to show m some minute marks, but I could not eve detect it. He has been quite obvious exaggerating!

"But worse than this, he contradicted hi own sworn evidence in my very presence,— after having been told repeatedly to spea nothing but the truth! It is clear to me als that there has been a good deal of theatric pretence in order to excite sympathy an pity.

"What a tragic thought it is, th thousands and tens of thousands of strike must suffer, and poor women and child must die of want and misery, and even starvation, on account of an assault so feeb testified to as this one!

"On the other hand, I have no dou whatever, that there was an assault. appears to me equally certain that Carr

* Ram Lal was the person assaulted, on account whom the strike was called.

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gave false evidence. It is beyond question, I believe, that assaults far worse than this frequently occur and are hushed up. It is equally beyond question to me, personally, that the root of this present trouble is not political, but essentially due to the bad treatment of Indians by Anglo-Indians and Europeans all over the railway line. And I think I could prove all these things to the Member of Commerce and the Railway Board, if they would take the trouble to come to Tundla and live here with me in this Indian railway quarter for a time.

"So then, as far as I can judge at present, though the strike is a weak one, because it was called entirely without notice, and though the Ram Lal case is a weak one, because he has given false evidence under oath, yet behind all this there is a deep wound,—so deep and painful, that it has forced the men of every centre of the railway line to go out on strike.

"This grievance,—to repeat what I have already written,—lies in the continual hectoring and bullying of the Indian subordinate staff, leading on to definite assaults, especially by the Anglo-Indian railway employees. Such assaults have gone on, it appears, for years and years, and they have recently become intolerable. So all the men inform me. And men, whom I can thoroughly trust, have asserted also that nine out of every ten such cases of assault by Anglo-Indians and Europeans are never reported. Even those that have been reported (so they tell me) have not been dealt with drastically.

"This is the men's story, and I am going to test it very carefully indeed. One thing is quite plain to me here in Tundla,—the two railway quarters are divided by a great gulf—the Indian on one side, and the Anglo-Indian and European on the other. Each side seems to be living in a kind of water-tight compartment,—one might almost call it an 'armed camp', except that externally there are no barriers or weapons. But I can well imagine, what a force of internal resistance there would be to prevent a conviction for an assault, if any assault had occurred. It is significant how, in the ordinary life of India, it is almost impossible to get a conviction, where a European has assaulted an Indian. I have to ask myself—'Is it easier to get justice, in such assaults, under the Law of the Railway, than under the Law of the State?'

IV

"For the last three days I have been up to Delhi in order to interview the Railway Board. The members received me with every possible consideration, but it was clear to me that the wooden system of ruling all the railways from a single centre in the North of India, and by a single set of rules, will not answer. There must be elasticity and rapid movement. Palpable injustices must not be allowed to go on unchecked simply because regulations for all India will not admit of local exceptions.

"To-day, an instance of this wooden state of affairs came to my notice. Nearly a year ago, I pointed out to the Railway Board the inequity and the folly of the gratuity system on the railways. The men get half a month's accumulated bonus each year as a gratuity, on the one condition that they never strike. This gratuity is only paid up when a man retires from railway service. The whole sum is forfeited, whenever anyone goes out on strike. Though the strike may be a perfectly just one, the gratuity is forfeited all the same. Thus this payment is really a strike insurance policy, not a gratuity at all. The man sells his soul to earn it; because he gives up one of the very few rights which a working man possesses,—the right of refusing to work.

"Now, look at the folly of it all! The older railway men, whose gratuity is nearly due, would not wish to strike; but they are compelled to do so by the younger men, whose gratuity is still far distant. The younger men, who call the strike, promise the older men not to go back to work without getting the gratuity. The strike begins, and very soon everything else might be easily settled. But the gratuity must be forfeited, and so the men hold out. The Railway Board regulation blocks the way to a settlement, and the Railway Board is adamant. Strike after strike has lingered on, owing to this one single regulation made many years ago by the Railway Board. It never stops a strike; for the younger men can always drag the older men in. But it always prolongs a strike; because the younger men promise the older men not to go back without the gratuity, and they try to keep their promise. Thus the men who framed this regulation have been hoist with their own petard. While attempting to bribe the men not to strike, they have really prolonged every single strike almost

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indefinitely, and thus cost the Government lakhs upon lakhs of rupees !

"All this was pointed out to the Railway Board long ago ; but instead of immediately changing the regulation itself, as any private company would have done in a few hours,—the Board has been a whole year considering its own action, and even to-day the old injustice lingers on unaltered."

VI

"I have written in these notes a good deal about the official attitude, its wooden character and the inevitable racial injustice due to a foreign government. But there is also a terrible and fatal nemesis, which I have seen again and again overtaking the railway workmen themselves, when they refuse utterly to listen to reason and commonsense and insist on being intoxicated by wild platform speeches. My own experience has been that it is difficult to speak too highly of these railway workmen as individuals, their patience, their reasonableness, and their sense of fairness are remarkable. The courtesy which I have personally received from them has been quite unbroken and their trust has been pathetic in its absoluteness. To sit with them and argue with them in their own homes as individuals has continually led to good results. It has been easy to win acceptance to the plea of reason.

"But to address a mass meeting of strikers is a very different matter. Here, the numbers are often very great indeed. Outsiders mingle with the strikers. The mood of the crowd varies from moment to moment. Very often the meeting itself is swept from end to end by some wild storm of passion. Yet such is the condition of affairs in India today that no strike can be fully settled without a final appeal to the mass meeting. And a single violent speech by an outsider, stirring up passion, may suddenly turn such a mass meeting away from reason to unreason.

"I can remember so well at a certain strike centre, where I was all alone with the strikers, how we had finally agreed to call off the strike. Every hand had been held up in favour of resumption. Then a complete outsider, whom the men did not even know, got up suddenly and made a violent harangue about the injustices, in general, from which everyone in India suffered. It was the merest clap-trap mob oratory, of a vague and offensive type, with no argument in it, no direct reference to the strike, and no appeal to reason. It had no bearing upon the settlement that had just been unanimously accepted, and it was hopelessly out of order. But all the same it did its work among people who were quite illiterate,—as the strikers were, for the most part, in this special instance. The result was, the settlement already reached was abandoned, and the struggle had to begin all over again.

"Every day, I am afraid lest the same thing should happen in the present struggle. There are racial passions, which can be so easily roused, and at times I fear another disaster similar to the debacle of the Assam Bengal Railway strike last year, only on a greatly extended scale."

VII

"It would really seem as though these assaults by Anglo-Indians and Europeans on the subordinate Indian staff are to be never ending. Only by accident, I have just found out, that there was another assault in Tundla committed by one of the Anglo-Indian drivers upon an Indian, in the very week in which the Tundla strike began. It would appear that no fear of punishment could keep their itching hands from assaulting Indians who are on an inferior position and are treated as subordinates. There is no chivalry to appeal to ; no shaming then by the cowardice of it, no rousing their sense of fair play by shewing up the brutality of hitting a man who cannot hit back.

"In this new instance, the Anglo-Indian driver escaped punishment, merely because the man he had assaulted was not a railway servant. What occurred was this. He went to a neighbouring bungalow in a drunken state and asked an Indian servant there to do something for him and he refused. Thereupon the servant was so brutally assaulted that he had to be taken to the hospital. The matter was hushed up and compromised.

"But only think of the insolence of it. All this happened at Tundla in the very week of the outbreak of the E. I. Railway strike itself. If they can't keep their hands from striking Indians in *that* week, when are they ever likely to learn their lesson ? The fact is that, in nine cases out of ten, 'drink' is at the back of it. And drink plays the very devil with a man.—Even in these few days, I have had to take back from the Railway station

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his bungalow an young European who could not stand on his own legs because of intoxication. One of the Indian strikers helped me to take him home."

VIII

"After these notes were written, the news has come through the post of the diabolical act by which the Punjab Mail was wrecked near Madhupur. Words cannot be used strong enough to condemn such a dastardly atrocity. It has brought an indelible stain upon the strikers. For it is practically certain that the deed itself could only have been committed by skilled railway men ; and this seems to point to it having been done by desperate strikers. If evidence could be brought forward to the contrary, I should be only too thankful ; but nothing as yet has been forthcoming, and so the suspicion remains."

These are merely fragmentary notes dealing chiefly with the Tundla section. At some future time I shall hope to review the whole position from a more distant and detached standpoint. For I am certain, that unless the policy of the railway companies in India is altered, there is the danger of fresh strikes occurring in the future.

Shantiniketan. C. F. ANDREWS.

COMMENT AND CRITICISM

[This Section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions and editorials published in this Review. As various opinions may reasonably be held on the same subject, this Section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of book reviews and notices will be published.—Editor, "The Modern Review."]

Sir B. Fuller's Administration.

An English gentleman, long resident in Bengal, who has every sympathy with Indian aspiration, has taken exception to the word 'atrocity' used by me in the February Number of this *Review* in connection with certain incidents connected with Sir. B. Fuller's administration. The incidents I had in my mind were those of organised assault by armed Policemen on unarmed people at Barisal. I admit that the events are too recent to be the proper subject of an unbiassed Historical discussion.

SURENDRANATH SEN.

Benares School of Sculpture : an enlightenment of "an illusion".

My critic Buddhist "Jambhala" has come at last as an archæological deity. His *critus* (the iconographic symbol in his hand) seems to be abnormally sour this time, as some of his sarcastic lines might betray. What was the good of darting arrows from darkness and from under a cover when nobody was going to rob Jambhala of his untold riches ? From his illusion of riches Jambhala sees illusions everywhere, even in plain and indisputable facts. Thus an enlightenment has become necessary to dispel his "illusion". Now, one by one :

1. In the first paragraph of his "illusion", Mr. Jambhala finds that his renown seems to be at stake at the "startling discovery" (to borrow his expression) over which he has shown much excitement. Indeed, the three words "Benares", "School", and "Sculpture" were not connected together before. And it has caused much worry in the mind of Mr. Jambhala because his principle is not so much for connection as for its opposite. Otherwise, he could have seen (of course I should never call what I have written, a "discovery") that although an apple and earth were long known, a thinking mind sought and showed a connection between the two, which led to a great discovery. The Yaksa king has apparently also fallen into a self-contradiction. He writes, "the subject-matter of the paper (*i. e.*, the Benares school of sculpture) was already discovered by J. Ph. Vogel about 20 years ago....." Yet he has entitled his note as "Benares School of Sculpture—an illusion." In the Oriental Conference where I read the paper in the presence of the Archaeological Jambhala and Rai Bahadur Dayaram Sahni, the point was raised by him that Dr. Vogel discovered the Benares School of Sculpture, which I denied there. Now, Mr. Jambhala writes "they (Messrs Vogel and Sahni) did not venture to pronounce the sculptures as belonging to a distinct school....." An example of self-contradiction !

2. It is known to all, except two scholars pro-

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bably, that the breadth of the body was also taken as another standard of measurement. Even the work *Tālamāna* or Iconometry which he refers to and which I also referred to in the Conference, gives such measurements.* I hope Mr. Jambhala has not forgotten that technically the word *Tālamāna* means height (*Tāla*) and breadth (*māna*).† Everybody who has seen any sculptor's work even today in his workshop finds that he takes height and breadth. Length without breadth is absurd and inconceivable. In other countries as well this standard has obtained very widely. Anthropometry was applied to art by great critics of art. ‡ Of course in India, I believe, this is a novel thing which I attempted. It is also unfortunate that the science of *Tālamāna*, which came after art, has been much misunderstood by my critics. They forget to consider, as science it has a general application (not a particular) and the standard of *māna* could not be applied to each and every province of India because the schools of art came from the local environments. That is why the breadth in proportion to height and such ratio could not be taken as a unit by the author of *Tālamāna* while giving the fixed canons of the images of the gods. Who denies the *tāla* measure at the same time when he refers to particular *māna* measures (specially *the ratio*) varying from province to province. Science deals with constant ratios in this case.

3. Here Mr. Jambhala misrepresents facts. Actually, in the Oriental Conference, Rai Bahadur Sahni, with whom out of extreme sympathy he has almost identified himself, would have falsified my ratio had not I shown his error from the photograph before the meeting. Even in this case, my readers can, by means of a postcard, take the breadth of the figure (from arm to arm) and take it from the angle of the pedestal, i. e., where the figure places its heels, marking point by po[illegible] until they reach the point of the skull, when th[illegible] find that it is $2\frac{1}{2}$ or 2.5 of the actual height. [illegible] this way, other measurements may be verified fr[illegible] the photographs also, which retain the proportio[illegible] and which are better for measurements as they are devoid of angularities of solids.

4. The Sculptures of Benares are not simil[illegible] to those of Mathura The two Schools diff[illegible] fundamentally with respect to distinct phys[illegible] cal types from which the local artists fashion[illegible] their arts. He could not deny that images we[illegible] made in Benares and there is scarcely any reas[illegible] to suppose that Benares artists had not creat[illegible] an art-traditon for themselves. Nobody knows th[illegible] the Benares artists went to Mathura as stude[illegible] to have a training in art. As regards "Kush[illegible] and "Gupta" periods, it is remarkable that certa[illegible] physical characteristics do cling to certain are[illegible] and inspite of the "periods", physical types b[illegible] in man and sculpture persist and are perpetuated.

Mr. Jambhala is determined to make mistak[illegible] and create illusions in the public eye. Referri[illegible] to "Modern Review" p. 312, fig. ii, he declar[illegible] that I am mistaken—"it is not a Mathura ima[illegible] at all." It is strange that in spite of his cl[illegible] knowledge of Sarnath, he forgot to notice "th[illegible] the statue in question was carved at Mathura.... The material is not the buff coloured stone [illegible] Chunnar quarries, of which all other Sarnath scul[illegible] tures are made, but it is the red sandstone [illegible] Mathura." (Sarnath Catalogue, p. 18.)

5. My application of anthropology and anthr[illegible] pometry has been welcomed by several scholars.

As regards dress and ornaments and physi[illegible] characteristics, I keenly observed and got my conc[illegible] sions verified by people in these provinces (U. P. [illegible] Union of Eastern and Western Provinces) that t[illegible] people of the Western U. P. differ from those [illegible] the eastern in physical types, dress, ornaments a[illegible] also in dialects. It is no use ignoring geographi[illegible] facts ! Mathura people, to repeat myself, share [illegible] some extent the characteristics of the Punjab, as th[illegible] share those of Benares also I must hold th[illegible] Mathura people do put on more dress (a *Kurta* and [illegible] coat or Achkan) than the Benares people (a *Kurta* [illegible] a Kamij only).

In the Oriental Conference, the Yaksa chief w[illegible] evidently present. But again trying to ignore fac[illegible] Must he not have noticed that I answered every po[illegible] with proof of my opponents, Pt. Sahni and [illegible] Acharya, and the discussion was eventually clos[illegible] by the President with my final replies ? If he was [illegible] I have several witnesses who were present in t[illegible] Conference to bear out my remarks.

Hindu University,
Benares. } B. C. BHATTACHARYA.

* Measurement of widths—The width from shoulder to shoulder—according to *Shilparatna*, *Amsumadbhedāgama*, *Kāranāgama*, *Kāmikāgama*, etc.—Gopinath Rao "Tālamana", pp. 45-47.

† "Tālamana"—Mana, Pramāna, Unmāna, Parimāna, &c., p. 39.

‡ In Wampen's most scholarly work "Anthropometry" there is a chapter with several plates where the author has treated Greek Art from the point of view of an anthropologist.—

See also, "Ancient Sculpture" by G. Reford "Across the widest part of the shoulders in a man one-fourth of the height : from the elbow to the tip of the middle finger one-fourth of the height."

Cf. also "Proportions of the Human Figure" by Joseph Bonomi. Face was also taken as a standard in other countries. But breadth is the most important in the measurement of a human figure.

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STATUS OF INDIANS ABROAD

INDIANS IN SOUTH AFRICA.

IN SPITE of fears, there has been a welcome lull in the South African Parliament, with regard to anti-Asiatic legislation. A challenge was made to the Governor-General's veto against the Natal Provincial Ordinance, disenfranchising Indians in that Province, but it was successfully met by the Government who justified the Governor-General's action. Yet this must not be thought to imply that the danger is over. It is only postponed for a time, in view of the far greater crisis of an industrial syndicalist revolt on the Rand, which had to be put down with blood-shed.

We have the full account before us of the Natal Provincial Congress of the South African Party (commonly called the S. A. P. Congress) on the Asiatic Question. The S. A. P. it should be remembered, is the Government Party in power under General Smuts, opposed to the Nationalist party in opposition under General Hertzog. It is the party which represents imperial interests and as such is likely to be more moderate in its Anti-Asiatic demands than the Nationalist Party. Yet the speeches delivered, and the resolutions discussed, reveal an ever-widening breach between General Smuts and his party on the one hand and the Indian community on the other.

In the Official Report of the Congress, it is stated that the 'Asiatic Question' was 'one of the most important' discussed at Durban by the S. A. P. Congress. General Smuts, after warning the Congress, that India had 320 millions, and that anything they did or said had a far-reaching influence, which might even shake the foundations of the Empire, immediately went on to make the alarming statement, which was telegraphed to India by Reuter, that the "best thing they could do was to induce the Indians in ever-increasing numbers to go back to their own country and to leave South Africa. Let them encourage the 'white' population, while watching the Asiatics dwindle."

Sir Thomas Watt followed General Smuts, representing the Cabinet, and said that he hoped the Congress would impress upon the government the need for dealing with the Asiatic Question. *Action was long overdue and it must be directed to strengthening the hands of the 'white' man.* Natal must educate public opinion throughout South Africa. Mr. Patrick Duncan, the Minister of the Interior, another Cabinet representative, stated that South Africa was faced with a population problem that was acute—the problem of white versus coloured. The Europeans were the trustees of the coloured, and they must discharge their responsibilities in such a way as *to ensure the destinies of the country as a European civilisation.* (The italics are mine).

It must be understood, that these three speakers, representing the Government, were speaking with the utmost caution and circumspection. It is ominous indeed, when sober and cautious men such as these, men of liberal tendencies on the whole,—feel themselves pressed by their party to make utterances of such an obviously anti-Asiatic character.

SOUTH AFRICAN ANTI-ASIATIC PROPOSALS.

When the actual resolutions were arrived at on the 'Asiatic Question' by the S. A. P. Congress, it was decided, on the motion of the Chairman, that a secret session should be held. The Press was not admitted, but was given an official report of the proceedings. Fourteen resolutions were discussed in private. Votes were not taken, but it was decided, instead, to leave the whole question in the hands of Parliament itself.

In the Official Report are given to the public the exact terms of the 'Fourteen Resolutions' on the Asiatic Question which were thoroughly discussed at the Congress. They may be taken as representing in a general manner the mind of the S. A. P. These 'Fourteen Resolutions,' therefore, may be regarded as a document of first rate impor-

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tance, and should be studied very carefully indeed. They run as follows :—

1. That the S. A. P. should make known, as speedily as possible, the policy it proposes to pursue in order to deal fairly, but effectively, with the problem caused by the presence of large numbers of Asiatics, especially in the Transvaal and in Natal.

2. That the Natal S. A. P. Congress respectfully requests Government to give an early opportunity for the discussion of the Asiatic problems in Parliament.

3. That it is essential that legislation be brought to bear to prevent Asiatics from acquiring further land in Natal.

4. That without disturbing existing rights, legislation should be passed to prohibit further sales, leases, or rental of land or buildings, to Asiatics, except in reserved areas.

5. That the issue and renewal of general dealers' licenses outside municipal areas be regulated in the manner contemplated by Natal Draft Ordinance 4 of 1921.

6. That no new trading licenses or transfers shall be granted to Asiatics, except in reserved areas.

7. That no Asiatic or native shall trade under, or assume, a European name. That no Asiatic may hold financial interest in any business, land, or property, registered in the name of Europeans.

8. That where Asiatics have acquired property and trading rights, *not* within reserved areas, they shall be strictly required to conform to the same laws as to sanitation, good order, and housing conditions, as apply to Europeans.

9. That the encroachment and unfair competition of Indians, in land, industries, commerce, labour and spheres of employment, generally suitable to Europeans, has injuriously affected the white races and increasingly menaces the economic standards, the social welfare, and political status of the South African Union.

10. That in all skilled trades, commerce, industries, and every sphere of employment, suitable for Europeans, payment and working conditions shall be fixed by Trade Boards in accordance with 'white' standards.

11. That no differentiation in favour of Asiatics over indigenous natives, of equal grade, be allowed in any legislation affecting either.

12. That the Ordinance [illegible] Indian franchise in Natal, which was ve[illegible] be re-introduced.

13. That Government be asked to [illegible]troduce a Bill to apply to Municipal vot[illegible] such as those contained in Section 12 [illegible] Charter of July 8, 1856 and Section 2 [illegible] October 8, 1806 (Natal).

14. That the Government draw up [illegible] definite statement of their policy, show[illegible] what they have done and what they [illegible] doing on the Indian question, especi[illegible] regarding the Indian trader, and that Gove[illegible]ment should make its policy known [illegible] widely as possible.

THE EVILS OF THE "GHETTO."

I am afraid that we, in India, [illegible] only regard these resolutions (which [illegible] thus officially made public after the se[illegible] sessions were over,) as foreboding an [illegible] most unanimous attack on the last exist[illegible] rights of Indians in Natal and the Tra[illegible]vaal with a view to making them in ev[illegible] sense of the word "on a level with [illegible] Kaffir." This, in itself, might not be [illegible]jected to, if the Kaffir himself had rig[illegible] of citizenship in these two provinces s[illegible] as he has in the Cape Province, (tho[illegible] even there his rights of holding land ha[illegible] I believe, been recently curtailed), but [illegible] actual situation is that the Kaffir himself, [illegible] these two provinces, and in the province [illegible] the Orange Free State, is bound down un[illegible] conditions that border on serfdom. T[illegible] Indian is fighting at all points for the rig[illegible] of the Kaffir as well as his own.

Secondly, it needs to be remember[illegible] that the whole trend of policy, with reg[illegible] to the coloured races in South Africa, [illegible] the direction of 'segregation',—that is to [illegible] the old 'ghetto' system of Europe in [illegible] Middle Ages. The intention is to keep th[illegible] strictly within 'reserved areas' as far as [illegible] rights and privileges are concerned, w[illegible] at the same time keeping back practic[illegible] all the best land for the aristocratic 'whit[illegible] Thus, an African native may come into [illegible] white man's area as a hired labourer ; but [illegible] can only hold political *rights* in the na[illegible] 'reserves'. If any one will glance down [illegible] list of these 'Fourteen Resolutions', he [illegible] be able to see at a glance how the policy [illegible] 'reserved areas' is everywhere at the back [illegible] 'the Europeans' minds. What they wis[illegible] do is either to get the Indians out of [illegible] country, or else to isolate them in 'reserv[illegible]

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It is really, as I have said, the old 'Ghetto' policy of medieval Europe, over again. It is also exactly the same as the 'untouchable' policy of India. What we in India must do, in order effectively to resist this policy, is to break down the barriers of our own 'reserved areas', here in India. I have seen with my own eyes still existing today in Malabar a worse state of 'untouchability' than anything which is now being politically contemplated in South Africa. I have been also told by those who have seen them, that in Eastern Europe there are 'ghettos' still remaining. Let us away with them, *everywhere !*

Indian and African in Kenya.

A very great effort is being made by the Europeans in Kenya Colony to throw upon the Indians the blame for the recent violent outbreak of native African indignation on the arrest of Harry Thuku. It is stated in the public newspapers that Indian leaders secretly fomented a native rising. The truth is, the Indians in Kenya today are between two fires. If they keep aloof from native affairs, the European settlers ask the question,—"What have Indians done for the natives ?" If, on the other hand, Indians are friendly and familiar with the African natives, then they are charged with conspiracy and with encouraging native rebellion. Almost every day at Nairobi, I saw Harry Thuku, the young educated Kikuyu native, who has been deported. He was a very bright young lad with a pleasant, open face. Harry was a great friend of all our Indian leaders, who treated him with a kindness and a courtesy, which he would not usually receive from Europeans. He appeared to me to be really in earnest in his desire to help his countrymen, who were suffering under almost overwhelming disabilities. Their land has been taken from them, except certain tracts which are called 'reserves'; and every effort has been made, either by compulsion or by semi-compulsion, to get them out of these reserves themselves for labour on the great European estates. There has been in Kenya, in the past, not only what practically amounted to 'forced labour', but also excessive flogging with a very cruel whip, made of rhinoceros-hide, called *kiboko*.

The idea of the average European settler, at present, is to keep the African native in an inferior position. The European allows no liberties of any kind. As a consequence, the African native has a deep inveterate fear of him, but not of the Indian. With those Indians, who are village store-keepers, the African will sit for hours and hours,—and talk. The language is often a curious mixture of dialects, but somehow an understanding is reached, and both parties enjoy the conversation.

Every day, as far as my experience goes, Europeans are seeking to make the African native *despise* the Indian. The Indian is bullied by the European in front of the African native. And what is the most cowardly thing of all, the African native is at times encouraged by the European himself to insult the Indian. I have seen one such sight with my own eyes, and the meanness of it made my blood boil. The best way in which this can be counteracted is for the Indian to be truly kind and considerate, at all times, to the African native, and thus win his respect by sympathy and kindness Such respect is far greater and nobler than the respect that is due to fear.

There is one thing that is happening in Kenya every day. The Indian and African are feeling more and more the *common* wrongs from which they suffer at the hands of the European. The African native understands that, whatever rights the Indian acquires, the same will inevitably come to himself also. Therefore, he is looking upon the Indian as both his fellow sufferer and also his protagonist in the struggle for human rights.

What appears to me to be needed more than anything else, however, at the present time, is that Indians, where hearts are filled with the love of God, should go forth,—as the Buddha went forth, as Chaitanya went forth, as Christ went forth,—to help and to bless the African natives, serving them with the purest service of love. Until this is accomplished in God's name, the relation between Indian and African will not be made perfect.

India and an East African Federation.

Mr. Winston Churchill has announced that he already had Sir Robert Coryndon's cordial approval of an East African Federation. Sir Robert Coryndon is the Governor. This was startling news to me, because every single European official I had met

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in Uganda, including two Acting Governors and two Chief Secretaries to Government, had told me in most emphatic terms, that they were strongly against any such Federation. There would obviously, also, be the practical difficulty of Tanganyika joining such a Union, because a mandated territory differs from a Colony in important particulars.

The reason why Europeans in Uganda dislike any federation or union with Kenya is interesting. In Kenya (as in Rhodesia) the European settler has appropriated the land. To use Major Grogan's more accurate expression, they have 'stolen the land', from the native. Major Grogan goes on to say, that having stolen his lands they afterwards 'stole his limbs.' This again is accurately true concerning a great deal of what has happened. For the whole idea of European occupation in Kenya Colony is that the African native should *not* own land himself, but should be the serf, or hired labourer of the European. But in Uganda, just as in Nigeria, in West Africa,—the idea is entirely different. The principle at work in Uganda and Nigeria is to leave the native himself in possession of the soil, *as producer*, and to buy his produce. Thus in Uganda and Nigeria the African native is encouraged to develop his own self-government and his own initiative and to consider the soil as inalienably his own.

The Europeans in Uganda and Nigeria are rightly proud of what they have accomplished by this method in so short a time. They have done much better than the Europeans in Kenya. The Baganda native is much happier than the Kikuyu native. Thus, the Europeans of Uganda are rightly afraid, that if an East African Federation, or Union, is organised similar to the South African Union, then they themselves will be flooded with European expropriators, who will want to run big estates with hired native labour. This would destroy the present initiative which is such an encouraging feature in Uganda. The Indians in Uganda are entirely one with the Europeans in their idea of treatment of the African native as a *producer* from whom they can purchase raw material, such as cotton. This conception not only suits their principles, but also their trade and business. There is nothing that the Indians in Uganda desire less than a great East African Union, or Federation, in which they themselves would be submerged and treated with contempt.

The C. S. R. Co. Profits out of Indian Labour in Fiji.

Again it is necessary to call attention in India to the fabulous profits which the C. S. R. Co. of Australia have made recently out of sweated Indian labour in Fiji. It will perhaps be remembered how the 'Sydney Bulletin' revealed, without any contradiction, the scandalous war profits in sugar made by the Company. It may also be remembered that the C. S. R. Co. resisted to the very last any increase in the wretched wage of the indentured Indian labourer during the time of the War, although food prices had more than doubled. All that is past history.

But a still more amazing story is told with regard to profits, *after* the War, especially for the year ending March 1921. I shall try to show this very briefly, using again the published facts of the Financial Editor of the 'Sydney Bulletin' : they run as follows :—

"Never since the original C. S. R. Co. was split in two, by the formation of the Fiji and Maoriland Company in addition to the parent Company in Australia, have such fat results been shown up, as in the year March 1920 to March 1921. Nor at any time have shareholders participated in such a gorgeous dividend banquet. From the parent Company (and the parent Company's interest in the subsidiary Company) shareholders get £ 162,500 for the past 12 year. In addition they get £ 97,500 altogether £ 260,000. Nor does that give the full measure of their prosperity; for what the parent concern admits to have done (and there may be a good deal behind the scene which it does *not* admit) the subsidiary Company, *i.e.*, the Fiji and Maoriland Co. has had the time of its life ! Here is the record to date :—

March	Profits	Reserves (accumulated)
1916	328,830	126,330
1917	340,201	256,531
1918	338,147	384,678
1919	308,403	483,081
1920	297,784	570,865
1921	461,979	789,719

The figures above are those disclosed. But how much has been going on up the sleeve ? Only those within can have the slightest idea. But it can be taken

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granted that the big concern, which only half a dozen years ago shook out 3¼ million pounds sterling of 'inner reserves', has been storing away profits beyond the gaze of the curious.....

It was remarked by the Chairman, that the directors had placed at suspense account a sum that can be used for writing down the cost of the two factories in Fiji. This displays the glitter of the Fiji end of the business in another way :—

	1920	1921
Assets apart from fixed assets	£ 2,428,241	£ 3,788,469
Liabilities	45,155	143,485
Liquid Surplus	£ 2,383,086	£ 3.644,984

Including the interim dividends, *the year's operations show an increase of liquid surplus of more than one and a third million pounds sterling. It is an almost incredible performance.*" (The italics are mine.)

I believe that it is a fact that a depression is now inevitable in the world price of sugar and these phenomenal profits must cease. But what is almost certain to happen is that some attempt will be made to reduce the labourer's wages in order to keep up the profits.

The same problem will probably arise in Fiji that the Tea Planters had to face last year in Assam when a depression came. I saw with my own eyes the miserable condition of the labourers, who came down from the Chargola Valley estates, and who told me that their wage had been reduced to two pence a day ! Surely in all these cases, where great prosperity is followed by depression, the first person to suffer in the lean years should *not* be the labourer ! For he hardly ever gets his share of the prosperity.

Yet what almost invariably happens is this. As soon as the lean years come, 'Big Business' absorbs first all the profits of prosperity and then seeks to 'cut' the labourer's wage. This causes a strike. But in a time of depression, with thousands out of employment, a strike is the worst thing possible for the labourers. For it is an axiom of labour, that a strike can hardly ever succeed on a falling market. So the labourer suffers.

It will be remembered how the C. S. R. Co., fought to the very last against giving any rise in Indian wages during the prosperous years, 1920-1921. It will be remembered how the Indian labourers continued the strike for five months without violence of any kind, but were beaten in the end. Now, for the first time, we know for certain, from the 'Sydney Bulletin' financial statement, that at the very time the C. S. R. Co., were fighting the Indian labourers to their knees, right down to sheer starvation, their own coffers were bulging with gold.

C. F. ANDREWS.

GLEANINGS

Printed Page Is Negative Under Flashlight.

Where details from a line drawing are wanted in a hurry, and it is impossible to take a book containing the drawing from the library or to photograph the page, it is claimed that a rough, emergency reproduction can be made with a flashlight and a piece of sensitized photographic print paper. The print paper is slipped under the page to be copied, with the sensitized side against the drawing. Then, by passing a flashlight slowly over the paper about a dozen times, an image is made that can be developed later.

The same results may be obtained when the print paper is placed above the illustration. This method is required where printing or another drawing happens to be on the back of the paper. The printed page acts as a negative, since the paper will reflect light to a limited extent while the black ink absorbs the feeble rays altogether. As the page and the sensitized paper are face to face in the second case, the copy obtained will be reversed.

Shrunken Mummy Is Two Feet Tall.

Preserved better than many an Egyptian mummy, a shrunken body of a Red Indian chief who died more than 400 years ago has been brought to the United States by Jaun Kratiel, a Peruvian engineer. The mummy is only 25

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Shrunken Mummy of a Red Indian Chief.

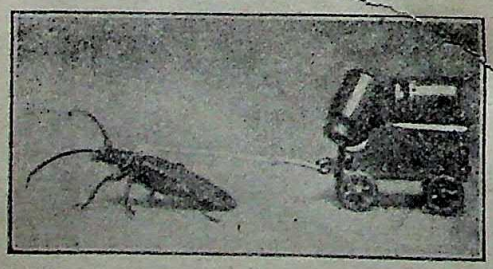
inches high, for the body was shrunk and preserved by a secret "pickling" process known only to the South American Indians.

The beads worn by Senor Kratiel were found with the shrunken warrior.

"Strong Man" Is Weakling Compared With Insect.

Weight for weight, the most powerful professional "strong man" is a weakling compared with many common insects. If our legs had the same relative power as those of a flea, for example, we could jump with ease over a church spire 300 feet high.

An ant moving a heavy pebble up a little



Beetle Drawing 45 Times Its Weight.

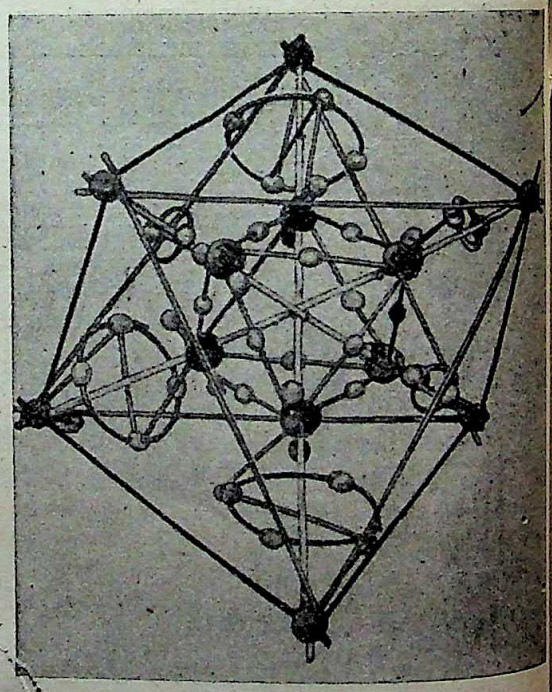
slope of earth is performing a feat equivalent to that of a man pulling a railroad train along the track single-handed. Ants have frequently drawn little wagons 1400 times as heavy as themselves.

Even the weakest beetle can lift five times its own weight. The rove beetle has drawn a cart 45 times its own weight, and has lifted 1800 times its weight in escaping from beneath the cover of a tin can.

An ant caught up by its hind legs w pincers, has been known to lift a small le ball, into which it has bitten with its ma iples, high into the air. As the ball weig 800 times as much as the ant, a man wi strength in proportion could lift 40 tons.

Model Of One Molecule Enormousl Magnified.

The structure of a molecule which, bef the discovery of radium, was considered physicists to be the minutest particle of mat capable of separate existence, has been produced in a model shown recently at 111th meeting of the American Physics Socie The model is in three dimensions, superficia of crystalline form, and with a diameter of 9 This makes it 250,000,000 times as large an actual molecule, and therefore there is ple of room to display its component atoms, wh are represented by putty balls of various bri colors. These are all constructed in pro proportion and location, and show that



Model of a Molecule, 250,000,000 Times Its Si Being Nine Inches in Diameter.

arrangement is similar to the solar system, all other planetary systems of the univ leading to the deduction that these atoms, the planets, are revolving in ofbits within molecule.

Star Shell Replaces Navy Searchlight.

A shell explodes 1000 feet above an en war-ship; immediately the vessel is flo

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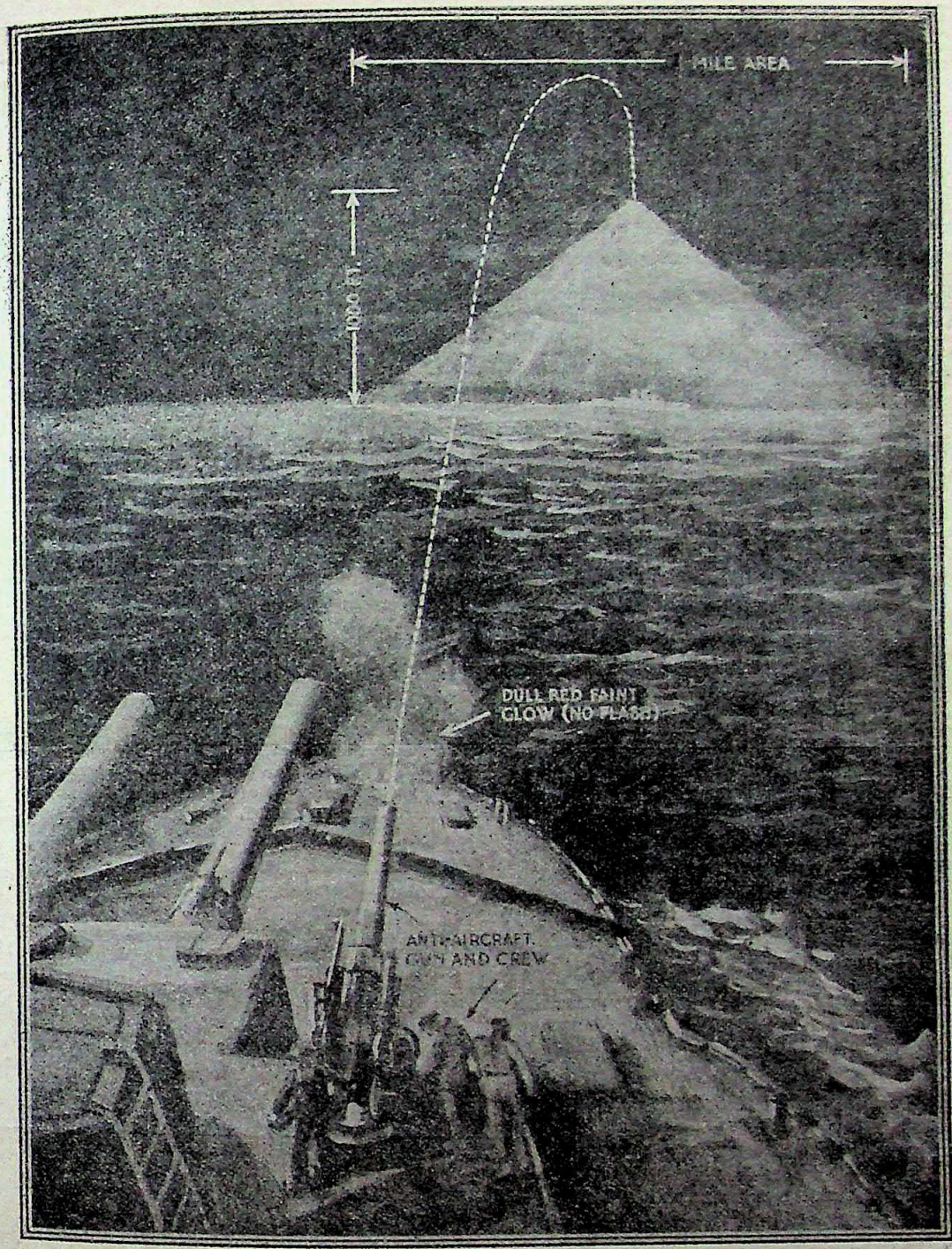

Star Shell High Suspended From a Parachute, Illuminating the Enemy Battle-Ship.

with dazzling beams from an 800,000-candle-power light that illuminates the sea for miles.

Such, in naval warfare, would be the effect of a special type star shell recently adopted by the American navy to supplant the search-light for night lighting at sea.

The new shell is loaded into a gun and fired. It has a range of six miles. The timing fuse of the shell, after detonation, lights a powerful lamp and expels a parachute that keeps the light at a height for a full half minute.

Movie Ballet Performs Among Soap Bubbles.

Beautiful scenes are common in the motion-picture studios, and many mechanical effects are produced which fairly dazzle the eye of the onlooker. As a climax to an unusually gorgeous "set" a director recently called for a dance in the midst of soap bubbles. Accordingly, since a space 20 by 40 ft. had been designated to be filled with the frothy substance, a metal sieve of this size was fitted in the floor. A soap solution, made with 200 bbl. of the product

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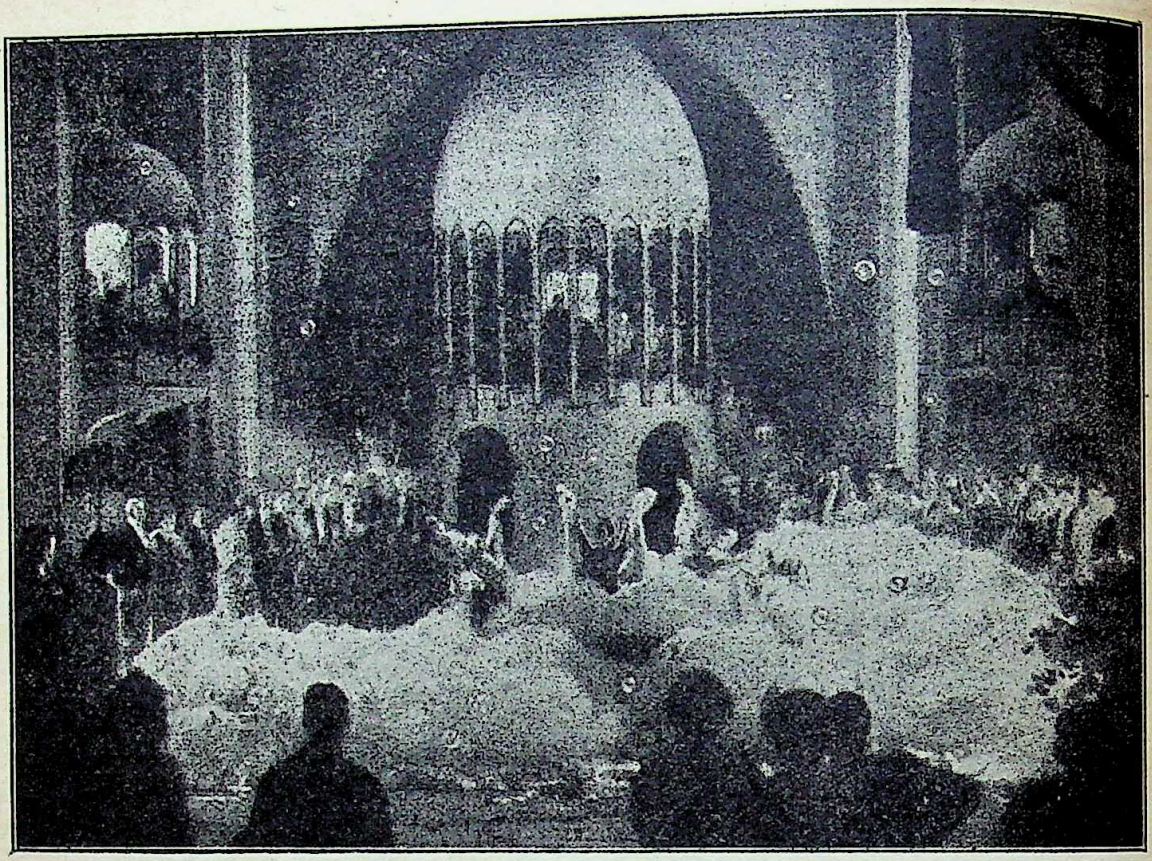


Bubble Scene in Movie Ballet Performance.

and mixed in the same manner as plasterers prepare lime, was piped to the porous floor, and steam forced through it. The immediate transition into bubbles began, and these soon rose to a huge scintillating mass, in which the dancers performed, the whole presenting a scene of fairylike splendor.

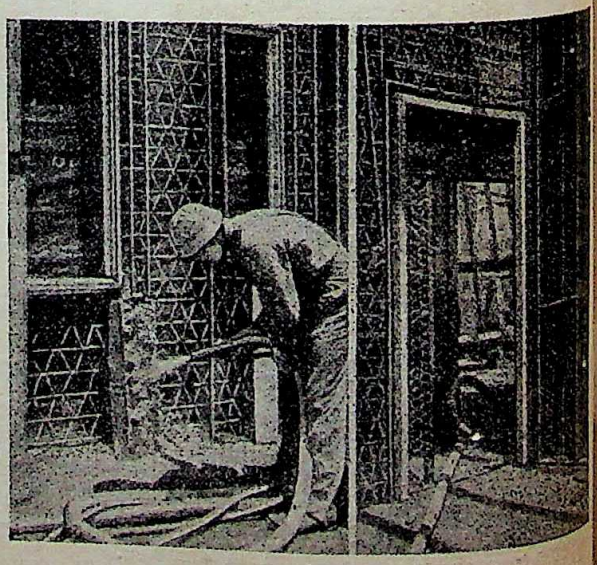
"Conversation" Understood Between Blind And Deaf.

Two blind and deaf girls who have attained world-wide fame, recently carried on a "conversation" by placing their hands on the face and chest of the other, to interpret the vocal sound vibrations. Miss Willetta Huggins, of Janesville, Wis., and Miss Helen Keller were the principals in the demonstration, and each was easily able to understand the meaning of the other. Miss Huggins also possesses the peculiar ability of distinguishing colors by her highly developed sense of smell, as described in the January, 1922, issue of this magazine.

"Shooting" Houses From A "Gun."

"Shooting" houses out of a "gun" is the startling latest wrinkle in concrete construction. The gun itself consists of a nozzlelike affair at the end of a 3-in. hose. Dry concrete is put into a container and water forced through it. T mixture is thus made at the last moment bef it is applied.

A onesided framework of tar paper a chicken wire is erected. Iron reinforcing ro are placed against this and the concrete sh against it with the use of the gun. A wall 2 thick is "shot" in this way, allowed to d and the tar paper and chicken wire peeled



Shooting the Concrete Around the Window Frame

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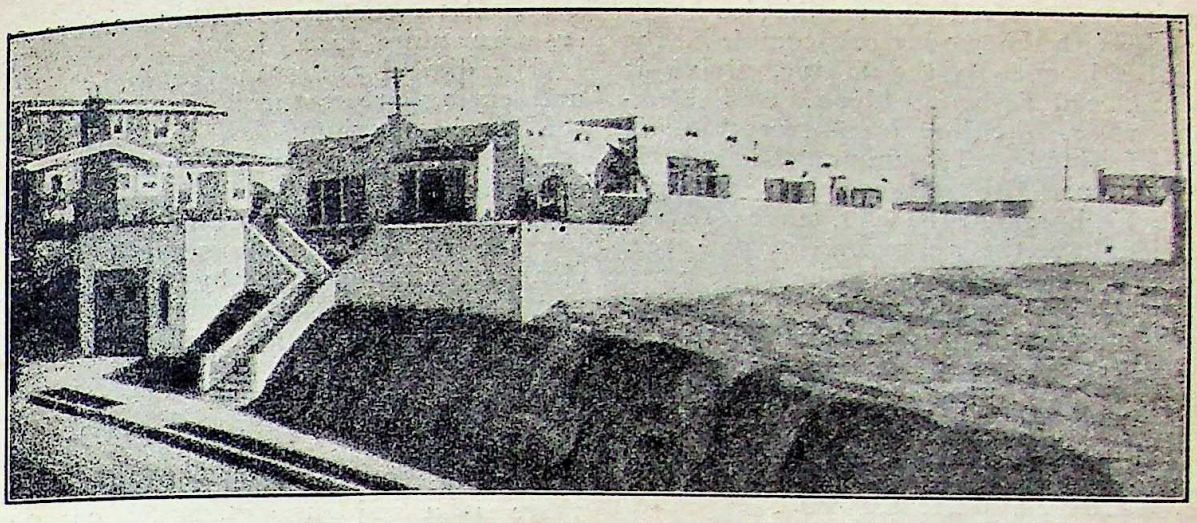


A Seven-room Bungalow, with all Modern Conveniences, Built by the New Cement-"shooting" Process.

The result is a solid concrete wall. Doors, windows, and plumbing are put in place and the wall shot around them.

In similar fashion, ceilings, floor, a fence around the yard, and other parts of the house and yard are shot. Seats may be shot into the wall at one place, decorative designs in another, and so on. The resulting house and yard is a complete home in one piece—a monolith.

With the gun method, the walls of a five-room bungalow can be completed in two days.

Largest Coin in the World.

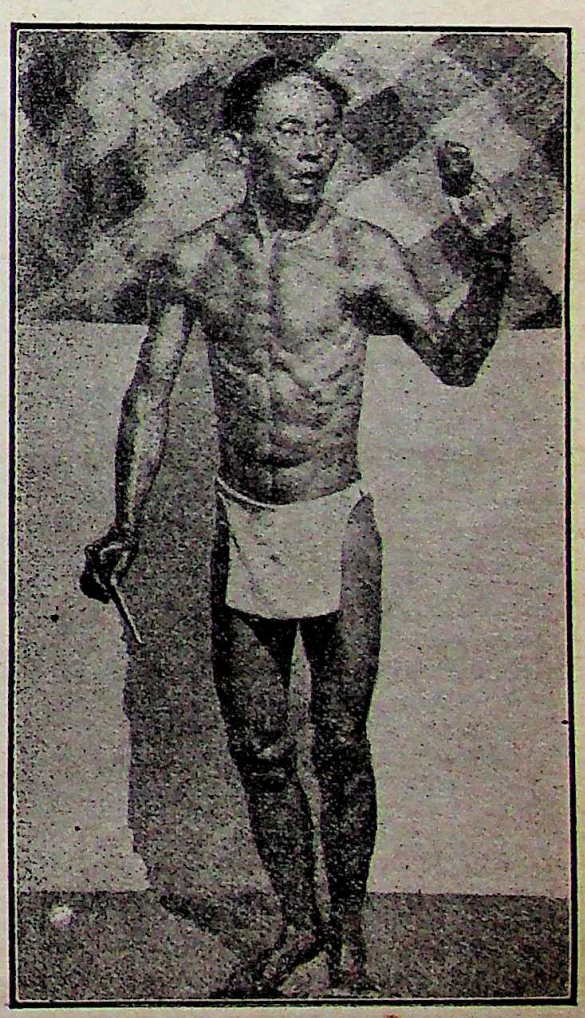
Probably the largest coin in the world is one belonging to Farren Zerbe, internationally

Largest known Coin in the World.

famous expert on rare coins. It is a piece of stamped copper plate 10 in. square, and weighs 6½ lb. It has a value of "4 Daler" (the daler was a coin of varying value) stamped on it, and the date 1730. Such coins were commonly used in Sweden for some time during and after the wars of Charles XII.

Lifelike Japanese Wood Carving.

The most remarkable wooden statue ever conceived is the work of Hananuma Masakichi, greatest Japanese artist in wood or ivory, who posed for himself by the aid of adjust-



Life-size Statue of the Japanese Artist Hananuma Masakichi, carved in Wood by Himself.

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able mirrors and carved his own life-size image from wood. With the woodwork completed the artist applied lacquer to the statue, giving it the appearance of flesh and blood. Skin blemishes, blue veins, discolorations—everything is reproduced faithfully. The hair on the figure is the artist's own. The teeth are visible through slightly parted lips, and the eyes, made of glass by the artist, have the appearance of real eyes. The figure is in every particular, even the most minute, an exact counterpart of the arist. The carving required three years. 2000 pieces of wood were separately fashioned and put together with pegs to complete the figure.

How We Laugh, Cry, Sneeze, Cough and Snore.

It is almost impossible to fake a laugh or a cry so naturally that any one will be deceived. The ear instantly detects a false note. Even the most skilful actors and s ers never quite succeed.

The difficulty lies in the fact that laug and crying are naturally produced largely the involuntary muscles, and are much m complicated operations than is genera supposed.

A laugh, for example, is produced by b ing the vocal cords tense and producing clear rssounding note by forcing a series short expiratory blasts against them. A hea laugh may include as well the vibration the larynx and pharynx.

In crying, you partially close the glo the slitlike opening into the larynx, and i a short deep inspiration and a prolo expiration. If the crying lasts long eno there is a sudden spasmodic contractio the diaphragm resulting in the abrupt i ration and expiration sounds in the lar and pharynx, familiarly known as sobbing.

To cough, one takes a deep breath, partially closes the glo and directs against violent expiratory whieh forces the gl open and expels any cus or other irrita matter accumulated in air passages.

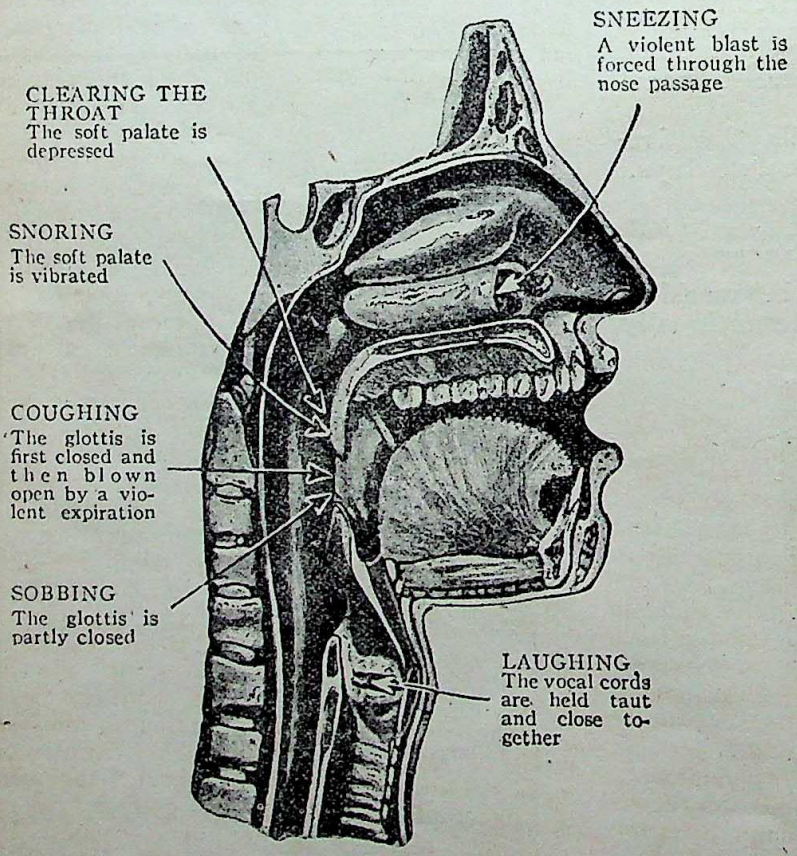
In clearing the thr a current of air is dr from the lungs and fo between the narrow s between the root of tongue and the depre soft palate.

A sneeze consists an inspiration, often rapid, and then a su blast directed thro the nose. The gl remains open throug the operation.

In snoring, an un ally steady and longed inspiration expiration is set g through the open m until the soft palate uvula are set in mo by the vibration of th currents.

A hiccough is a spiration due to a modic contraction the diaphragm sudd checked by closing glottis.

How "Involuntary" Actions Happen



The locations of the organs involved in producing various complicated muscular acts, such as laughing, crying, and sneezing, are shown in the above cross-sectional diagram

How Laughing, Crying, etc., Are Caused

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REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH:

ECONOMIC CONSEQUENCES OF THE WAR FOR INDIA: *By S. G. Panandikar, M. A., Ph. D. (Lond.) D. B. Taraporevala Sons & Co., Bombay. Price Rs 6. Pp. 448.*

The dearth of a reliable book treating comprehensively of the effects of the War upon the economic conditions of India was being keenly felt by people interested in Indian economic questions, and Dr. Panandikar has at last supplied this want in a form which is bound at once to establish his reputation as an economist of considerable acumen. Submitted as a thesis for the newly founded Ph. D. degree of London University, the book has very properly gained for him that much coveted distinction. As the convulsions produced by the War show no signs of settling down, it is as yet too early to gauge its full economic effects. Whatever conclusions are now formed are bound to be provisional. If in the near future events shape themselves differently—as they probably will—we shall naturally have to reform many of our conclusions. Dr. Panandikar is fully conscious of these limitations and is careful to avoid anything like dogmatic statements, about future developments.

The book deals more particularly with the economic effects of the War upon Indian trade and fiscal policy, upon her finance and industry, upon her currency, exchange and banking. We can only indicate here the nature of its contents and notice some of the main conclusions reached by the author. In the chapters on foreign trade, with which the book begins, we are told how, owing to her extreme dependence on foreign countries both for the sale of her raw materials and the supply of manufactured goods, the foreign trade of India has suffered more from the War than that of any other country of the world, except perhaps Russia and Australia; and how, notwithstanding the artificial means employed to divert India's foreign trade from Continental Europe to the United Kingdom and the British Empire, Japan and United States of America captured a considerable portion of this trade. The author does not believe that a policy of Imperial Preference, thrust upon an unwilling India, will promote the Empire's strength and solidarity: it will merely benefit the United Kingdom and the self-governing portions of the Empire at the expense of this country. What India needs is complete freedom to shape her own fiscal policy.

In the chapter on Industrial Development, the industrial backwardness of the country is attributed to "the lack of necessary technical knowledge and business experience on the part of Indians, to the want of sufficient capital and skilled labour, and to the pursuance of a strictly *laissez faire* policy on the part of the Government." The War gave a substantial stimulus to industrial development—especially in the manufacture of cotton, jute, iron and steel, leather, chemicals, oils, paper, glass, soap, cement, cutlery, fertilisers, paints and varnishes, surgical instruments, etc. But most of these industries are not yet firmly established and there is real danger of a set back on the return of normal conditions "unless the industrial community and the Government co-operate in removing the great industrial deficiencies."

In the chapter on Revenue and Expenditure, the author draws pointed attention to the fact that both the revenues and expenditure of the Central Government have doubled since 1913-14—a bloated military budget and an enormously expensive and top-heavy administrative machinery being mainly responsible for the latter. During the War, there was a curtailment of expenditure on education, sanitation and medical relief—a great retrograde measure, economically wasteful. There is little prospect of any appreciable relief from heavy taxation in the near future.

In the chapter on Finance, the financial difficulties the Government had to face during the War and the expedients—"some praiseworthy, others undesirable"—adopted to meet them, are fully discussed. The many occasions on which the Secretary of State for India utilised Indian resources to aid the British Government are also indicated. When taking stock of India's services to the Empire during the War, our friends and enemies alike are apt to confine their attention to the services rendered by Indian men and materials on the battle-fields and behind the lines, together with the direct money contributions made by the Government in the name of the Indian people. But the indirect financial assistance given by the Secretary of State and the Government of India—often to the detriment of Indian interests—was probably of much greater moment to the British Government than the direct contribution of one hundred odd millions.

In the chapters on Currency and Exchange, among other things the position of the Indian gold standard during the war, exchange fluctuations, restrictions on the importation of gold

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and silver, inflation of paper currency and its consequent depreciation, and rise of prices are discussed. The attitude of official apologists of currency inflation, who profess to regard an expending currency as the effect rather than the cause of high prices, is deservedly condemned. The gold and silver restriction policy of the Secretary of State (undertaken largely in the interests of England and her Allies) is shown to have been responsible for most of the exchange difficulties of the Government of India, inasmuch as it arbitrarily restricted the operation of those economic forces which normally tend to ease a fluctuating rate of exchange. The author finds the main conclusions of the Babington Smith Committee, viz, that high exchange is essential to a sound monetary system, that high exchange is advantageous to a people, that it is desirable to link the rupee to gold instead of sterling, unacceptable. He does not agree with the Committee on the first two points, while the last he considers to be impracticable. As long as the Government does not take steps to deflate Indian currency, a high exchange cannot lower prices.

One of the principal lessons of the war for India has been the demonstration—if further demonstration were needed—of the inability of the gold exchange standard to tide over a serious crisis, its unreliability in an emergency. Even the Smith Committee tacitly admits its failure. For the last three decades Indian economists and publicists have missed no opportunity of drawing the Government's attention to the instability of such a standard; but somehow in the official mind its maintenance has come to be connected with the preservation of bureaucratic prestige, and India has had to pay an awful price for such folly. It has been India's fate to have her most vital interests entrusted into the hands of amateurs, and in no other department of Government is this probably more true than in that concerned with the management of Indian currency. It would be interesting to calculate how many hundreds of crores India has lost as a result of the bureaucrats' inefficient handling of currency matters. We concur with Dr. Panandikar's opinion, reached after a careful and sifting inquiry into India's currency and exchange position during the war: "The only solution of India's currency and exchange difficulties seems to lie in the adoption of a gold standard and a gold currency."

The author's final conclusion from his study is that like all other belligerent countries with the possible exception of Japan—India's immediate loss from the War has been much greater than her gain. "The advantages which the War has bestowed upon India in economic matters have been many and important but the losses inflicted by it have been more numerous and more far-reaching in their effects." But out of evil sometimes cometh good; and if the progress achieved in industrial and other spheres of economic activity can be maintained, the losses will, in the course of time, be wholly or partially wiped out, and the whole country may then hope to rise to a higher level of prosperity.

OUR FISCAL POLICY: *By C. N. Vakil, M. A. M. Sc. (Lond.) Published by the University of Bombay.*

This ably written monograph of some 40 pages gives a brief resume of the tariff policy of the Government of India from the days of the E Company to date. In parts it makes quite s reading. It shows how Indian economic interests ha been systematically ignored or sacrificed from the early days of the Company's rule, whenever these were found to conflict with the interests of Englan The assumption of power by the Crown after t Mutiny, however much it may have improved t government of the country in other respects, did n bring about any material change in its tariff poli This policy continued to be governed from Whitehal and dictated by special interests in England, wh wishes neither the British Parliament nor the Secreta of State for India had the power (nor often the will) withstand. The only bright points in this otherw dark picture were the periodical but always unsucces ful attempts made by the Government of Ind under a sympathetic Viceroy or Finance Member, persuade the Secretary of State and the Brit Government to place Indian interests foremost in t shaping of Indian fiscal policy. But there have al been Viceroys of the type of Lord Elgin who, placate powerful interests at home, did not hesitate use his emergency powers to override the opposiri of the majority of his Executive Council in the matt of the abolition of cotton import duties, and Finan Members of the type of Sir John Strachey w frankly admitted that though serving India his fi duty was to his own country.

We commend this very timely publication to th notice of persons interested in the problems no being investigated by the Indian Fiscal Commission.

THE INDIAN OPIUM TRADE: *By L. F. Rushbro Williams, Director, Central Bureau of Informati Government of India. Oxford University Press.*

Mr. Rushbrook Williams' object in writing th little book is to remove the prevailing misconcepti about the Indian opium trade and the Governmen monopoly thereof. The book is evidently writt in connection with the author's official propagan work and the Oxford University Press has very ob gingly saved the Government of India the cost of publication and circulation abroad. As is well know the Government has considerably restricted the cul vation and sale of opium in recent years and l thereby the major portion of its opium revenu India does not today produce more than 4 p.c. world's total yield of this crop. The author th explains the present opium export policy of t Government of India: "If any country decides purge itself of the use of this drug and prohibits e tirely the import of opium, the Government of Ind refuses to allow opium for that destination to lea its shores.....The Indian Government is not prepare to restrict export to a nation which at the same ti is allowing import from other countries."

THE TEA INDUSTRY: *By J. C. Kydd, M A. Oxfo University Press.*

THE OIL INDUSTRY IN INDIA: *By R. M. Vak B. A.*

THE DEVELOPMENT OF INDIAN SUGAR INDUSTR *By Sarangadhar Das, B. A. (California.)*

The nature of the subject-matter of these mon

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graphs is fully indicated by their titles. The two last, being the work of experts, are of a rather technical character and describe, briefly, the mechanical processes of the manufacture of oil and sugar. Mr. Kydd's brochure is one of a series "intended to create interest in the young boys for India's raw materials, their production and manufacture," and being amply illustrated and written in a light colloquial style is likely to serve this purpose well.

BUDGET NOTE FOR H. E. H. THE NIZAM'S GOVERNMENT: *By H. Hydari, Finance Member.*

This note shows the actual Revenue and Expenditure of H. E. H. the Nizam's Government for 1919-20; Revised Estimates for 1920-21; and the Expected Revenue and Expenditure (Rs. 6·80 and 6·65 crores respectively) for 1921-22.

The only important point to note is that Mr. Hydari proposes, from the current year, to adopt the system of quasi-permanent grants for the various Departments of H. E. H.'s Government—such as had been adopted by the Government of India in its financial settlements with the Provincial Governments a few years ago—in place of the existing system of serving out doles on the principle of "giving the most to that Department that cried the most." This is certainly a step in the right direction and Mr. Hydari is to be congratulated on its adoption. The combination of responsibility with power will conduce to economy in the long run and better use of state funds.

ECONOMICUS,

A STUDY OF CASTE: *By P. Lakshmi Narasu. Madras, 367 Mint Street. 1922. Re. 1-8.*

This is a closely printed book of 160 pages in which the caste system has been subjected to a philosophical and historical analysis The book is intended for the lay reader and no references are given, nor is there any index, marginal headings or divisions into chapters, though there is an elaborate table of contents. The subject has been handled from a liberal point of view, and like many others, the author has not wasted his learning or ingenuity in defending an untenable position. The book is eminently readable and propounds views that are thoroughly sound and is a good and reliable handbook for those who want to have a general idea without entering deeply into the special problems connected with so vast a subject. The book deserves to be better printed and more scientifically arranged, and should find a large circle of readers.

A UTOPIA OF EDUCATION (a dream of an ideal institution in Assam): *By M. Phukan, B. A.*

A plea for combining vocational with cultural education for the masses.

WHY I SUPPORT BOLSHEVISM: *By Rene Morland. The Communist Party, 21 a, Maiden Lane, Strand, London, W. C. 9d., net.*

Under the Bolshevist regime education has flourished exceedingly and there has been a great artistic revival. In other ways also, according to the writer, Russia has found her soul. Those who want to know something of the other side of the shield may study this little book with profit.

THE WORLD OF TODAY SERIES WHITEHALL: *By C. Delisle Burns. Humphrey Milford, Oxford University Press. 1921.*

This little book by a wellknown political writer gives a short account of the civil servants who carry on the day-to-day administration of the different departments of the central government in England such as the Treasury, the Admiralty, the India Office, Colonial Office, etc. As a thoroughly reliable reference book it is useful, but the information it gives is so compressed as to serve the purpose of little more than an introduction.

THE OPPRESSION OF THE POOR: *By C. F. Andrews. Ganesh and Co, Madras. Re 1.*

A collection of articles, some of which appeared in this review, dealing with the exodus of Assam tea-garden coolies, the Gurkha outrage at Chandpur, and the strike on the Assam Bengal Railway. The Introduction sums up the lessons of the story. The revolution through which India is passing is not, in the author's opinion, ultimately political, but far down below the surface lies the agelong problem of the suffering of the poor. "We can see also the essential selfishness underlying popular politics, when the poor are used as pawns in the game and homes and families are wrecked." At the same time the noble self-sacrifice of the National volunteers has revealed that there is a soul of goodness in things evil. The evils connected with a government which is aloof from the people and altogether foreign to them,—evils which, according to the author, have increased rather than diminished since the introduction of the Reforms—have also been thrown into bold relief by the incidents narrated by the author.

INDIA IN ENGLAND: *By Helena Normanton, B. A. S. Ganesan, Madras 1921. Rs. 2.*

This is a book of nearly 250 pages in which some articles from the *India* of which the author was the editor during the eventful days of the Joint Parliamentary Committee and the Indian Delegation, have been reproduced, with an introductory "Retrospect and Prospect." The articles deal with topics of vital importance and would well repay perusal even at this distance of time.

INDIA ARISEN: *By Prof. T. L. Vaswani. Ganesh & Co., Madras. 1922 Re 1-8-0.*

This volume contains articles on 'The Ethics of Imperialism,' 'The Cult of Justice,' etc., in which the Professor, who seems to be thoroughly conversant with contemporary politics as well as with world culture, has no difficulty in pricking some of the political bubbles which pass current among the rulers of this unhappy land.

THE CULTURAL UNITY OF ASIA: *By James H. Cousins. The Asian Library, Madras, 1922. Rs. 2.*

Mr. Cousins is, we believe, an Irishman by birth, and is an educationist, poet, and critic. From Southern India he has now gone to Japan, where he is a Professor of English Literature His book on the Renaissance in India shows his deep love and sympathy for us as well as his power of successful interpretation, and his first-hand knowledge of India

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and Japan has fitted him for the task he has set himself in this little book. Some of the informations it contains is necessarily of a scrappy and fragmentary character, being borrowed at secondhand and the magnificent sweep of vision, and the marvellous power of expression of Kakuzo Okakund, whose book on the 'Ideals of the East' he takes as his text, is of course too rare a gift to expect of every writer. Nevertheless, the author has performed his task worthily and well. He shows how Eastern culture has radiated from India over Siam, Java, and the archipelago, as well as Khotan, Thibet, China, Korea and Japan. He should have consulted French writers on Hindu civilisation in Further India, and the article on the great temple of Onkar-Vat in last year's *Modern Review* might also furnish him some useful suggestions. The following from the author's experience will prove interesting :

".....he had the very special privilege, rarely granted to foreigners, of being an overnight guest in the home of one of the most highly placed officers of the Japanese army. The father was a quiet, gentle, devoted follower of the Zeu Sect of Buddhism (the sect favoured of the old Samurai), as unlike a death-dealing general of many wars as one could well imagine, an adept, like all Japanese, at the game of matching flower-cards for each month and playing the game of the hundred poems. The mother was a keen Protestant, the daughter a devout Catholic, the son an unobtrusive and polite scornet of all 'superstition' ; yet in this Japanese family there was nothing but a spontaneous feeling of mutual affection."

ASPECTS OF ANCIENT INDIAN POLITY : *By Narendra Nath Law. Clarendon Press, Oxford. 10 s. 6 d. net. 1921.*

Mr. Law has fully mastered the technique of laborious delving into authorities in support of every fact or statement, and for careful and conscientious, if somewhat dry and uninteresting, scholarship of the ponderous type which is associated with a certain class of German workers he is easily first among the new school of Bengali researchers. There is ample evidence of this elaborate industry in the book under review, in which one of the chapters on the Evolution of Kingship is based on another massive compiler Sir J. Frazer, author of the *Golden Bough*, whose opinion that kingship developed from magic, is cited with all his arguments only to be refuted and met with a simple 'we do not know'. Frazer, Herbert Spencer, Lubbock, and others be'onged to a school, now happily discredited, who would gather proofs in support of the theories evolved from their inner consciousness, by maintaining paid agents all over the world for collecting materials for them from the customs and practices of little known aboriginal races. Truly does Prof. Brinton (quoted at page 123) say that every assertion of the travellers and missionaries, on whose reports these enquirers into the origin of sociological phenomena relied, "when tested by careful examination, has proved erroneous." The nature of the contents of Mr. Law's book will appear from the chapter-readings, e. g., Forms and Types of States, The State Council, The Royal Priest, Regal Succession, The Education of the Prince, The King's Daily Routine, Principal State Officials, the Religious Aspe of Ancient Hindu Polity (i.e., an account of Rajasuya, Aswamedha and other sacrifices). Profe Keith in his foreword says that the subtle a profound philosophic spirit of India is alien to the conception of man as a political organism, and "hence India offers nothing that can be regarded a serious theory of politics in the wider sense of term. But there was intensive study of the pract aspect of government and of relations between sta and these topics were subjected to a minute anal by writers on politics, who carried out their work that love of subdivision and numerical detail w induces the authors of treatises on poetics to vie one another in multiplying the types of hero heroine or of figures of speech." It is for our mod exponents of the Hindu science of politics to exam this left-handed compliment and tell us how far statement is true. Part of the information conta in Mr. Law's book will also be found in Mazumdar's *Corporate Life in Ancient India*, which however there is no reference in the footn The Vedas, Samhitas, Brahmanas, Kautilya's stand work and all other books which are familiar to student of ancient Indian politics have been liber laid under contribution by Mr. Law, but little th inspiring to us of the present day emerges from study, unless it be the reference to Kautilya, IX where he says that the constellations can do not for us, and wealth eludes the grasp of those w consult the stars too much. As to the injunct for the deposition of a tyrannical king (see pages 76, and 148 of Mr. Law's book), and even the stron prescription of the Mahabharata (Santi Parva, 92, v. 9) advocating regicide, as Morley says in *Rousseau* (vol. II, ch. III), this is obviously d right fundamentally modified by a popular prin accepted to meet the exigencies of the occasion, the notion of social compact indicated here is emphatically in the semipatriarchal stage, and distinct from Rousseau's doctrine of popular sover ty, though it plainly marked a stage on the We welcome the book under review as one of a of which we are fortunately having a regular s now from Indian scholars, and we await the ad of another master mind with the ripe knowledge synthetic imagination of a Rajendralal Mitra Ramendrasundar Trivedi to vivify the dry bon historical scholarship with life. It is then, and only, that the materials gathered together by cons tious, scrupulous and laborious workers like our a will come by their own, and will be put to fr use.

RUSSIA IN 1921 : *Report by Tom Mann. Pub ed by the British Bureau of Red Internation Labour Unions, 3, Wellington Street, Strand, Lo W. C. 2 Price 6d.*

This red pamphlet deals with the famin Russia, due to prolonged droughts and devast by war and the anti-revolutionaries (Deniken, Wra Kolchak), the Soviet programme, the total over of capitalism and its substitution by Commu the necessity of Lenin's dictatorship in the pr transitional stage of the passing of control from bourgeoisie to the proletariat, and like matters.

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outstanding fact of the revolution, according to the writer, is that the peasant population of Russia, 110 millions out of a total of 130, now eat the food they produce, and eat of the best, and are free from capitalistic exploitation. In reply to Lord Curzon's charge of breach of faith, Litvinoff, Deputy Commissar of foreign affairs, issued an official Note from which we cull the following: "The Russian Government wishes to state most emphatically that, since the conclusion of the Anglo-Russian Agreement, it has had no dealings, direct or indirect, with Mr. Chattopadya [Birendra, brother of Mrs. Sorojini Naidu] or any other Indian revolutionaries, that there exists no propaganda school in Tashkend for preparing emissaries for India, and has no knowledge of his factory of smokeless powder. It is, however, a fact that an Indian who suggested to the Soviet Government to organise some traffic in arms in Kabul has been arrested as an agent provocateur and is still in prison." The Note then goes on to say that "strict instructions have been given to Russian representatives in the East to abstain from any anti-British propaganda." After this the bogey of secret Bolshevist propaganda in India will, we hope, not be trotted out by the Indian authorities to justify repressive measures.

POLITICUS.

ETHICS OF THE KORAN: *By M. A. Buch, M. A. Publisher, the Author, Hathi Pole, Baroda. Pp. 129 Price 1-4 (Paper) and 2-4 (Cloth).*

This is an attempt by a non-Muslim author, who describes himself as "a true and orthodox Hindu" to present to the English-speaking world an epitome of the moral teachings of the Sacred Book of the Muslim. He has performed the task with knowledge and sympathy, and the result is that we have a very useful, interesting and fairly accurate handy volume before us.

In a lengthy prelude Mr. Buch has done well in introducing the reader to the principal theological doctrines of Islam, such as Unity of Godhead, Personality of God, Revelations, Prophets, Expiation and Atonement, and Reward and Punishment. The main body of the book is divided into several chapters giving extracts from the Koran on varied ethical conceptions and duties, as for instance, Truth, Justice, State, Marriage, Divorce, Chastity, Charity, Toleration, Humanity, Humility, Ahinsa, etc. The author seems to have relied almost exclusively on the English translations of the Koran, but these worthies, i.e., Sale, Redwell, and Palmer, with due deference to their learning, are hardly the best interpreters of the Holy Book. Mr. Buch would be well advised if he, in the next edition, consults a few Muslim authorities as well.

The book is decidedly pleasant reading. Even a coursory glance at its pages would do some good to those who in their ignorance consider the Koran to be a hot-bed of intolerance, violence and martial spirit.

THE STORY OF THE KHILAFAT, PART I: *By Ramesh Chandra Banerji. M.A. Published by the author. Narail Victoria College, P. O. Ratangunj, Jessore. Pp. 123. Price Re. 1.*

"The story of Muslim Incompetence, Intolerance and Fanaticism" would have been a title more expressive and more faithful than the one the author has chosen to give to this booklet which is a curious medley of historical half-truths, untruths, and facts which are more fictitious than real. The author disclaims all originality on his part. "He only follows in the footsteps of far abler and greater men,"—"such geniuses as Gibbon, Weil, Kremer and Goldziher," and above all Sir William Muir. This "compiler" of "insignificant ability" would have been better advised if he had also consulted speeches of Lord Curzon, Messrs. Lloyd George, Churchill and cited them as original and independent authorities! We shall look forward to this improvement in the next edition. Misstatements and misinterpretations pervading the entire book are unworthy of serious refutation.

A. M.

A GUIDE TO HEALTH: *By Mahatma Gandhi.*

At the opening ceremony of the Delhi Tibbi College Mahatma Gandhi said: "I would like to pay a humble tribute to the spirit of research that fires the modern scientist." "I am glad this institution has its Western wing." Viewed in the light of this Western Science, for which Mahatma Gandhi professes admiration, the only value of his book on health appears to be its distinguished authorship. We were under the impression that the age of prayers and fasts as means of restoration of health was gone by; but when we are told that diseases are cured by fasting and not by medicines (pp 4 and 5) and that God-fearing men had better "a thousand times become the victims of smallpox and even die a terrible death than they should be guilty of an act of sacrilege" like submitting to vaccination (pp. 109), we seem to live still in that medieval age. For a layman to pronounce smallpox as non-contagious and dependant on 'some disorder of the bowels' may be pardonable, but to denounce in the name of religion and morality a boon like vaccination which, according to the consensus of opinion of the scientific world, has almost stamped out the most terrible scourge of humanity in well regulated communities and countries is, to say the least, out of place in a book of health expected to be based on science. Mahatma Gandhi will not certainly charge with irreligion and immorality our saintly forefathers who introduced inoculation against smallpox nor will he call our *Rishis* fools, who several thousands of years ago assembled on the banks of the Ganges and devised means of preventing जनपद-ध्वंसन (devastation of lands by epidemics) by means of appropriate drugs. Coming as it does from the pen of the most revered National leader, the book is a surprise for those who in accordance with the national spirit, looks upon the physician as the incarnation of God ("धन्वन्तरिश्च भगवान्") and medicine as Ganges water ("औषधं जाह्नवी-तोयं नारायणः स्वयं").

A detailed review of the book not based on science is unnecessary. Rice as food is said to be useless (p. 80). Apart from its dietetic value proved at the chemist's laboratory, the sustaining physical power of rice exhibited by the rice-eating Japs in the battle-field, its brain sustaining power as evinced by the rice-eating Bengalis whose

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Nyay Darsan is the object of universal admiration, should have made some impression on the author in its favour. The popular view of the dietetic value of milk is considered by the author a pure superstition Apparently he did not consult the laboratory findings with regard to milk when he recommended as its substitute olive oil which is only fat. But is not olive oil a medicine? Stress is laid on nature as a healing agent, but does not medicine act by helping Nature?

We endorse what the author has said against the pernicious habit of over-medication, but is the ill effect of over-indulgence in food an argument against the usefulness of food?

TUBERCULOSIS IN INDIA: *By A. Lankaster, M.D.*

Our apology for the long delay in reviewing this book lies in our eagerness to see if the Government of India who must have spent a good deal in the research and propaganda work carried on by the author, takes any steps in accordance with the suggestions made by the latter Failing to observe any response on its part we may safely conclude that it found nothing in this book as a means of solving the problem of prevention of tuberculosis in India.

As to the scope and area of investigation it seemed to have been limited to cities and inspectors general of hospitals, civil surgeons, district magistrates, health officers, municipal secretaries missionaries, rajas and influential Indian gentlemen. No attempts appear to have been made to reach the poor villagers and their doctors although poverty, as the Doctor himself acknowledges, is one of the chief factors concerned in the causation of the disease. As a Christian Missionary, he is naturally inclined to attribute the prevalence of the disease to the social customs of the country. But his investigation belies this suggestion. According to him the Christian community is supposed to have higher ideals of habits and customs. Speaking of tuberculosis and Indian Christian communities he says (pp. 66): "In both these cases it will be noted that the tuberculosis percentage of all deaths, and specially of those in adult life, is extraordinarily high." "In the Amritsar Christian community the percentage in 1904-8 was as high as 53·3." As regards the etiology, the author says (p. 69): "There is reason to believe that much of ill health amongst Indian Christians is due to the attempt to imitate in an unwise and partial way western customs as regards food and clothing.' "Thus we find money being spent upon tea, cakes and biscuits, which ought to be used for the purchase of more nourishing food; and still more, *thin pretty materials* for dress being chosen to the exclusion of warm underclothing or *substantial but less showy* stuffs." What a premium on our simpler and healthier *dal and bhat*, muri, unripe cocoanut water, and home-made *sherbets*! On the evidence of such a distinguished Missionary doctor, one may expect our "costly thin pretty material loving friends giving them up for the less showy and comparatively warmer Khaddar which is cheaper in the long run and solves, to some extent, the poverty problem." With regard to the prevalence of tuberculosis in the "Anglo-Indian" community, the author observes (p. 72): "Prevented by pride from enjoying the good things of the one race, and by honesty from enjoying those of the other, their homes in some of the great cities shew a squalor which recalls the worst slum dwellings in London."

If poverty is the main predisposing factor, why not plainly say so and ask the Government which engaged the author to meet the poverty problem boldly in the face? Barring some cases of perverted habits, is not poverty the main cause of overcrowding and ill-ventilation in cities? Is not the high cost of living, the galloping rise of house rent, the town improvement mania, responsible for the diminished power of resistance to all sorts of infections? However, as a result of two years' investigation and sympathetic attitude of the author the book is a valuable addition to the Medical literature and repays perusal.

SUNDARIMOHAN DAS.

THE LIFE OF LOKAMANYA TILAK (WITH FOREWORD BY C R. DAS): *By D. V. Athalye, L. Head Master, M. J. High School, Viramgam. (S. Agents: The Swadeshi Publishing Company, Sadashiv, Poona City.) Pp. XIV+400 Cloth. Pr. Rs. 3-8.*

It is principally a political biography. Chap. XXIII describes the literary activities of Tilak and the two appendices will give the reader an idea of the principal arguments advanced in his '*Orion*' and 'Arctic Home in the Vedas" In chapter XXIV, the author has compared and contrasted some of the characteristics of Tilak and Gandhi.

A NOTE ON THE EDUCATION OF PARSEE CHILDREN with suggestions for its reform in accordance with Modern Educational Ideals and Principles (being a supplement to the Report on the Education of Parsee Boys of the Education Committee appointed by the Trustees of the Parsee Punchayet): *By Kavasji Mahaluxmivala. Motivala Mansion, Gowalia Tank Road, Bombay. Pp. VII+248.*

It is divided into two parts; the first contains a supplementary note on the Report on the education of Parsee children, and the heading of the second part is "Annex to the Note on the Education of Parsee Children."

The Annex has seven sections, viz.:—(i) Physical Education, (ii) Mental Education, (iii) Moral and Religious Education, (iv) Girls' Education, (v) Boarding School Education, and (vi) Industrial and Technical Education.

Though it is intended for the Parsee community it may be advantageously read by educational reformers of all communities

THE NEW TESTAMENT, VOL. III—ST. PAUL'S EPISTLES TO THE CHURCHES. *Published by Messrs. Longmans, Green & Co. Pp. LXIV+258. 8s. 6d.*

It is the Westminster version of the sacred scriptures, being a new translation from the original languages with introduction, maps, notes and appendices issued with the approval of the English Hierarchy and the Co-operation of many distinguished scripture scholars in England, Ireland and America. The work is being issued in separate sections and ultimately grouped in four volumes, as follows:—

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Vol. i The Synoptic Gospels. Vol. ii. St. John and the Acts of the Apostles. Vol. iii. St. Paul's Epistles to the Churches. Vol iv. The Later Epistles and the Apocalypse.

The book under review is the third volume and other volumes will be published later on.

The whole book is being published under the general editorship of the Rev. Cuthbert Lattey, S. J., Professor of Holy Scriptures, St. Peuno's College, St. Asaph and the Rev. Joseph Keating, S. J, editor of the "*Month*". Besides the general editors, the most Rev. A. Goodier, S.J., Archbishop of Bombay, the Rev. A. Keogh, S.J., Professor of Church History and Canon Law at St. Beuno's College and the Rev. Joseph Rickaby, S. J., M.A, B.Sc, have contributed to this volume.

This volume contains a translation of (i) Thessalonians (1st and 2nd), (ii) Corinthians (1st and 2nd), (iii) Galatians, (iv) Romans, (v) Epistles of the Captivity (to the Ephesians, Colossians, Philemon and Philippians) with summary and notes.

It contains also an Introduction to each of these Epistles and four appendices, viz.—(i) The Vulgate Reading in 1 Cor. XV, 51. (ii) The Ministry in the Apostolic Church. (iii) St. Paul's Doctrine of Justification. (iv) The Biblical Commission and St. Paul's Eschatology.

The translation given in this version differs from that (a) of the authorised version and b) of the revised version. We give below five translations of a portion (1 Thess. Chap. V. 16-22).

(i) Westminster version—

Rejoice always, Pray without ceasing, In everything give thanks; For this is God's will towards you in Christ Jesus. Quench not the spirit, Spurn not the prophesyings; But test all things, Hold fast the good, Keep yourselves from every form of evil.

(ii) Authorised version—

Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings Prove all things; hold fast that which is good Abstain from all appearance of evil.

(iii) Revised version (Nov. 11-1880).—

Rejoice alway: pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus to you-ward Quench not the spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

(iv) Sharpe's revision of the authorised version (March 8, 1880)—

Rejoice always; pray without ceasing; in everything give thanks for this is the will of God in Christ Jesus towards you; quench not the spirit; despise not prophesyings; and prove all things; hold to what is good abstain from every form of evil.

(v) The Twentieth Century New Testament (Nov. 1901)—

Always be joyful; never cease to pray; under all circumstances thank God. For this is His will for you as made known in Christ Jesus. Do not stifle the voice of the Spirit; do not make light of prophetic gifts. Bring everything to the test; cling to what is good; hold aloof from every form of wickedness.

This will give an idea how the translations differ.

The Introduction to the Epistles is useful, especially to those who cannot read voluminous commentaries and Introductions.

THE SACRED BOOKS OF THE HINDUS. (JULY 1921; No 145.) VOL. XXIV. BRAHMAVAIVARTA-PURANAM. PART III. *Translated by Rajendra Nath Sen, M.A., LL.B. Pp. 177-232. Price Re. 1-8.*

This part contains Krishna-Janma Khanda from XVIII, 20, to XXVIII, 100.

THE SACRED BOOKS OF THE HINDUS: (AUGUST TO DECEMBER, 1921. NOS. 146-150.) EXTRA VOLUME. THE AITAREYA BRAHMANAM OF THE RIG-VEDA, PART II, *Translated and Explained by Martin Haugh, Ph. D. Reprinted and published by Sudhindra Nath Vasu, M.B., at the Panini office Bahadurganj. Pp. LV + 209-367, Price Rs. 5 Annual Subscription Rs. 12-12 as.*

This part contains the editor's Foreword, Dr. Haugh's Preface and Introduction (ix—lv), and the remaining portion of the translation of the Aitareya Brahmana (part of the fourth book and the last four books) and a map of the sacrificial compound at the Soma Sacrifice

The translation was originally published in 1863 and it is still valuable.

There is a Bengali translation of the book by Ramendra Sundar Trivedi.

The Harvard University Press has recently published a translation of the Rigveda Brahmanas (The Aitareya and the Kausitaki Brahmanas) by Arthur Berriedale Keith. It is the 25th volume of the well known Harvard Oriental Series edited by Charles Rockwell Lanman.

The text with Sayana Bhashya has been published in 2 volumes by the Anandasrama, Poona.

MAHES CHANDRA GHOSH.

SANSKRIT.

THE SARASWATANANDA LAHARI SERIES, No. 1. VAIRAGYAPUSHPANJALI, BOOK I CHATURVARGAVATARA: *By Pandit R. Narayana Sastrigal, Senior Professor, Sanskrit College, Tiruvadi (Tanjore). Pp. 42. Price As. 15.*

Sanskrit verses on Religion and Morality.

MAHES CHANDRA GHOSH.

URDU.

WAZA ISTELAHAT: *By Maulvi Syed Waheed-uddin Saleem, Lecturer in Urdu, Usmania University, Hyderabad, Deccan. Publisher, Anjuman Taraqqi Urdu, Aurangabad, Deccan. Pp. I-VI+305. Price Rs. 3-12 (cloth).*

The book deals with a very important linguistic subject in a very learned and interesting way. It purports to deal with the principles of coining, in Urdu, technical terms, specially scientific technical terms. The author has attempted a grand task and has come out successful.

"The Nature of Technical Terms"; "Place of Urdu in the Family of Languages"; "Common Factors of

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Aryan Languages"; "English Prefixes"; "English Suffixes"; "Urdu Prefixes"; "Urdu Suffixes"; "Urdu Roots"; "Proportion of Aryan and Semitic Elements in Urdu Language"; "New Roots and their Derivatives"; "General Laws Concerning Compound Technical Terms";—such are a few head-lines of various chapters dealing with linguistic and philological aspects of Urdu in particular and of Aryan languages in general.

The author has solved a great problem that has always looked formidable to the Urdu writers on scientific and Western subjects. The book is a veritable mine of information, rich in suggestive details, and full of thought-provoking generalisations. The style, far from being pedantic, is lively. The book is a distinct acquisition to the select library of Urdu literature and both the author and the publisher deserve our warm congratulations on this excellent production.

BIJLI KE KARISHME, PART I: *By Maulvi Mashooq Husain Khan, B.A. Publisher: Anjuman Taraqqi Urdu, Aurangabad, Deccan. Pp. 143+40, Price Rs. 2-4 (cloth).*

A popular treatise on the properties, forms and functions of electricity, written in clear and lucid language. Useful to laymen and elementary students. Absence of a table of contents is very annoying.

HAYAT BEWA: *By Lala Dipty Lal Nigam, M.A.*
MUKAMMAL AURAT Do.
BAZMI ABBALE Do.
Publisher, V. P. and Brothers, Vidya-Bhawan, Chauk, Cawnpur. Pp. 64, 140 and 150. Prices 5 as. 8 as. and 8 as. respectively.

The first of these booklets deals with, in the form of a story, the evils of child-marriage and enforced widowhood in Hindu society. The second one also, in the form of a novel, shows the evils of misguided and uncontrolled female education and inculcates upon its readers the desirability of a well-regulated, properly supervised and intensely moral system of education for the Indian girls. The third one is a collection of fifteen stories from school life to demonstrate the advantages of punctuality, physical exercise, charity, filial duty, and to expose the evils of stealing, lying, gambling, smoking, uttering foul language, indolence, inconstancy, etc. All the three booklets are written with a transparent ethical motive, and such attempts deserve encouragement.

A. M.

FALSAFI JAZBAT (THE PSYCHOLOGY OF EMOTIONS): *By Mr. Abdul Majid, B. A., M. R. A. S. Published by the Anjuman Taraqqia Urdu, Aurangabad, Deccan. Pages 248, price Rs. 2 (Paper cover), Rs. 2-8* (cloth).

The pen of the author does not require introduction. It has already won a wide reputation in India as a great power of translating West into East. The book under review among other productions of the author, would ever remain an abiding contribution to the Urdu literature, both as a literary classic, for the felicity of expression and as a philosophical text book, for the merit and exposition of the subject-matter. The auth has brought his Western, Eastern and perso knowledge to bear upon the subject, and an biased critic cannot but admit that this Ur treatise can compare favourably with any Western production of the kind.

M. Ribot's "Psychology of Emotion" is befo us and we would be unjust if we conceal the f that our Indian writer is an improvement on French Psychologist.

The coinage of technical terms evinces the sou taste of the author, and the smoothness and familiar of nomenclature certify the capability of their ea absorption by the language. A heated controver was once waged between the author and Maul Abdul Kalam Azad on the translation of terms "Pleasure" and "Pain" in the Urdu pre before the present book had left the author portfolio. The soundness of his position co sisted in his opposing the adoption of uncouth a unfamiliar Arabic terms in Urdu, even though th correctly conveyed the significance in Arabic.

We congratulate Mr. Abdul Majid on second edition of his book. No popular no would have run out so rapidly as the first editi of a serious book like the *Falsafi Jazbat* did, rapid sale is in itself a testimony to its merits a readable stuff of a high order.

Z. H.

HINDI.

JAJNA-PRASANGA:—*Translated by Jwaladat Sarma. Published by the Lakshmi Narayana Pre Moradabad. Price 12 as. 1921. Pp. 170.*

The translator is to be congratulated on bringi out this most useful and instructive little boo which is the translation of the well-known essa of the late Acharyya Ramendra Sundar Trive on the Jajna ceremonies of both the Hindus a the Christians. The excessive attention to translati work which one cannot but mark in the mode Hindi literature, is best applied if books like t present one are introduced to the people of Hi dusthan. The ripe scholarship together with sy pathy and imagination as may be marked in t original is the best means in the delineation social rites and ceremonies. So we hope th the apperance of this book will mark standard as regards the handling of social ri among Hindi writers on ancient Hindu Societ Again, comparative study of these rites and cer monies was almost unknown in this country befo the late Acharyya. The vast field yet unworke is thus laid before the scholars of our count and they may now utilise the most useful hi and suggestions of a profound scholar who assi lated both science and philosophy of both th East and the West. So, the work of Mr. Sar should be in the hands of every Hindu and inves gator into social rites.

MATRI-BHASHA:—*Compiled by Lakshmi Saha Mathura "Visārada". Published by the Sahit Niketana, Gangadhāra Rājya, Jhālāwar (Rajputan 1926. Pp. 7. Price 8 as.*

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Aphoristic passages and prose pieces together with couplets and poems on the merits of one's own vernacular are collected in this work. The opinion of some Bengal notaries is given in translation, but we miss the nice little song of Nidhu Babu on this topic.

RAMESH BOSU.

MARATHI.

ADHUNIK KAVIPANCHAK OR FIVE POETS OF THE PERSENT DAY: *By Mr. G. T. Madkholekar, with a Foreword by Mr. N. C. Kelkar. Pages 176. Publishers: Messrs. Bhat & Co. Budhwarpeth, Poona. Price Re 1-4.*

The book consists of intelligent and appreciative criticism of poetry of five leading poets of the Modern School in Marathi literature, viz., Rev. Tilak, Keshavasuta, Vinayak, Govindagraja, and Balkavi Thomare, all of whom, alas, are no more. They have no doubt enriched the Marathi poetic literature of recent times, and many of their poems will live down a few generations. But the author's attempt to claim for them a seat higher than their worth is hardly likely to be successful. The author reads too much in their lines. His observations on the conversion of Mr. Tilak to Christianity are extremely unfair and uncharitable. His notions of patriotism and religion are too narrow, and his inferences are on many occasions faulty. The book is otherwise very readable, and bespeaks great intelligence, literary skill and industry on the part of the young writer.

PARASHYANCHA ITIHASA OR THE HISTORY OF THE PARSEES: *By Manohar Vishnu Kathawate B. A., LL. B. Pp. 232+28. Price Rs. 2-8.*

In these days when there is so much talk of Hindu-Moslem unity one fails to find any attempt on the part of Marathi writers to make the Maratha public acquainted with Moslem culture and civilisation. Hindu-Parsee unity is no less a necessity and Mr. Kathawate deserves thanks for filling up a want by writing this handbook about our Parsee brothers and sisters. The book contains 8 chapters dealing with the political and social history, religion language, religious and charitable institutions, etc., and in the concluding chapter is given the author's own estimate of the Parsee society, which is on the whole fair and judicious. The information contained in the book is very scanty. The printing is shabby and the illustrations, though considerable in number, are ill-executed.

GANDHI-TOPI OR THE GANDHI CAP, A DRAMA IN THREE ACTS: *By Mr. S. N. Tadpatrikar, B. A. Publishers: Vangmaya Vihar Mandal, Poona. Price Re. 1.*

There is nothing paticular about the book to recommend it to the Marathi reading public except the title, which has its own charm independent of the contents of the book.

V. G. APTE.

SWARAJYA NE PANTHE (स्वराज्याने पंथे): *By Madhukar, alias Sakarlal Maganlal Kapadia. Printed at the Bharat Seva Press, Bombay. Paper Cover. Pp. 210. Price Rs. 2-8-0. (1922)*

In the present times of political stir and agitation, the compiler of this work was of opinion that in Gujarati there was no handbook which could in a short compass give us an idea as to "where we were, politically and economically." With that view he studied books like Mrs. Besant's "India; a Nation", Lala Lajpat Rai's "The Problem of Education in India", Bhargav's "Indian Administration", Sir N Chandavarkar's "The New India", and several other important political works and put down the result of his studies in this little book, which is no doubt calculated to give the reader a good idea of the origin, progress and development of the creed of "Swarajya".

CHANDRA BHISHMA PRATIJNA NATAK (चन्द्र भीष्म प्रतिज्ञा नाटक): *By Premayogi. Printed at the Arya Sudharak Press, Baroda. Pp. 100. Thick Cardboard. Price Re. 1-0-0. (1922.)*

The play depicts an incident in the history of Rajputana and brings out the chivalrous nature of the Rajput and his love of truth. It is not badly written, but we do take exception to the details of a picture of Kavi Premanand given as its frontispiece. It is a lugubrious performance, and incorrect to boot. Who could conceive Premanand being presented with a Dakshni-round-turban by Saraswati in place of his usual Baroda headgear? Who could conceive a *Manbhatta* without rings in his fingers to strike the vessel? We wish Premanand had not been made ridiculous by printing such a picture.

MISAR KUMARI: *By Mrs. Bhanumati Dalpatram Trivedi, printed at the Shrikrishna Printing Press, Bombay. Paper Cover. Pp. 125. Price Re 1-0-0. (1922.)*

This translation of a fascinating play in Bengali, properly done, would have won great praise under any circumstances; how much more should we admire it when it is the result of a Gujarati lady's self-imposed task during her leisure hours? The period of the play is about 2000 years before Christ, and the scene is laid in the land of the Pharaohs. Not only is the spirit of the original well preserved, but we find that the verse portions of the same is also admirably done. The interest never flags, even though a translation, and that, we find, is due to its well balanced and suitable style. The great merit of the book is that the reader would not like it to leave his hands till he has read it through. We congratulate the writer on her successful maiden effort.

K. M. J.

ERRATA.

—Modern Review, April 1922 Page 450; Column 1, line 57.

Read "*this Upanishad*" for "*the Upanishads*"

Page 450, 451.

Read "*Ward*" for "*Word*".

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INDIAN FISCAL POLICY

THE events of the last few years, coupled with the recognition on the part of the Government of India, during the war, of the imperative need of industrial development, and the enormous increase that has taken place of late in the administrative expenditure of the country, demanded an immediate revision of the fiscal policy of India. Indians felt that as the industries of the country had dwindled and decayed under the present tariff system, the earliest opportunity should be availed of to abandon it. That educated Indian public opinion is overwhelmingly in favour of protection has been proved beyond cavil. It will be remembered that Sir Gangadhar Chitnavis moved in 1913, in the Imperial Legislative Council, a resolution recommending the desirability, in view of the loss of opium revenue, of considering the possibility of increasing the revenue of India under a system of preferential tariff with the United Kingdom and the Colonies. The discussion that the resolution evoked, made it abundantly clear that nothing short of a radical change in the fiscal policy, introducing a tariff, framed primarily with the object of fostering Indian industries would satisfy public opinion. The then Finance Member, Sir Guy Fleetwood Wilson, suggested among other things, that the whole subject required more detailed and careful study and the resolution was eventually withdrawn The question, however, cropped up again in 1916 when the Government of India appointed the Indian Industrial Commission. As is well known, the tariff problem was excluded from the scope of the Commissioners' deliberations as it was considered undesirable at that juncture to raise an issue of such a controversial nature. It was fully admitted by the authorities that the criticism to which this exclusion gave rise was none-the-less based on legitimate grounds, and the Right Honourable the Secretary of State for India and His Excellency the Viceroy indicated in their Report on Indian Constitutional Reforms, published in 1918, that the fiscal relations for all parts of the British Empire and the rest of the world would be considered after the war. Later, the Joint Select Committee of the House of Lords and the House of Commons, appointed to consider the Government of India Bill, declared that a satisfactory solution of the question could only be guaranteed by the grant of liberty to the Government of India to devise tariff arrangements best suited to India's needs. The Committee took the view that this liberty could be assured to India only by the acknowledgment of a convention and not by statute. In order that a convention of this kind may grow up, the Committee recommended the adoption, as far as possible, of a policy of non-intervention on the part of the Secretary of State in the matter.

Connected intimately with the question of the modification of India's fiscal policy was the whole group of questions relating to the present fiscal relations for all parts of the British Empire and the rest of the world. An examination of these relations had been rendered necessary by the holding of the Paris Economic Conference in 1916. This Conference was held with the object of considering the possibility of applying concentrated economic pressure to the enemy during the war and of exchanging views as to the economic relations between the Allies after the war and their relation to the enemy. The Paris Conference called upon the Allies to take necessary steps without delay to render themselves independent of the enemy countries as regards the raw materials and manufactured articles essential to the normal development of their economic activities. Some of the recommendations of the Conference involved questions of principle and were of a highly controversial nature. As there were serious differences among the political parties in England on them, the British Government appointed, as a preliminary measure, a committee, presided over by Lord Balfour of Burleigh, with a view to considering whether it was possible to devise any fiscal policy

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which would receive the assent of the country without plunging it into any serious controversy.

The Balfour Committee formulated their proposals early in 1917. The Committee adopted resolutions recommending that special steps should be taken to stimulate the production of foodstuffs, raw materials and manufactured articles within the Empire wherever the expansion of production was possible and economically desirable for the safety and welfare of the Empire as a whole; that the British Government should declare their adherence to the principle that preference should be accorded to the products of the Dominions in respect of any customs duties now or hereafter imposed on imports into the United Kingdom; and that it was necessary, as one of the methods of achieving the objects set forth above, to consider the desirability of establishing a wider range of customs duties in the United Kingdom which would be remitted or reduced on Empire products and would form the basis of commercial treaties with Allied or neutral powers. In their final report, published in December 1917, however, the Committee modified their original proposals to a considerable extent. They dropped the suggestion that the United Kingdom should establish a wider range of customs duties for the purpose of conferring preference on Empire products, and directed attention to the expediency of considering measures of Imperial Preference other than the imposition of differential customs duties.

The publication of the recommendations of the Paris Economic Conference, followed by the holding of the Balfour Committee and the introduction of the principle of preference in the tariff of the United Kingdom, led to a consideration of the need of revision of the fiscal policy of India, and communications began to pass between the Secretary of State for India and the Government of India on the subject. It was eventually decided, evidently at the instance of Mr. Montagu, that before any action was taken in the matter an opportunity should be given to the Indian legislature and to the general public in India to express their views on the question. In accordance with this decision Sir George Barnes, the then Commerce and Industry Member, moved in the Imperial Legislative Council in February 1920, on behalf of the Government of India, a resolution asking that a Committee should be appointed to examine trade statistics and to report whether or not it was advisable to apply to the Indian Customs Tariff a system of preference in favour of goods of Empire origin. The Government of India, it appears from the trend of its methods and proceedings, was more anxious to introduce some sort of Imperial Preference than anything else. The discussion on Sir George Barnes's resolution emphasised the need of a consideration of the question of Imperial Preference along with the more important one relating to the fiscal policy to be adopted for India, and the Council eventually adopted the resolution with the amendment that the term of reference to the Committee would include the words "the best method of considering the future fiscal policy of India."

Sir George Barnes's Committee submitted their report in March, 1920. The conclusions of this Committee differed materially from the views expressed by the Government of India in 1903 on the subject when Lord Curzon was Viceroy of India. The Government of India after discussing the question with very great thoroughness had then come to the conclusion that India had a great deal to lose by a system of Imperial Preference. Sir George Barnes's Committee, however, thought that India was neither likely to gain nor to lose appreciably on the balance by the adoption of a moderate preference. Further, the Committee was of opinion that the future fiscal policy of India could only be effectively enquired into by means of a Commission with power to take evidence in various parts of the country from all interests concerned, from importers and exporters, producers and manufacturers, and from persons entitled to speak on behalf of the consumers, and it accordingly recommended that a strong and representative Commission should be appointed to examine the question. The acceptance of this recommendation by the Government of India led to the appointment of the present Indian Fiscal Commission whose labours, it is expected, will come to a close before long.

The appointment of the Indian Fiscal Commission has on the one hand raised exaggerated hopes among a group of people who seem to imagine that the deliberations of the Commission will result in the advent of a millennium in the Indian industrial sphere,

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while on the other, there are many who are not only apathetic and indifferent in regard to its outcome, but who have persuaded themselves to believe that the authorities have some sinister object in view. A careful examination of the terms of reference to the Commission will show to all thoughtful persons that not only is there no ground for exultation but that the Government have left no room for doubt as to what their real intention is in the matter. The Commission in the words of the Government of India, has been appointed to examine, with reference to all the interests concerned, the present tariff policy including the question of the desirability of adopting the principle of Imperial Preference, and to make recommendations. No one has so far been able to formulate any scheme of Imperial Preference that would not be disadvantageous to India. Yet the authorities seem to be anxious to introduce Imperial Preference in some shape or form. Then about the tariff policy, the present system has been almost universally acknowledged to be prejudicial to the interests of India, and a change in the fiscal policy of India is a matter of immediate importance. But the objects that patriotic Indians have at their heart cannot be achieved only by a system of increased tariff rates, specially when the additional revenue that is placed at the disposal of Government is devoted to excessive military expenditure and to meeting the extravagant demands of the administrative departments.

An examination of the policy that the British Government has so far pursued in India in fiscal matters makes one thing abundantly clear. It is this, that the uppermost consideration in the minds of those that have determined this policy, which, of course, has undergone modifications from time to time owing to stress of circumstances, has always been not what would do good to the country or its people, as has in such circumstances been the guiding motive in the determination of such policy in all self-governing countries, but what would be advantageous to the United Kingdom and its people, of course, at the same time enabling India to meet her financial needs. This is a most unnatural condition. For it is not in any way possible for any country to achieve any real measure of material and moral progress, so long as it is not able to fix its own fiscal policy. These considerations make it necessary that the general pu should be vigilant and wide awake now wh the fiscal policy of the country is be examined with a view to its modification.

That a country which does not posse fiscal autonomy can never hope to achiev any abiding prosperity is a proposition th requires no elaboration at this time of d But in view of the inspired attempts that being made to distort and misrepres indisputable facts which have been recor in history I will refer to some outstand events in the history of the Indian fi policy under British rule. There is no m inglorious chapter in the annals of Bri rule in India than that which describes practical extinction of the once famous cot manufactures of the country. Says Le in his History of England in the Eighte Century :

"At the end of the eighteenth century g quantities of cheap and graceful Indian cali muslins and chintzes were imported into Engl and they found such favour that the wo and silk manufacturers were seriously alarm Acts of Parliament were accordingly passed in 1 and 1721 absolutely prohibiting with a very f specified exceptions, the employment of printed dyed calicoes in England, either in dress or furnit and the use of any printed or dyed goods, of w cotton formed any part."

Romes Chunder Dutt in his invalua work on the economic history of India un British rule has shown how deliberate the attempt made by the British people destroy the manufactures of India. He re to a communication addressed by the E India Company to the English authorities Bengal in which the former expressed th desire that the manufacture of raw silk sho be encouraged in Bengal, and that of ma factured silk fabrics should be discourag and recommended that silk-winders should forced to work in the Company's facto and prohibited from working in their houses. The Court of Directors in one their letters stated :

"This regulation seems to have been produ of very good effects, particularly in bringing the winders, who were formerly so employed work in the factories. Should the practice winders working in their own homes) through attention have been suffered to take place agai will be proper to put a stop to it, which may be more effectual y done, by an absolute prohib under severe penalties, by the authority of the Gov ment."

The House of Commons Select C

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mittee on the Administrations of Justice in India, 1783, observed:

"This letter contains a perfect plan of policy, both of compulsion and encouragement which must in a very considerable degree operate destructively to the manufacturers of Bengal. Its effects must be so far as it could operate without being eluded, to change the whole face of the industrial country, in order to render it a field for the production of crude materials subservient to the manufactures of Great Britain."

The treatment that was accorded to India by Great Britain was so manifestly unfair and palpably iniquitous that just and fairminded Englishmen were constrained to repudiate it in the most emphatic terms. Arnold Toynbee, in his work on The Industrial Revolution of the Eighteenth Century in England, speaks of India being "sacrificed" at the altar of British interests, and H. H. Wilson states how British goods were forced upon India by his countrymen who "employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms." He writes:

"It was stated in evidence (in 1813) that the cotton and silk goods of India up to the period could be sold for a profit in the British market at a price from 50 to 60 per cent lower than those fabricated in England. It consequently became necessary to protect the latter by duties of 70 and 80 per cent on their value or by pos tive prohi ition Had this not been the case, had not such prohibitory duties and decrees existed, the mills of Paisley and Manchester would have stopped in their outset, and could scarcely have been again set in motion, even by the power of steam. They were created by the sacrifice of the Indian manufacture. Had India been independent, she would have retaliated, would have imposed duties upon British goods, and would thus have preserved her own productive industry from annihilation. This act of self-defence was not permitted her; she was at the mercy of the stranger."

These extracts from the writings of historians of acknowledged authority and unquestioned integrity show in vivid colours how India was reduced from the state of a manufacturing to that of an agricultural one.

The evidence recorded before the Parliamentary Committee of 1871-74 also shows how, under the rule of the East India Company, India was governed mainly for the benefit of a handful of Europeans. The Court of Directors realised the evils as also the dangers of a continuance of this policy, and measures were taken by the British Parliament with a view to putting an end to this deplorable state of affairs But matters continued as before, and neither by the abolition of the East India Company nor by the transfer of the government of India to the Crown did the authorities succeed in bringing about an improvement in the situation. As Sir Charles Trevelyan, one of the most fairminded and distinguished among the Anglo-Indian administrators of former days, said, the abolition of the Court of Directors

"left the interests of Indian tax-payers exposed without protection to the direct acti n of the English Government departments, and English interests, mercantile, monied, official, all sorts of interests. The influences exercised by the local Europeans and the local European press in their own interests, have always been regarded with jealousy by Indian statesmen and the transactions of the last few years show that that feeling is not without oundation. The latest development has been the heavy pressure upon the Local Governments for taking up speculative undertakings in which the local English community are interested."

The imposition of countervailing excise duty on cotton goods, manufactured in India for the benefit of Lancashire; the insidious attempt that is being made for introducing some scheme of Imperial Preference whose one effect will be to advance the interests of British manufactures by sacrificing the interests of India; the agitation that is being engineered in the United Kingdom at the present moment for raising the Indian excise duty on cotton manufactures and equalising it with the duty on manufactured cotton goods imported into India; the propaganda that is being carried on by interested persons with the object of seducing ths present Secretary of State for India to disregard the promise of fiscal autonomy solemnly held out to India by His Majesty's Government with the consent and approval of the British Parliament; and, finally, the general financial policy that is being followed in connection with the administration of India, which has already brought the Government of India to the brink of bankruptcy; all these do not leave any room for doubt about the justice of the complaint so frequently made by educated Indians that the fiscal policy of India has so far been moulded to suit the interests of Great Britain and her people.

There are people who seem to believe that the introduction of a scheme of protection would at once put an end to India's present economic difficulties. It does not appear to me that the solution of this complex problem can be arrived at so easily. It is

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imperative that Indian publicists should properly realise the dangers that lie ahead. A well-considered scheme of protection will, no doubt, help materially in stimulating the development of industries and thereby affording some relief to India. But protection alone cannot be expected to do all that is needed for the proper development of Indian industries. Other conditions are needed or are required to be brought about to effect the improvement that is desired. It appears that people generally fail to realise to what extent India would be further handicapped in the matter of development of her industries if a measure of protection is combined on the one hand with Imperial Preference and, on the other, results in an unrestricted flow of foreign capital in the country.

Nobody can deny that India requires protection more against British industries than against the industries of any other country. Imperial Preference is, however, proposed to be introduced with the object of facilitating the import into India of British goods more than at present. This is intended to be done by means which would, on the one hand, increase prices to the consumer by raising a higher tariff wall against non-Empire goods and on the other hand tend to reduce the already inadequate revenue of India. In 1903, the view of the Government of India was that from the point of view of India, the balance of advantage in any scheme of Imperial Preference was distinctly adverse to the country. Nothing has happened since then to change this view. It is imperative, therefore, that the renewed attempt on the part of the British authorities to introduce Imperial Preference should be resisted by Indian public opinion in the most resolute manner. As Mr. Harold Cox says, in his work on Economic Liberty, while the advocates of preference profess that their object is to link the Empire together by means of inter-Imperial trade, their actual proposals are based on a desire for domestic protection. This, however, is attempted to be done in an insidious way and India is being asked to sacrifice her interests for the sake of England and the rest of the Empire, who, on their part, have always looked to their own interests above everything else. Could hypocricy and selfishness go any further? What Indians feel is that a proposal such as this should never have been made.

Another danger that threatens India is the unrestricted flow of foreign capital th is likely to take place if any scheme protection is adopted as a result of the de berations of the Indian Fiscal Commission Even without any protection we already find a large number of foreign enterprise established in the country, and this numbe is gradually increasing. That the apprehensi that is felt by Indians in the matter is n imaginary will be found from the statemen that have appeared in the Press on t subject from time to time. Sometime ago t well-informed financial review of Calcut *Capital*, said that there was a distin movement among British manufacturers consider the opening of branch factories different parts of the Empire and that ma British firms were considering manufacturi possibilities in India. The other day I ca across an article in a recent issue of *T Manchester Guardian Commercial*, in whi the writer said that now that Lancashi cotton trade in India was experiencing a unprecedented depression, it might not b unedifying to consider the propriety transferring some of the mills to India. It a well-known fact that wherever Protecti has been introduced, foreign firms ha established in such countries to secure t benefits of Protection. Owing to a varie of reasons it is not desirable that forei firms should any further be allowed to ca on their activities in India, without a restraint and without any check. If p tection is introduced it will be with the obj of checking the economic exploitation India by foreigners. This purpose can ne be served so long as industrial developm is carried on in India with the help of forei capital and under foreign control, as is se in the cases of Indian railways and the industry. An unrestricted flow of forei capital would, in fact, further tighten the g of foreigners on India. It is, howev difficult to say whether the economic asp of the question deserves more attention the political. The late Mahadev Gov Ranade seems to have realised the impor ance of considering both the aspects when said as follows more than a quarter o century ago:

"The political domination of one country another attracts far more attention than the formidable though unfelt domination, which the ca enterprise and skill of one country exercise over trade and manufactures of another. This domination has an insidious influence which pa

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the springs of all the various activities which together make up the life of a nation."

Countries which are politically autonomous are attempting to solve the question of foreign exploitation in various ways. I do not see how India can take any effective measure to check foreign exploitation so long as she does not become a self-governing country or does not possess fiscal autonomy. In any case, there is no doubt that the time has arrived for a serious consideration of the question. And if the Indian Fiscal Commission fails to arrive at a proper conclusion in the matter, it will be the duty of the Indian Legislature to consider the desirability of adopting measures for discouraging the unrestricted flow of foreign capital into India.

If the Indian Fiscal Commission is able to come to a right decision in the matter of Imperial Preference, and further finds it possible to recommend measures for checking the unrestricted flow of foreign capital into India, then it would certainly be advantageous for India to launch on a protective policy for the development of her industries. The Report of the Indian Industrial Commission points out that the present commercial and industrial position in India has become in many ways disadvantageous to the interests of the country and India's industrial equipment is impaired by deficiencies which affect the interests of national safety. A powerful and well-directed stimulus, the Report adds, is needed to start the economic development of India along the path of progress. This stimulus, Indians are firmly convinced, can never be supplied so long as the present fiscal policy is not superseded by a policy of protection to Indian industries. The experience gained during the war has brought about a change in the attitude of many of those who thought that free trade was the only right policy and that the policy of protection was an exploded shibboleth to be consigned to the limbo of oblivion. Even so ardent a free-trader as Professor Alfred Marshall has been constrained to admit that some of the arguments on which representatives of British industries are basing their claims for protective duties in their own favour tell even more strongly for granting protection to cotton manufacturing and some other industries of India. Writes Professor Marshall, in his paper on National Taxation After the War:

"For two generations, it has been clear that some of the pleas of Indian industries for protection are stronger than any which could be put forward for British industries. Inquiries, partly created by the war and partly made prominent by it, have furnished some new strong arguments in favour of a limited protection to a few British industries. But even if a touch of approval were given to the immoderate claims put forward in some of the answers of representatives of great industries to a recent circular of inquiry issued by the London Chamber of Commerce, while all protection were withheld from Indian industries, Britain would appear to abdicate her great place as ruler of India in India's interests."

Before the war, when almost every important country in the world with the exception of the United Kingdom, followed a policy of protection, the case for protection was already very strong for India. The case in favour of the adoption of a protective policy for India has become irresistible now when notwithstanding the vigorous and persistent advocacy of free trade by British statesmen, the United Kingdom has been obliged to resort to measures with the ostensible object of protecting British industries, and further an intensified policy of protection is being followed in many other countries.

In order, however, that the existing fiscal system, which has been found detrimental to the interests of the country, may be replaced by a policy that would be beneficial to India, two conditions required to be fulfilled above everything else. First, India should have real fiscal autonomy which she does not now actually possess. As in the case of the Dominions, the right of self-government possessed by them inevitably carries with it the right to raise revenue in the manner that appears best to each Dominion even though it involves the imposition of duties on British manufactures, similarly should India be endowed with full power over her fiscal policy. So long as India is not able to exercise this power, the measure of self-government that she is said to possess is a make-believe and her fiscal autonomy is no more than a fiction. The other condition refers to the need of the adoption of a policy of retrenchment and economy in the administration of the country. Unless and until the pruning knife is applied to the overgrown military and administrative expenditure of India, there is no hope of her achieving any substantial improvement in the moral and material condition of the people in the near future. There are people in high places who seem to forget that

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increased tariff rates are needed for the development of industries and for carrying out measures of social reform which have been overdue, not for creating high appointments and meeting increased establishment charges for the behoof of a selected few. Sir William Hunter said many years ago that

"If we are to give a really efficient administration to India, many services must be paid for at lower rates even than at present. For those rates are regulated in the higher branches of the administration by the cost of officers brought from England. You cannot work with imported labour as cheaply as you can with native labour, and I regard the more extended employment of natives, not only as an act of justice but as a financial necessity.....If we are to govern the Indian people efficiently and cheaply, we must govern them by means of themselves, and pay for the administration at the market rate for native labour."

These wise words of one of the most distinguished members of the Indian Civil Service need to be recalled and followed now.

SUDHIR KUMAR LAHIRI.

CORRESPONDENCE

"Present Condition of the Calcutta University"—a Correction.

To
The Editor of "The Modern Review."

Sir,

In your April number, Profsesor Jadunath Sarkar states that at the last M. A. examination in English at the Calcutta Universiiy the Board raised 17 students to the First Class "by giving them grace marks ranging up to 25 or 30." I can state from the most reliable source that the writer is wrong here, because *thirty-five* marks were added to the Chaucer paper (full marks 100 only) of the last man thus elevated to the First Class, namely, Nabani Prasad Chanda. Who is this fortunate (?) young man ? Is he any way related to Mr. Ramaprasad Chanda, whose writings in glorification of Sir Asutosh Mukerjee have been noticed in your columns ?

I enclose my card, from which you can see that I too am a professor and an

18-4-1922. M. A.

EDITOR'S NOTE. Having no personal firsthand knowledge of the matter, we can neither confirm nor contradict what "M. A." asserts. But we have noticed one curious fact in the list of M. A. published by the university. According to Prof. Sarkar only three students originally passed in the First Class in English. We do indeed find in the First Class in Group A, English, three names in order of merit topping the list. *Then follow fourteen names bracketted together but not arranged in either alphabetical order or in order of merit.* How did this happen ? Did these young men originally pass in the Second Class and were afterwards "boosted" up by means of grace marks ? Or did they all win the same number of marks in the aggregate ? If not, what are the other alternative explanations ?

EDITOR, M. R.

"Distributor of Lecture-notes."

Sir,

In your editorial note in the April number entitled "The Parrot's Training Illustrated," a post-graduate teacher named Mr. Pramathanath Banerji is referred to. In fairness to the Minto Professor of Economics, Dr. Pramathanath Banerji, allow me to state that he is not the person referred to. The lecturer who got his lectures type-copied at the expense of the University and distributed among his students is a son-in-law of Sir Asutosh Mukherjee.

"ONLOOKER."

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INDIAN PERIODICALS

Indians in East Africa.

In an article named "Sqeezing Indians Out of East Africa" contributed to *The Indian Review* for March by Mr. Saint Nihal Singh, he reminds the reader that

Our people have been in the habit of permitting themselves to be lulled to sleep by pretty words— by being told that the Government of India and the India Office are fighting their battles. They forget, however, that the Government of India is, in the last analysis, a subordinate Government,* and so far as international, or even Empire matters are concerned, it is without any prestige and has little if any power. Being a Government which is preponderatingly composed of non-Indians, and owing no legal responsibility to the Indian people, it can over-awe no one, especially in view of the fact that it has shown not the slightest inclination to use the weapon of "reciprocity" which, we were told, was expressly forged to enable India to extort "decent treatment" from recalcitrant members of the British Empire. Until such time as India is made complete mistress in her own house, the undivided responsibility of securing such treatment must inevitably rest upon His Majesty's Government as a whole. To talk of the India Office in this connection is merely to confuse the issue.

Indians in East Africa have been doing their duty; Indians in India must do theirs.

Our people in East Africa have put up a brave fight, especially when it is remembered that there are few educated men among them, and that they have relied almost entirely upon non-Indian agents in England to help them in their fight. With the forces ranged against them, they will inevitably go to the wall, in spite of all their heroism, unless the people in India realise the far-reaching issue of the struggle and whole-heartedly support them.

If our people in East Africa go under, then it must be understood that no Indian abroad will be able to hold his head high; for to no place outside India has the Indian a better title than to East Africa, which, by the sweat of his brow, he opened up and made habitable. Such a catastrophe, if it takes place, will inevitably worsen the Indian position in all the other colonies, while it will give the self-governing Dominions and foreign countries which exclude Indians an unanswerable argument.

The time has come when Indians should make a determined fight against the abridgment by white settlers of their rights of migration and settlement, within and without the Empire. The East African issue provides us the right opportunity.

* These words were written long before Lord Curzon wrote his famous letter to Mr. Montagu.

The New Postal Rates.

Though the public are dissatisfied with the doubling of the postage on letters and postcards, they did not suspect that the Finance Member has been able to obtain the consent of the Indian Legislative Assembly to this increase by the use of inaccurate facts. But that is what "Looker On" suggests in an informing article in the March number of *Labour*. Says he :

I must confess in the beginning that the position taken up by the Finance Member while pressing the new Postal rates is rather difficult to follow. He definitely tells us that "at present the deficit was 170 lakhs, and the proposals of Government, if accepted, would just balance the revenue and expenditure of the Postal Department." He does not tell us, nor was he questioned on the point, as to how he arrived at these figures. At any event his estimate of the deficit does not at all tally with an equally authentic statement made sometime ago. I refer to the statement made in para 2 of the memorable letter addressed by Mr. R. W. Hanson to Babu Tarapada Mukerjee containing the charges against him published at page 15 of the December issue of *Labour*. This letter was written under the orders of, if not in actual consultation with, the Director General himself and every bit of information it contains must have been based on official figures. "The cost of this revision," says the Postmaster-General here, "was no less than 1 crore 31 lacs a year, and the result of the heavy increase in expenditure is that *the Post Office, which made a profit of 75 lacs in 1919-20, has shown a deficiency of over 45 lacs of rupees in 1920-21.*" Thus according to Mr. Hanson's clear and definite statement the actual deficit in the Post Office was only *a little over 45 lacs*. Much of this deficit was certainly made up by the substantial increase in revenue derived from the enhanced rates of postage and money-

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order imposed last year. There has been no other revision or improvement of the postal system entailing any additional expenditure. Sir Malcolm Hailey's statement, therefore, that the present deficit is *170 lacs* is extremely puzzling and difficult to reconcile. The discrepancy between the two statements, both official, is appalling, and raises the suspicion that the system of audit as now obtaining in the department is anything but satisfactory and requires a thorough overhauling after a sifting enquiry. So long as this is not done the Post Office finance will admit of much juggling with figures at the expense of the ignorant public who supply the revenue and the starving subordinate staff through whose honest industry the revenue is derived.

"Looker On" does not rely on Mr. Hanson's letter alone. He relies on the estimate of Sir D. P. Sarbadhicary also.

Then again Sir D. P. Sarbadhicary, who, as the public knows, exercises utmost caution and weighs every word he utters before making any statement, estimated the whole requirement of the department at *ninety lakhs* and the increase in revenue at about a crore of rupees if only the rate of embossed stamped envelopes and reply post-cards were enhanced to nine pies. Remembering that the Assembly has accepted the Government's proposal for enhanced postal rates in its entirety, the increased revenue ought to work out to something like two crores of rupees, if not more, and the Finance Member's announcement that the acceptance of the Government proposal "would just balance the revenue and expenditure" is surely astounding. I emphatically assert that the all-round enhancement of the postal rates will certainly leave a huge surplus and it will be possible to substantiate this assertion even on the basis of the official statement when the full reports of the debates are published.

The Huge Postal Surpluses.

The public were not aware that for a period of five or six years successively huge surpluses accrued to the Post Office and these large amounts were spent for other purposes than the improvement of the Postal Department. Now that there is a deficit, we are to pay increased postage for the wasteful and misappropriating habits of the public servants concerned. That is what one gathers from the following paragraph in "Looker On's" article in *Labour* :

I shall not dwell at great length on the fact that Government has not been able to satisfactorily account for the huge amount of surplus which accrued to the Post Office Department successively for a period of five or six years. Government has, however, admitted that the expenditure of the surplus in postal revenue for purposes other than improvement of the Department was contrary to its avowed policy since the time of the East India Company. It will be idle now to demand a refund of the amount thus misspent as there is a huge deficiency in the general revenue, but the conclusion is irresistible that there must be something rotten in the state of Denmark. The system of audit on the receipts and expenditure of this great and important Government Department has all along been in a state of utter confusion and has never been challenged by anybody until recently. The absolute lack of interest on the part of the public as well as of the non-official members in the Council in the past rendered it possible for Government to deal with the Postal revenue in any way it liked with the result that while the department was deriving a huge profit from year end to year end, the subordinate staff who were being sweated for deriving this profit were denied a living wage and they were struggling with indescribable misery and hardship from year's end to year's end. This negligence was not only unjust but sinful. But the recent budget debate shows that the Postal finance is still almost in the same state of utter confusion and shrouded in mystery as in the past. It is still "the Serbonian bog where armies whole have sunk."

German Interest in Indian Culture.

The Collegian for January devotes its "World of Culture" section almost entirely to describing briefly Germany's interest in Indian books, literature, science, &c., as the following paragraphs extracted from it will show :

INDIA IN AN INTERNATIONAL *Who is Who*.

The names of some of the Indian institutions and celebrites are to be found in *Minerva* of Berlin, 1921. This *Jahrbuch der Glehrten Welt* is, as the title indicates, a year book dealing with the scientific men and learned societies including universities, museums, technical schools, libraries and so forth. The editor is Dr. G. Luedtke. It is published by the Vereinigung Wissenschaftlicher Verleger (38 Genthinerstrasse, Berlin), which is a trust association made up of five very well known publishing houses of Germany.

Dr. Luedtke wishes to make his *Minerva* up-to-date and intensive in regard to the India material and so will be glad to get information

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not only from the directors of schools, colleges and research societies and the secretaries of *sahitya* and other sammelans but also from the editors of journals, authors and publishers of Indian Year Books or other Annuals whether literary, industrial or political.

Exchange of Books between Germany and India.

Owing to the very low value of the German currency in foreign exchange German scholars, libraries and universities are not in a position to buy foreign books. The intellectuals of Germany are therefore trying to be in touch with the currents of thought in the world by organizing an exchange of books and periodicals between the "Vaterland" and other countries. All publications by Indian houses or by Indian authors at home or abroad *no matter in what language and no matter on what subject* will be welcome in Germany, says Herr "Geheimer Regierungsrat" Professor Dr. Heinrich Lueders, head of the Sanskritic Department at Berlin.

Indian Books in Germany.

The Oriental Department of the *Staatsbibliothek* (The National Library) of Berlin (38 Unterden Linden) is the most important centre in Germany for the collection of books and journals relating to India or coming from the Indian pen. Naturally this Bibliothek is interested also in collecting old manuscripts in the Indian classics and vernaculars as well as the modern printed publications of those texts. As soon as the Library gets presents from India, the authorities will announce the texts, authors, publishers, etc., in their Bulletin, as we understand from Dr. Weil, Director of the Oriental Department.

German Books in India.

It is understood that if the Indian libraries or authors and publishers wished to get some German books in exchange they might suggest the titles, and their wishes would be complied with. In that case extra copies will have to be mailed from India, as the books presented to the Staatsbibliothek cannot be given away to private individuals or institutions but form the property of the Library itself.

Reviews of Indian Books in German Periodicals.

The *Deutsche Morgenlaendische Gesellschaft* will be pleased to have from Indian authors and publishers any and every book with which they would like to present German scholars whether for review or exchange. Books received by the Gesellschaft can forthwith be announced in the *O. L. Z.* and in the *Z. D. M. G.* But detailed reviews and critical notices of substantial importance in regard to publications of intrinsic value may always be expected from experts in one or other of the specialized journals of the Society.

At least two copies of each book should be sent to the *D. M. G.*—one for the library and members of the Gesellschaft and the other for the reviewer to be nominated by its preside t or secretary. Books may be mailed to Professor Lueders at the University of Berlin.

For review purposes Indian publications in English may be addressed also to Dr. O. G. Von Wesendonk, editor of the *Deutsche Allgemeine Zeitung*, the daily, and to Dr. R. Pechel, editor of the *Deutsche Rundschau*, a monthly, of Berlin.

German Interest in Indian Women.

The *Berliner Tageblatt* publishes the summary of a lecture on "Woman in Islam" by Kheiri Sattar, Moslem art-critic and author from Delhi. The lecture was given under the auspices of the *Deutsche Allgemeine Zeitung*.

Indian Poetry in German Romanticism.

Rueckert (1781-1866), a popular poet among Germans, may be considered to have been one of the last of the romanticists in Young Germany of the nineteenth century. The German *Welt-Kultur* movement was immensely enriched by his translations from Persian and Indian poetry. His versification is most delightful, as everybody in India who can read German will find in the *Indische Liebeslyrik* (Indian Love-songs) a volume in which Rueckert's translations from Kalidasa, Bharavi, Bhartrihari and Jayadeva are put together by the Hyperion Verlag, a publishing Co. of Munich. The book is illustrated with ten late-mediæval Indian miniatures, of which the originals are to be found in the Museum fur Voelkerkunde (Ethnolological Meseum), Berlin. The volume has been edited by Helmuth Von Glasenopp, author of books on Jainism and allied topics.

Hindustan Association of Central Europe.

In order to look after the students' interests the Hindustan Association of Central Europe has been founded at Berlin. The president is Tarachand Roy of Lahore, who has been carrying on research work at Leipzig. Communications may be addressed to the Secretary, Kanailal Ganguli (late of the Chemistry Dept. of the Hindu University of Benares), at 12 Wullen Weberstrasse, Berlin.

India's Chances in German Workshops.

It has been ascertained that the directors of workshops and factories in Germany are willing to offer facilities to qualified Indian engineers and chemists for practical work. But in order to create openings for India the applicants must have to be on the spot and make personal investigations. No amount of correspondence from Bombay or Calcutta is likely to be of much help in the matter,—especially when it is remembered that in manufacturing establishment foreign competition is the predominant element in the atmosphere.

As long as German money is low, India should concentrate on investing her technical and

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industrial brains in the factories and workshops of Germany. None but those who have already accomplished something at home in industry, banking, or commerce are likely however to profit by the chances that the German technical world can offer to the Indian intelligentsia.

Cultural Transition in India.

Mr. M. A. Buch, writing in *The Indian Journal of Sociology* (April 1921) on cultural transition in India, observes :

The great problem before India is whether she will allow herself to drift along the Western lines of industrial evolution or whether she will try to preserve the spirit of her culture by treading on a different path. Prof. Radhakamal Mukerjee is the greatest exponent of the latter view. The capitalistic regime of the West is ill-suited to our condition. Western Industrialism, he says, presupposes the existence of other moral qualities and a different social environment. As long as there is no fundamental agreement of these in India and the West, the line of economic evolution will be different. The West believes in the multiplication of wants; a high standard of life means a high standard of civilization. But we believe in the ideal of plain living and high thinking. Further, the Indian outlook is spiritualistic; its one aim is the development of the inner self. Now there is no doubt that if India merely produces a replica of the Western civilization, it would ultimately ruin itself.

The industrial organization of the West is thus described :

It means the exploitation of the poor and the helpless at the hands of the rich and the organized classes. It means all the conflicts of labour and capital, strikes, lockouts and such other things. It means the subordination of man to the machine, of the personality to the products, of the process of distribution to that of production. But, above all, such a top-heavy system of industrialism brings in its train in its turn its sisters, militarism and imperialism.

In the writer's opinion,

If India is to enter into an effective competition with the rest of the world, she must to some extent accept the Western organization. It is impossible to preserve our indigenous culture, our political independence, our national integrity, in a world constituted as it is at present, by reverting to our pristine simplicity of life. Can we hope to stand alone and unconnected in this world? All that we can hope to achieve is to moderate the excesses of the capitalistic regime, and to counteract its working by means of various expedients. A country devoted to agriculture alone is bound to remain a backward country. Its labour is generally unskilled, primitive in its aims and methods, conservative to a degree, and tenacious of old ideas. Large-scale production cannot take place; and the whole system becomes one-sided. It means poverty, operation of the law of diminishing returns, and a general incapacity of defence against foreign enemies. Nor is the ideal of a purely manufacturing country suitable to India. India must steer a middle course and develop those industries for which she is fitted by nature and temperament; and vast and continental as she is, she can easily become self-sufficing by assuring to her manufactures an unlimited supply of labour and raw materials, and to her agriculturists, a safe, sufficient, and stable home market.

It is not meant here to deny the enormous importance of 'the ancient and poetic simplicity of life.' We do not want "that our millions of autonomous works should degenerate into mill-hands, packed together in overcrowded cities as the brainless drudges of automatic machinery." (Havell.)

The Indian Hoopoe.

The "common Indian bird" which is described with a fine illustration in the March issue of *The Agricultural Journal of India* is the Indian Hoopoe. It is a relief to find that its Hindustani name, *Hudhud*, and its Marathi name, *Sutar*, are given in the article. It is a farmer's friend.

It will readily be understood that a bird which feeds on insects, as does the Hoopoe, is a very useful one to the farmer. From actual examination of the stomach-contents of twenty four birds at Pusa, the late C. W. Mason found that these had swallowed 278 insects of which the majority belonged to injurious species. A large proportion of its food also consists of cutworms and other insects living below the actual surface of the ground, so that they are fairly immune to most other enemies, and from this point of view, as a destroyer of cutworms and cockchafer grubs, the Hoopoe is most decidedly amongst the farmer's best friends and deserves every encouragement and protection. It is protected throughout the whole year, under the Wild Birds Protection Act, in Bombay, Delhi, the United Provinces, Bihar, Bengal, Assam and Burma, but in Madras in the Shevaroy Hills only. In Mysore it is not specifically protected but is presumably included in the schedule which includes all birds of bright plumage.

It would be interesting and useful to know the names by which it is known in Bengal, Assam, Burma and Madras.

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What Indian History Means.

In the opinion of Mr. K. M. Panikkar, as expressed in the April *Hindusthan Review*,

Even the political history of India in historic times has not yet been written. Not one in a million knows of the expansion of Hindu Culture to Tibet, Siam, Indo-China and the Pacific. In Siam Hinduism still persists and Brahmin priests officiate in marriages. The Advaita movement that is associated with the name of Sankara is perhaps the most important fact between the birth of the Buddha in the 6th century B. C. and the British conquest in the 19th century A. D. And yet beyond the vague recognition of Sankara as a philosopher and religious reformer historians have left his movement coldly aside. By his consolidation of Hindu society, no less than by his interpretation of the philosophy of the Upanishads to suit modern conditions, Sankara left not only a deep impress on Hindu Society but has actually dominated it up to the persent time. It is Sankara that governs the mind of the great mass of Hindus to-day. His life and work fall within historic times. Numerous are his biographies in Sanskrit. His movement has affected more people than the Reformation of Luther. Yet for Indian History he is as good as nonexistent. The whole succession of Hindu reformers who followed Sankara, Ramanuja, Madhva, Ramananda, Kabir, Nanak, to mention only a few, gets but scant consideration at the hands of our scholars, while we are treated to an elaborate discussion as to whether or not Mahmud of Gazni invaded India, 11, 13, or 17 times.

No attempt is made by Indian Historians to study the character of Indian civilisation. The synthetic nature of Hindu society is unfortunately a fact that is too often forgotten. People speak of Hindu culture as if it were essentially Aryan. In fact Hinduism itself is a wonderful synthesis of different racial cultures. The Dravidian element is prehaps as important as the Aryan, if we still prefer to keep the old terminology. The Scythian, the Mongolian, the Hun, and even the Indo-Greek merged into the all-embracing folds of Hindu Society. Islam alone has to some extent maintained its identity. Of the causes of this failure of Hinduism to absorb Islam within it, we need not speak here. It is possible to exaggerate its importance. What is generally forgotten is the approximation of culture that has taken place. Here again we see the undying assertion of the genius of India towards cultural unity.

Regarding Hindu-Muslim unity, Mr. Panikkar writes :—

In these days to speak of Hindu-Muslim unity savours of politics. But we should remember that fundamentally this question is not political at all, not even religious. The unity when it comes has got to be social and cultural. In this sense the approximation has been taking place for a long time. In music, art, architecture, and even in literature, the Hindu and Islamic cultures have synthesised completely. The national mind after all expresses itself most unmistakably in music, and in this Hindu-Muslim unity is complete. The love of Krishna and Radha, of the Eternal flute-player with the cow-herdess is daily sung by Mahommedan musicians equally with Hindus. Though the Music of Hindustan is essentially a Hindu art, its best exponents have, for a long time, been Muslims. In painting and miniature it is the same. Turn over the pages of Laurence Binyon's Court Painting of the Great Moghuls and one is struck by the fact that most of the pictures given there have been painted by Hindus. Rajput painting is the outcome of a fruitful culture contact which united the soul of the two peoples.

Architecture again tells the same tale. In literature also, until recently, this union was complete. Hindustani in itself was the symbol of such a union. The earlier literature of Hindi is enriched by Hindus and Muslims alike. Malik Mahommed Jaisi and Abdur Rahman Khan Khanan take their place in the galaxy of Hindi poets. To Hindu *motifs* the Panjabi poet Varish Shah wrote his poems. Again it was a Mohammedan ruler, Nasir Shah, that ordered the Bengali translation of the Mahabharata. Some of the greatest masters of Urdu—popularly supposed to be an exclusively Mahommedan language—are even now Hindus.

The Indian attempt at a cultural synthesis was not confined to the realm of art.

In religion itself the genius of Indian for synthesis asserted itself. Nanak strove to found a religion which combined the best of both Islam and Hinduism. He probably created only a new sect, but it demonstrates this basic fact about Indian culture that it is assimilative and synthetic in its essence. Kabir was a Mussalman weaver on whom the spirit of Vaishnava revival worked miracles and when he died Hindus and Mahommedans fought for his corpse. In Kabir we have the perfect union of Hinduism with Islam, a man to whom Allah and Rama were synonymous. Akber's political experiment was foredoomed to failure, as India attached only a secondary importance to politics ; but his Din Ilahi again was an attempt to consciously unify India on the basis of a wider religion. Its failure was ignominous because it was too much a matter of policy and not at all based on a conviction. It is interesting to remember that the father of Sivaji himself was named Shahji in honour of a Muslim saint to whose blessing his birth was supposed to be due.

The writer concludes that Indian history

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is not, therefore, entirely a record of Hindu-Muslim rivalry for political sovereignty.

That is a matter of minor importance, which we now emphasise owing partly to the homage we pay to European shibboleths and clap trap expressions. What the historian of India should aim at is not to give a connected chronological survey of India but to work out the underlying unity of Indian life. It is the soul of the Indian people that we have to re-discover. That will not and cannot come through long dissertations on wars and dynasties. It will come only through a sympathetic study of that complex of social traditions, institutions, customs and relationships which we may call our national inheritance. It is better expressed in the fresco paintings of Ajanta, in the temples of Muttra, Mahamallapuram, Kanjeveram and Benares, in the architectural monuments of the Moghuls, in the songs of Tulasi, Vidyapathi, Kamba and Manikka Vachakar. It is visible to this day in the magic pages of the Mahabharata, in the undying inscriptions of the good King Piyadasi, in the life and death of Chaitanya Deva, in the effort of Ram Mohun Roy, in the gospel of Gandhi.

The Handloom and The Spinning Wheel.

The article on the All-India Handweaving Exhibition at Patna which Mr. B. A. Collins, Director of Industries, Bihar and Orissa, has contributed to the *Bombay Co-operative Quarterly* for March, contains much useful information. About the total output of the handloom in India we read :—

Few persons realise that one-quarter of the cotton cloth consumed in India each year is made on the handloom, and that there is reason to believe that this branch of the handloom industry, so far from declining, has actually expanded since the year 1900. It is estimated by the Indian Industrial Commission that the average amount of cotton yarn used annually by handloom weavers increased from 218 million pounds in the five years ending 1900-01 to 287 million pound in the five years ending 1915-16, a rise of nearly 30 per cent. This would be equivalent to 1291 million yards of cloth or more than one-quarter of the total amount consumed annually in India. In addition to cotton cloth, many beautiful and useful articles of silk and wool are produced.

These results have been achieved in spite of the grave disadvantages under which the handloom industry in India works.

Weavers, as a class, are ignorant and conservative to the last degree. For the most part they still use the same primitive appliances that their remote ancestors used in the times of the Moghul Emperors, the only really general advance which has taken place during the last century being the substitution of mill-spun yarns for the uneven hand-spun of former days. But the greatest handicap of the handloom weaver is his isolation and lack of business knowledge. The mills make their profits quite as much by the judicious purchase of raw materials and sale of their finished products as by the inherent advantages of steam or electrical power and complicated machinery. They buy the best yarns, if they do not make their own, whereas it is notorious that yarn sold to handloom weavers is deficient not only in length but strength. If the weaver working cheaply in his own home without the high overhead charges of the factory could yet enjoy the advantages of large-scale purchase and sale, it seems likely that he would not only hold his own against the power-loom but even carry the war into the enemy's country.

Therefore, says Mr. Collins, Government Departments are trying to help the weaver in three ways.

First of all they are introducing, with such modifications as may be necessary for Indian conditions, improved appliances like the fly shuttle, the dobbie, and the jacquard which have been used in Europe for several generations. Secondly, they are endeavouring by means of co-operative stores and societies to bring to the weaver the advantages of large-scale purchase and sale and of business organization in general. Thirdly, by means of technical institutes and industrial schools, they are affording the weaving and other classes the opportunity of specialised education and themselves undertaking research into the problems of the industry. In all directions, great success has already been attained, but only in quite recent years ; and the great mass of the weaving community is as yet hardly touched. If the handloom weaver, with his primitive appliances and unorganised as he is, is able to produce in such quantity and quality the stuffs which are being shown at the Exhibition, there is good ground for the belief that with the aid of improved appliances and co-operative societies, a great expansion of the industry will take place.

As regards the charkhas exhibited, Mr. Collins thinks :

The exhibits were, on the whole, disappointing. The "Sarala Charkha", exhibited by Mr. P. N. Roy of Darjeeling, was awarded the gold medal presented by the Maharajadhiraja

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Darbhanga. It was constructed after the model of the Saxony wheel with a vertical spindle and was worked by the feet. The thread produced on all the charkhas was uneven and weak compared to yarn produced by the power mills.

Is it impossible to produce even and strong yarn on Charkhas ?

Vivekananda on our Treatment of the Poor.

The following is from the translation of a letter written by Vivekananda to a brother-disciple, published in the March *Prabuddha Bharata* :—

Let me mention one thing, viz., that Europe began to advance from the date that learning and power began to flow in among the poor lower classes. Lots of the suffering poor people, of other countries, cast off like refuse as it were, find a home and shelter in America, and they are the very backbone of America! It matters little whether rich men and scholars listen to you, understand you, and praise or blame you—they are merely the ornaments, the decorations of the country! It is the millions of the poor lower class people who are its life.

In the same periodical Swami Vireswarananda writes :—

If we glance through the pages of the History of India we find that different castes and races came to power at different periods. But the masses who formed the backbone of each government were equally neglected by all. What is the present condition of the common people in India? Poverty and pestilence have taken their hold on them. They work the whole day like beasts of burden but the day's labour rarely procures them and their family a hearty meal, not to speak of the comforts of life. There is no sign of life in them, or of joy, and life itself has become a curse to many. They have been oppressed till they have lost all faith in themselves. Speaking of the poor in India, Swami Vivekananda says, "How my heart aches to think of what we think of the poor, the low in India. They have no chance, no way to climb up. The poor, the low in India have no friends, no help; they cannot rise try however they may. They sink lower and lower every day, they feel the blows showering upon them by a cruel society and they do not know whence the blows come. They have forgotten that they too are men. And the result is slavery. The Lord came to you as Buddha and taught you how to feel, how to sympathise with the poor, the miserable, even the sinner, but you heard him not, and as a result you are bondslaves to any nation that thinks it worth while to rule over you. Ah! tyrants! you do not know that obverse is tyranny and the reverse is slavery. The slave and the tyrant are synonymous."

Inhuman has been the oppression suffered by a considerable portion of the masses, the 'untouchables' as they are called. The engine of our national progress is heavily laden. Mahatma Gandhi has rightly found out that untouchability is a great obstacle that stands in the way of our national progress and he therefore wants to remove it from the Hindu Society.

Women Lawyers.

Stri Dharma for April tells its readers :

Dr. Gour brought forward an amendment on the occasion of the debate in the Legislative Assembly on the removal of sex disqualification for that Assembly's vote. He moved that this disqualification should also be no longer held a bar to prevent women from enrolment as lawyers. The amendment was withdrawn on the assurance of Sir William Vincent that it would again be debated after the Government had received the opinions of the Provincial Councils and High Courts, and Women's Associations regarding it. The Behar Council has decided to remove the sex barrier from the Legal Practitioners' Act so that women in Behar may now practise as lawyers and barristers. Other Councils, please follow this good example! Meantime a volume of public opinion is being forwarded to the Government in favour of this reform including Resolutions from Branches of the Women's Indian Association and the Madras Women Graduates' Union.

A New Maternity, Infant Welfare and Nursing Service.

The same issue of *Stri Dharma* contains the welcome information that

Owing to the generosity of two gentlemen who are representatives of charitable Trusts belonging to the Bhatia community in Bombay, an extensive new scheme for improving the health of mothers and for reducing the rate of infantile mortality has been started in Bombay for the benefit of the Bhatia people. The organisation and carrying on of this work has been entrusted to the Nursing Service Department of the Poona Seva Sadan, which has supplied to it two fully qualified Nurses and a Lady Doctor all trained in that Institution. These workers will be advised and assisted by practitioners of long standing in Bombay, who are themselves (one of them being a lady) keen on such work. These four Nurses will go about both in the morning and evening for three hours visiting Bhatia families, in company with the supervisor on some days,

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by turn in four different ward of the City, for the present giving every possible help to expectant mothers, to women in labor, to newly born infants and babies, to children in weak conditions, and medical help to little girls and boys attending school by examination and to women generally. The Lady Doctor will pay regular visits to houses in which the Nurses have worked and supervise it. Thus the Nurses' work under the scheme will mostly correspond to the work of the District Nurses in England.'

Indian States Currencies.

The Feudatory and Zamindari India for January and February discusses the pros and cons of currencies in Indian States. We learn from it that

Hyderabad alone has a complete system of currency, consisting of gold, silver and copper coins and the paper currency. They alone are the legal tender in the State. Owing to the compactness of the territory and the strict enforcement of the currency laws, the Hyderabad currency has not had to suffer inroads of the foreign currency. It has its exchange problems, but the State controls it by means of the manipulation of the currency.

Travancore has a silver coin called *Chakarm*, but it has been driven out of circulation and is only used for accounts purposes. The main reason for its having gone out of circulation is due to the fact that Travancore exports more raw materials than it imports, and its people are not rich enough to meet the balance of trade in its favor by manufactures or making investments abroad, which would have counterbalanced the balance of the trade in its favor, and to the absence of any penalty against the use of foreign coins.

Some other States which have their own coins, have closed their mints, which has led to the appreciation of their coins, which are still current. Some States have altogether closed their mints and some for a period only. The States of these classes found minting to be an operation resulting in loss, and so give it up under the immediate economic pressure. The sea-board being until lately entirely under the control of the Government of India, the States had no liberty as regards the transactions in precious metals, from the time they were controlled by the British Government. The disparity between the value of bullion and coins, the rise in the value of silver, and the freeing of the sea-board to a larger number of States, therefore, have revived the interest of the Indian States in the currency problem. It is gradually being realised that apart from the economics of the coinage, a currency has its own economic advantages, which no Government could afford to ignore.

The Agricultural Worker in England and Bengal.

Mr. W. H. Thompson has instituted comparison between the agricultural worke in Bengal and England in the pages the April *Calcutta Review*. It shows that

The average agricultural worker in Engla works more than six and a half times as mu land as the average worker in Bengal as whole, and more than ten times as much la as the cultivator in Tippera district. T amount of work he does is probably s greater in proportion, for the rice lands Bengal yield their crops with less attention th almost any land in the world. The e methods of Bengal applied to the root crops England would ensure their total failure.

Comparatively speaking, then,

The Bengali cultivator is a man of leisu He works hard for a few days in the year wh he ploughs his land and sows his seeds, wh he transplants his paddy and if he does n hire labourers to do it, when he reaps his cro but while the crop is in the ground, or the fie lying vacant and he is waiting for a shower two of rain to soften them sufficiently to ma ploughing easy, he has next to nothing to d His children look after his cattle. Beyond seei to his little vegetable patch and doing pet repairs to his homestead he has no work occupy his time. Much of it he spends in doi nothing. His habit of going regularly to mo of the markets within reach takes up a con derable part of it. In nearly every villa there is party faction and if he is bitten wi the mania for it he spends much of his time disputes that not infrequently lead to litigati and absorb both time and money.

All this is common knowledge but it is so commonly appreciated that his poverty very largely accounted for by the fact that does so little work.

The problem is to find more work him of a remunerative kind in his villa and induce him to do it.

Health of Bengali Students.

From the useful, interesting and care report on the student welfare sche published in the April *Calcutta Revi* we come to learn that

The Presidency College students on average show a greater height and wei than the students of the City College. T is also true of the Scottish Churches Colle The difference between the Scottish Chur College and the Presidency College is might to enable us to make any defi

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statement. That the students of the City College are comparatively ill-nourished may be stated without hesitation. This is quite in accordance with the expectations, as the City College students generally come from poor families which live under financial strain. It would be expected that the Presidency College students would show the best physique, but curiously enough it has been found that minor complaints, such as furred tongue, digestive troubles, carious teeth and eye defects, are far more common amongst the Presidency College students than amongst students from other Colleges. The heart and lung troubles are, however, very rare in the case of the Presidency College students.

An Indian Psychoanalyst.

We are glad to quote the following from *The Calcutta Review* :—

The importance of the work carried out by Dr. Girindrasekhar Bose, University Lecturer in the department of Experimental Psychology, has received well-merited recognition from beyond the limits of India. The illustrious scientist Professor Dr. Freud of Vienna writes as follows:

"It was a great and pleasant surprise that the first book on a psychoanalytic subject, which came to us from that part of the world (India), should display so good a knowledge of Psychoanalysis, so deep an insight into its difficulties and so much of deep-going original thought. Dr. Bose has singled out the concept of repression for his inquiry and in treating this theoretical matter has provided us with precious suggestions and intense motives for further study. Dr. Bose is aiming at philosophical evolution and elaboration of our crude, pratical concepts, and I can only wish, Psychoanalysis should soon reach up to the level to which he strives to raise it."

Sources of Sikh History.

In February number of the *Journal of Indian History*, there is an article on "The Army of Maharaja Ranjit Singh" by Mr. Sita Ram Kohli, in which by way of introduction he dwells briefly on the sources of Sikh history.

It is now exactly seventy-two years since the Sikhs ceased to rule over the Punjab. The History of the rise, expansion, and, to some extent, the fall of the Sikh power was narrated at the time by several writers, e.g., Prinsep, Cunningham, McGregor, and others. The only other sources which have been largely drawn upon by later students and writers on the subject, are the accounts of the journeys published by several European travellers and visitors at the Court of Ranjit Singh, the Great Maharaja of the Sikhs. The Persian works, especially of the two contemporary Indian historians, Munshi Sohan Lal and Diwan Amar Nath,* are not widely read, chiefly because of their inaccessibility.

Some of the above-mentioned works are indeed very valuable, so far as the political history of the Sikhs is concerned, but almost all of them are silent about the system of Government.

Thanks to the Punjab Government, the entire original records of the Sikh Government (1812—1849 A. D.) that had been lying unnoticed in the archives of the Punjab Secretariat, have been lately brought to light. The future student of the history of this period will find in these records a rich mine of trustworthy information, especially in the direction just pointed out. The records consist of official papers dealing with the ministerial details of the several departments of the Sikh Government and, as such, they are capable of affording much useful information regarding the system of administration as it existed under the Khalsa Government immediately before the advent of the British.

Economic Reconstruction in India.

In *Mysore Economic Journal* for March, Mr. S. Subbarama Aiyar, M. A, Dip. Econ, lays down the following lines of economic reconstruction in India :—

(1) The process of ruralization [by which the writer means the increasing dependence on the agricultural industry] must be arrested by the resuscitation of small village industries. Of all rural industries, spinning and weaving are the most important. The producer, the merchant, the State, but above all, the consumer must see that the people insist on clothing themselves with pure homemade stuff from the handloom. This will give work to a considerable section of our countrymen, now out of work or getting only partial work.

(2) If machinery for cotton manufacture is at a discount, there is yet a place for large "engineering industries" in convenient centres.

* Sohan Lal was the official chronicler at the Sikh Court. His voluminous Persian Diary of Maharaja Ranjit Singh was published by his son in 1885 A.D., with the help of a liberal donation from the Punjab University.

Diwan Amar Nath was the son of Diwan Dina Nath, finance minister of Maharaja Ranjit Singh and himself a Paymaster of the irregular army. He was a highly cultured Persian scholar. His manuscript history of Ranjit Singh is very valuable. The writer of this article hopes soon to bring out an annotated edition for which the Punjab University has sanctioned a liberal grant.

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Small workers, agriculturists and artisans, are to be helped by good and efficient tools; machinery and materials for transport are indispensable. Future prospects are extremely bright since coal and iron are said to be in abundance in certain parts of India.

(3) There is immediate scope for the *Indianization* of our railway and shipping industries, for which, as well as for careers for Indians in the services of the State, Government help is necessary since they are monopolies or quasi-monopolies closely controlled by the State.

(4) In agriculture, the first and most important need in most parts of India is water, and the State, public bodies and private individuals must increase irrigation facilities.

Second is the provision of easy and cheap credit.

(5) The bigger landlords and large savers in rural areas must cease to depend too much on commodities or services imported from abroad and instead of killing the geese that lay the golden eggs for them, must nourish them by utilizing their savings to provide financial and irrigation facilities for their tenants or other rural classes by investing their surplus savings in co-operative credit societies or providing public utilities and other amenities, cultural and educational, of village life.

(6) The Government must cease paying very high salaries to its higher servants. Of all the maxims of utilitarian economists, the theory that "the greater the pay, the higher the efficiency in public service" is the most dangerous and least convincing; for the most part, *service* must be its own reward. There is immediate scope for the retrenchment of military, police and judicial departments.

Paper Making as a Home Industry.

Mr. N. C. Basu writes in the *Bengal Agricultural Journal*:

Paper making was once a thriving industry in certain parts of Bengal and a large number of families used to earn their livelihood by this means. It was purely a Cottage Industry in which both males and females could take part. Though the paper produced was not of a very high quality as regards finish, yet on account of its lasting nature it was largely used in keeping Zamindery accounts and for writing important documents on. But owing to competition with cheaper and better-finished kinds of machine-made paper, the industry has dwindled down to insignificance and now only a few families in Bengal can be found who still carry it on. In these cases also, paper making is not their main profession, but they do the work in their spare time, their main business being agriculture.

The price of paper is going up rapidly and there seems very little chance of much reducti for some considerable time. It seems therefo that the time has now come when the questi of reviving the old industry of paper maki may be seriously considered. The process practised in Bengal is quite simple and wi a few improvements, there is no reason, wh respectable samples of paper should not prepared. To effect the improvement so knowledge of the modern methods of pa making is essential.

Raw Material:—There is a large number materials from which paper can be prepar amongst which the following are the m common:—Cotton rags, wool, flax, hemp jute waste, bamboo, several kinds of woo sawdust, old netting, sea grass and seve other grasses.

Of these, the first three are used in mak the best kinds of paper. Strong and go quality paper is generally "hand-made" distinguished from machine-made.

The raw materials experimented u are water-hyacinth, betel-nut husk, a jute sticks.

Destruction of Water Hyacinth

Bengal Agricultural Journal quotes t following from the *Scientific American*:

At last a means of fighting water hyacinth been found, a means as cheap as it is efficacious; search of government engineers of more than years has been ended.

The waterways of Loisiana and Florida t were in danger of being clogged entirely now safe for trade. In Panama and India, the menace has of late years been assum equal proportions.

Live steam is the answer to the pu spraying live steam on the tangled ma surface that broke the strongest steel co has been demonstrated as a sure way of ki the pest.

The first application was made in Au The tops of the lilies immediately wilted. H steam was thrown on. The effect was ma and the boat shooting broadsides of st forced its way through the growth at the of 1½ miles per hour. At one place a solid of hyacinth nine miles long was encountered.

This was done by improvised steam throw Now plans are being devised to set the st nozzles flush with the water so that roo bulbs and all will be destroyed.

Cows and Malarious Fevers.

There was a time when it was general practice for Bengali household to keep cows. That supplied the fa

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with nourishing food of many kinds. But, what is less generally known, it probably served as a check on the spread of Malarious fevers. The following, selected by the *Mysore Economic Journal*, is the reason for our conjecture :

Lieutenant-Colonel A. B. Fry, I. M. S, in the course of an article in the January issue of the *Indian Medical Gazette* states that the editorial note in the September number on the role played by cattle in the prevention of malaria refers to a subject which is of the greatest importance in India, where cattle are commonly housed in close association with human dwellings. The observations of Drs Rouband and Leger have frequently been noted by observers in other parts of the world.

The parasite infection rate in Bangal, which I estimated by the dissection of many hundred anophelines to be about o 2 per cent, was extraordinarily low and I formed a theory then that the vast maj rity of anophelines never fed on human beings at all.

In my second report I wrote that "The daytime resting place of anophelines in Bengal is the cowshed and the low mosquito infection rate which we found in Bengal may be explained by the fact that most of the mosquitoes which were dissected by us were not caught in sleeping rooms, where it was always very difficult to find specimens. Cowhouses are packed with animals at night, and the number of anophelines found in them increases in direct proportion to warmth and darkness. The sleeping apartments of houses in Bengal are generally very clean and well kept. Though the cowhouses in the same compound may swarm with anophelines, it is exceptional to find a single specimen in a cookhouse or sleeping apartment. As the cattle are penned in these houses at sunset, it is natural to suppose that the majority of anophelines have no desire to go abroad but feed chiefly on the cattle. It is only those wishing to lay eggs that need go outside, and it is probab y these insects and those newly hatched that feed on human beings."

Major Christophers in a letter has kindly pointed out that close association with cattle does not always prevent a human epidemic. In the Punjab epidemic of 1908 the cattle zone of Amritsar City was one of the worst epidemic areas. I do not consider that this destroys my theory. It is quite understandable that the presence of cattle may act as a two-edged weapon. Cattle and their warm shelters would certainly attract mosquitoes. The Amritsar epidemic was due to the abnormal number of mosquitoes, and one may argue that though those human beings in the cattle area suffered by the presence of cattle, the rest of the town was largely protected from the abnormal mosquito population, which were attracted to, and remained in, the cattle area.

Major Christophers has kindly sent me a paper read by Dr. Schuffner at the recent Batavia Congress. Schuffner states that he has found that certain species of anopheles actually prefer to feed on bullocks rather than on man and suggests as a prophylactic measure the regular placing of animals between dwelling houses.

Many of the villages in the endemic areas of Bengal are built on high ground surrounded by swamps. If the cowsheds were arranged in a ring on the outskirts of the village with dwelling houses in the centre instead of indiscriminately as is usual, I am sure that the dwelling houses and their inhabitants would be even more free from infestations by mosquitoes than they are at present.

The Importance of the Schoolmaster.

Sir Michael Sadler writes in *Indian Education* :

At the inaugural meeting of the tenth annual conference of Educational Associations, which was held at Bedford College, London, on December 28 last, the brilliant editor of *The Hibbert Journal*, Professor L. P. Jacks of Manchester College, Oxford, took a Pisgah view of the future. He said that "the school-master of to-day will be the statesman of tomorrow. In the age, which is dawning, the schoolmaster will find, perhaps to his surprise, that he is the most important person in the world. Others may decrease, but he will increase. In the coming order of society, or at least in the society for whose coming we can hopefully labour, education will not be a side-show or an appendage of the State, but an equal partner in the community of interests. The schoolmaster will be a different kind of statesman from the type with which we are now familiar and he will exercise his function in a different kind of state. Education should not be dominated by anything else. I do not urge that the schoolmaster should dictate to the politician or the economist, but I do maintain that the politician and the economist have no right to treat the schoolmaster as the servant of their designs. The schoolmaster should be master in his own house."

Principal Jacks went on to say :—

"In an age which has seen the conversion of Lord Birkenhead and Mr. Austen Chamberlain, not to speak of others, to the idea of Ireland as a Free State within the British Empire, is it inconceivable to ask that responsible statesmen may some day be pursuaded to entertain a proposal to give Dominion status to education ? Why should they be alarmed if the proposal were made to transfer the functions of the Education Department at Whitehall to the teaching community itself, the latter enjoying Dominion status within that circle of interest which constitutes the Commonwealth. Education once made free and put on its own feet would become an international enterprise, conducted without passion in a field where there are no war-making traditions and the smallest possible interference by sinister interests."

"Suttee" and Child Marriage not Peculiar to India.

The editor of the *Bulletin of the Indian Rationalistic Society* (April) has culled from Dr. Westermarck's *History of Human Marriage* some information relating to *Suttee*

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and child marriage, showing that these customs are common to uncivilised peoples.

The uncivilised races of man throughout the world used to immolate the widows for the dead husbands. The idea of *suttee* is not a grand creation of civilisation.

The Negroes, the Australian Bushmen, the North American Indians, the native Canadians, and the North African Savages and the Europeans all sacrificed the widows in order that they both may live in comfort in each other's company in the next world. It is recorded that sometimes the savage women, in the lower stage of civilisation, themselves wished to be buried or burnt with their dead spouse in order to escape the contumely of the tribe; sometimes these unfortunate women were forced to lie beside the corpse of their husbands until the flesh decayed and only the bones were left. The Europeans have evolved out of the savage state and have possessed for two thousand years a higher notion of human life. But the other savages have not yet risen above the primitive ancestral notions. There is nothing praiseworthy in the custom of *suttee*. It only demonstrates the undeveloped and savage intellect of the people who entertain even the least kindly feeling towards this barbarous custom. I have quoted only one instance of the horrible customs which prevail in India and among the savages in Africa and other parts of Asia. There are other shameful customs which this book exposes. No civilised man can be proud of such customs. It is the degenerate species of man which persist in them.

The customs which influence the acts and conducts of the people in this country, and which are regarded a sacrosanct are to be found among the savage races of the world. The custom of marrying girls at the age of 6, 7, 9, 10 and 12 in this country prevails also among the negroes and the blacks of Africa and Australia. These people argue and support this custom in the same manner and in almost identical phrases as the Indians of this country. They think it is inauspicious to allow a girl to attain her puberty before marriage. In Europe, when the people were in savage state of society and of intellect, the same custom dominated their society. The Semetic races suffered from this evil superstition. The Europeans and the civilsed Jews have discarded this custom. Thus it will be seen that no book, however ancient, can give this custom a stamp of authority, as something especial from Heaven. The Negroes and the Bushmen and the Berbers have no books to appeal to, yet they practise this unphysiological and degrading thing.

Buddhagaya Temple.

The Maha-bodhi and the United Buddhist World for April exhorts Buddhists all over the world to rescue the Buddhagaya Temple from non-Buddhist hands.

Buddhists of China, Japan, Korea, Siam, Burma, Cambodia, Ceylon, Tibet, Arakan, wake up from your long lethargy. You have slept too long, and the time is come when you should be up and doing. The world wants the Dhamma of the Tathagata and the salvation of the world has to be considered.

India gave you Buddhism. Her noble sons left the holy land to give you the noble Doctrine which has given you consolation and comfort for nearly 2000 years. But India lost the noble Doctrine through neglect and indifference and persecution.

The Indian Muhammadans annually visit Mecca, which is nearly 2,000 miles away, by the thousands; they are fighting for the sake of their holy site, and moving heaven and earth to rescue the 'Kaaba from the hands of the newly appointed Sheriff of Mecca, who is himself an Arab and a Muhammadan; hundreds of Muhammadans are going to jail in the hope of getting their grievances redressed. They want Mecca to be in the hands of the Sultan of Turkey, not in the hands of a man appointed by the British Government.

Jerusalem is now in the hands of the British. The British Prime Minister asked General Allenby to try and get Jerusalem to make a Christmas present of it to the British, and Jerusalem was acquired.

It is a duty that we owe to the memory of the Lord uddha that the Holy site at Buddhagaya should be rescued from alien and unsympathetic hands.

FOREIGN PERIODICALS

Some Central African Customs.

Chambers's Journal for April contains a description of some Central African customs. The writer concludes the description by remarking that

Within a radius of ten miles of where this is wirtten can be found a native gun 'doctor', a crocodile 'doctor,' a snake 'doctor', and a 'doctor' who is very often called up to dance the devil and the disease (any disease whatsoever) out of the bodies of the afflicted. There is also a woman with her right hand burnt completely off at the wrist. It was burnt off by her own mother some years ago for a petty theft committed by the unfortunate creature. There is also a woman who threw her own child into the river and drowned it because it cut its top teeth first, and was therefore bewitched. The saying that 'Afr can natives are only children' is very much of a half-truth, and an exceedingly dangerous half-truth to boot.

'The Seven Lamps of Advocacy."

"The Lamp of Wit."

"The Seven Lamps of Advocacy are

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Honesty, Courage, Industry, Wit, Eloquence, Judgment, and Fellowship." Having dealt with the first three Lamps in previous issues of *Chambers's Journal*, His Honour Judge Parry devotes an article in the April issue to the Lamp of Wit, from which we give some extracts below.

At the back of this little word 'wit' lies the idea of knowledge, understanding, sense. In its manifestation we look for a keen perception of some incongruity of the moment. The murky atmosphere of the court is illuminated by a flash of thought, quick, happy, and even amusing. Wit, wisely used, bridges over a difficulty, smooths away annoyance, or perhaps turns aside anger, dissolving embarrassment in a second's laughter.

Nor can ("laughter in court"), a derogatory parenthesis unknown in the official law reports, be wholly condemned among human men.

Pedants and bores resent all forms of wit, but a real humorist rejoices in nothing so much as a good story against himself. Rufus Choate was a man of great eloquence and abounding vocabulary, but he had a true sense of wit. No one enjoyed better the remark of Mr. Justice Wilde, a dry, precise judge who, out of court, on occasion allowed his wit expression. He was asked by a junior if he had not heard that Mr. Worcester had just published a new edition of his dictionary with a great number of additional words. Gripping his young friend's arm, he said in a perturbed whisper, 'No, I had not heard of it. But, for God's sake, don't tell Choate !'

Often the wit of an advocate will turn a judge from an unwise course where argument or rhetoric would certainly fail. Lord Mansfield paid little attention to religious holidays. He would sit on Ash-Wednesday to the scandal of some members of the Bar, whose protests made an impression upon him. At the end of Lent he suggested that the court might sit on Good Friday. The members of the Bar were horrified. Serjeant Davy, who was in the case, bowed in acceptance of the proposition. 'If your lordship pleases; but your lordship will be the first judge that has done so since Pontius Pilate.' The court adjourned until Saturday.

Wit is often the fittest instrument with which to destroy the bubble of bombast. When Curran, in an outburst of histrionic anger, placed his hand upon his heart, saying, 'I am the trusty guardian of my own honour,' it was Sir Boyle Roche who spoiled the episode by rising with much friendliness to say, 'I congratulate my honourable friend on the snug little sinecure to which he has appointed himself.'

Wit, skilfully used, is the kindliest and most effective method of exhibiting the futility of judicial interruptions.

"Where do you draw the line, Mr Bramwell ?' asked a learned judge in the Court of Common Pleas.

'I don't know, and I don't care, my lord. It is enough for me that my client is on the right side of it.'

Wit and courtesy need never be divorced. They are, indeed, complementary. Wit deftly used, refreshes the spirit of the weary judge.

Lord Chief-Justice Coleridge, writing from the Northern Circuit, says: 'Gullycow was excellent. His phrase, when he asked for a stay of execution—"in order to consider more at leisure some of your lordship's observations," tickled my fancy very much. Misdirection was never more courteously described.'

In combating the defence of Act of God set up by an American advocate defending a client on the charge of arson, Governor Wisher, for the prosecution, disposed of the theory of spontaneous combustion, and succeeded in satisfying the jury of its absurdity: 'It is said, gentlemen, that this was Act of God. It may be, gentlemen. I believe in the Almighty's power to do it, but I never knew of His walking twice round a straw stack to find a dry place to fire it, with double-nailed boots on so exactly fitting the ones worn by the defendant.'

Powen, on the Western Circuit was less fortunate. Prosecuting a burglar caught redhanded on the roof of a house, he left the case to the jury in the following terms: 'If you consider, gentlemen, that the accused was on the roof of the house for the purpose of enjoying the midnight breeze, and, by pure accident, happened to have about him the necessary tools of a housebreaker, with no dishonest intention of employing them, you will, of course, acquit him.' The simple sons of Wessex nodded complacently at counsel, and accepting his invitation, acquitted the prisoner.

Judge Parry fears that—

There will always be a line of advocacy answering to the definition of length without breadth. Nor will the old story, first told, perhaps of Chief Baron Kelly, ever want a new and even more long-winded hero. A legal comrade of Kelly on circuit dreamed that they appeared before the tribunal on the Great Day of Judgment. Upon Kelly's name being called, and his being put up in the dock, the recording angel arose and shouted out in a loud voice, 'No other case will be taken to-day !'

The Prince of Wales's Visit to India.

The London *Morning Post*, commenting editorially on the Prince of Wales's visit to India says:

We do not know if the British public realize that the Prince of Wales's visit to India has been a failure.....They knew already that the Duke of Connaught, when he visited India, had been grossly and repeatedly insulted.....The heads of several of the most important provincial Governments in India let Lord Reading know what would happen, and were snubbed for their pains. The Prince went. When His Royal Highness entered Bombay, the main gateway of British India, he found the city at the mercy of a seditious and truculent mob, and an organized terror. His welcome took the shape of bloody riots in which many lives were lost. Up country the welcome was no better. It is notorious that where he did receive an ovation the welcome was organised in the teeth of a formidable oppositon.

Number of New Books.

In 1920, according to *Le Droit d' Auteur*, the number of new books Printed in the principal coun-

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tries of the world was as follows: Germany, 32-345; Great Britain, 11,004; United States, 8594, France, 6315; Italy, 6230. Germany, where the increase is the largest, has recovered its normal pre-war production, as has also Great Britain. Germany reprints relatively more books than other countries. Only 19,078 of the books coming from its press last year were new, as compared with 7336 of the much smaller number issued in the United States.

According to the April *International Review of Missions*, "Japanese presses turn out 35,000 volumes a year." It is not stated how many of these are new books. What were the numbers of new books published in India in 1920 and 1921?

What German Arms Factories are Doing.

According to the *Daily Telegraph* of London, Erfurt was formerly the chief centre in Germany for the manufacture of military small arms. At present,

No arms fit for military purposes are made. But the important fact remains that a large number of workmen are retained at their old occupation of making arms, and are kept in training in a highly skilled technical handicraft. This aspect of the matter seems to have impressed itself upon the Allied Control Commission, for General Nollet has recently issued orders that all manufacture of arms shall cease at Erfurt from March 31 next.

The manufactures now carried on in the Erfurt factory include high-class furniture, made from the stores of walnut wood collected for rifle stocks, locomotive and wagon repairs, motor car frames, safety locks, and articles of that description.

About the Spandau factory, we read:—

What now goes by the name of the Spandau Works of the Deutsche Werke Aktiengesellschaft was formerly the most important arsenal in Germany, where guns, shells, powder, fuses, machine guns, rifles, and ammunition of all kinds were produced in almost incalculable quantity. With the adjoining works at Haselhorst, it was the greatest centre of the manufacture of war material in the world. At the acme of its activity during the war about 100,000 people were employed in its workshops, foundries and laboratories.

Where guns were once made for the Kaiser's armies, crank shafts for steamships, connecting rods for locomotives, and other peaceful machinery are produced. Instead of the finest crucible steel for gun ingots, only common cast-iron is formed in the moulding sheds. The vast north sheds, where thousands of workmen fabricated gun carriages by the hundred, are now devoted to the manufacture of agricultural machinery, furniture, iron bedsteads, radiators, and parts of motor cars, while the south artillery workshops repair locomotives and railway wagons, mostly for the French and Belgian railways. These shops are extensive enough to repair on an average thirty-five railway vehicles every day, while from ten to fifteen locomotives per month are passed through the sheds. In the former ammunition factory broken-up war material of all kind, from guns and shells to the machinery by which these were made, is melted down and cast into ingots, to be made into goods suitable for the arts of peace. Surely never in the world was there such a beating of swords into ploughshares as now goes on at Spandau.

It is quite true to say that no war material is now being produced at Spandau and Haselhorst, and that the equipment and appliances installed, or allowed by the Allied Control Commission to remain in position, would be of comparatively little use for that purpose. But as every engineer knows, it is not very difficult to adapt tools to other uses than that for which they were disigned.

Some of the details about Krupp's works at Essen are transcribed below.

Under the conditions of the Peace Treaty the manufacture of war material is practically prohibited at Essen. The only exception is that, as Krupp's made the whole of the ordnance and armor-plate for the German navy, they are still allowed to provide the small amount required for the upkeep of the few warships left to Germany.

"Normally," one of the directors of the works said, "war material only represented 10 per cent of our total output, and we shall find sufficient other work to make up for it."

To give a list of the present peace output of Krupp's would be to enumerate practically every article into the manufacture of which iron or steel in all their varieties enter, from a steamer's crank shaft to a pen nib. High-speed machine tools are an important item of manufacture, so are dynamos and electrical appliances, steam engines and boilers, motor engines, construction steel (buildings), screw propellers, and bosses, motors, turbines, hydraulic presses, steam hammers, tubes, retorts, rails, paper making machinery, textile machinery, agricultural machinery, cutlery, and tools of all kinds, surgical instruments—in a word, everything that can be made from iron and steel, from a pen nib weighing a few grains up to steel castings of over 100 tons is produced by Krupp's either at Essen or at one of their other works scattered throughout Germany from Kiel to Cologne. They will build a ship or a motor with equal readiness, and make a needle or an anchor to hold the Olympic.

Little wonder that one of the directors said to me they did not much mind whether they never made another gun or rolled another armor plate. Krupp's could always find work enough for their 80,000 employees, and were just as ready to supply the requirements of peace as those of war. So one went through mile after mile of factories filled with the most perfect machinery that human skill can devise, and saw innumerable highly trained workmen busy at their various and varied tasks. The thought came that if ever Germany were left unfettered to pursue her own course, here in Essen and in a hundred other similar works were the materials and the training again to fabricate war

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material without limit. Allied control can prohibit it for a time, but Germany cannot be held in leading strings in perpetuity.

The only hope for permanent peace lies not in the temporary prohibition of the manufacture of war material, but in a change in the mentality of the German people, and their realization that the arts of peace and not the art of war pay best in the end.

The Extinction of Memory.

The following unpublished passage from Tolstoi's diary, published for the first time in a German translation in *Die Neue Rundschau* will be found instructive :

January 6, 1903 : I am suffering the tortures of hell. I recall all the loathsome sins I ever committed, and the memory of them will not leave me, but poisons my life. People are wont to bemoan the fact that our memory does not survive death. What a piece of good fortune, however, that we do forget ! What a torment it would be, if in my future state I could recall all the evil I have done in my present life ! Were we able to recall our good acts, we should also necessarily be able to recall our evil acts. What happiness that death blots out our memory and leaves only consciousness, a consciousness which is a synthesis of all the good and evil in us, like a complicated equation reduced to its simplest form : x = a positive or a negative quantity. Yes, indeed, the extinction of memory is a great blessing ; if memory survived, man could never again be happy. After our memory has been blotted out, we renew our existence with a pure white sheet of paper, on which we can write either good or evil deeds.

Causes of Unrest in India.

"An Anglo-Indian" (old style) who has contributed an article on the unrest in India to Vienna *Neue Freie Presse* is thus introduced to the reader :

The author is an Englishman who occupied an official post in India from 1916 until 1921. During this period he traveled in all parts of the country and came in contact with all classes of both white and native society. He has the advantage of a thorough training in history, economics, and ethnology. He wrote down his notes on the spot, and we quote from his manuscript, which is entitled, Indian Unrest and Home Rule.

According to him, of the many causes for the agitation and unrest in India, the following seem to be the weightiest :—

1. The natural excitability of a childish and sensitive nation ruled by a foreign and unsympathetic race.

2. The awakening of national selfconsciousness in a small section of the people. Indians who have been educated in Europe or who are in a constant touch with Europeans and have the example of the British before their eyes, have doubtless conceived a keen desire to enjoy the same rights as other nations, and to transform their country into a self-governing commonwealth within the British Empire. A powerful patriotic sentiment has grown up in these circles.

3. Exorbitant taxation and unjust land laws. As successor to the Mogul Empire, the Indian Government theoretically holds the title to all the land in India. However, the private holder remains in possession of his land so long as he pays about one-third of its gross product to the Government. Although really a rent, this tribute is called a tax. The proprietor can sell or bequeath two-thirds of his property as he wishes. One can easily see that the income of the Government in India is very large. None the less the Administration can be justly accused of stinginess. There are practically no public institutions like museums, libraries and universities. There are no permanent provisions to prevent or even to alleviate famine. There are few insane asylums, few leper colonies. Lepers roam about in public and can be found in the side streets and alleys of any large Indian city. Even the hospitals are inadequate both in numbers and in management. The post office, railways, canals, and irrigation works pay their own way. Even the law courts are self-supporting, on account of the high fines imposed upon offenders. Consequently there is no reason why the Government should be heavily burdened. None the less, oppressively high taxes are one of the chief causes of the regularly recurring famines. In many districts the peasantry are chronically insolvent. The cultivator is often forced to mortgage his future crop in order to purchase seed. While he consumes the grain he raises, every increase in prices and every year of drought threaten him with bankruptcy and starvation. He is in truth only a slave. In the more fertile parts of the country, such as Bengal, even heavy taxes have not prevented the ryots, or peasants, from attaining a certain degree of well-being. In the less fertile districts, however, the land levy often exceeds one-third of the crop. It has been increased with the lapse of time. During bad years it is merely postponed, never canceled. The Government's measures against famine are generally limited to distributing seed for the next crop, and are seldom radical in their character.

Another evil is the fact that nearly every Indian landholder is in the clutches of a *baniya*, who is at the same time a petty trader and a money-lender.

4. Decline of national arts and crafts, and consequently fewer opportunities to earn a good income. During the last century native manufacturers have suffered keenly from European competition. That was naturally unavoidable. The silks and woolens of Kashmir, once so much in demand in every court of Europe, have been forced out of the market by the products of French and German looms. India cottons have been excluded from Europe's markets by Lancashire cotton. Shipbuilding has become almost a lost art. The disappearance of the innumerable native monarchs with their courts was a heavy blow to native handicrafts. The East India Company made every effort to discourage native fabrics in order to clear the market for the importation of their own manufactures.

5. Inadequate provision for public education. Instruction in practical branches, such as architecture and engineering, and in the natural sciences, is practically non-existent. A vast amount of time is

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wasted in acquring useless knowledge of no practical benefit to its possessor. His only reward is a clerk's appointment or a miserably paid position in the Government service, with nothing ahead to encourage initiative or ambition. You run across men holding higher academic degrees in every walk of life, even behind ticket windows at the railway stations.

6. Unfriendly attitude of the English toward the natives.

In the opinion of the writer,

Two tasks lie before the Indians, the accomplishment of which is much more urgent than Home Rule. These are the establishment of a system of free public schools, and the improvement of agriculture.

Anglo-India Yesterday and To-day.

An Indian correspondent has contributed to *The Nation and the Atheneum* of London a near view of India to-day which opens thus :—

Once upon a time an Indian whom I know undertook a railway journey in his own country. He had lain down to sleep when the door of the carriage opened and an Englishman entered and greeted him as follows: 'Here, get out of that!' The greeting was instinctive. The Englishman meant no harm by it. It was the sort of thing one had to say to a native whom one found sprawling in a first class compartment or what would happen to the British Raj? 'Do you want your head knocked off?' the Indian retorted. A dust up seemed imminent, but no, the threat was just what the Englishman understood. He said, 'I say, I'm awfully sorry, I did n't know you were that sort of person,' and they settled down together amicably. Argument, apologies, appeals to the station master or the courts, would have been useless; the Indian had taken the only possible course, and saved the situation.

Ten years passed and the same man went for another railway journey It was he who entered the carriage this time, while an Englishman, an officer, was in occupation. The latter sprang up with empressement and began to shift his kit. 'Here, take my berth, it is the best; I'm getting out soon.' 'No, why should I?' 'Oh, no, take it, man, that's all right; this is your country, not mine.' The Indian remarked grimly, 'Don't do this sort of thing, please. We don't appreciate it any more than the old sort. We know you have been told you must do it.' The unfortunate officer was silent. It was so. Orders had come down from Headquarters enjoining courtesy, and in his attempt to save the British Raj he had exceeded them.

This hasty and ungraceful change of position is typical of Anglo-India to-day. Something like a stampede can be observed. Some officials have changed out of policy; they know that they can no longer trust their superiors to back them up if they are rude or overbearing. Others have undergone a genuine change of heart. They respect the Indian because he has proved himself a man. They allude to the present crisis less with bitterness than wistful melancholy. They dread the reforms, propose to work them. 'Yes, it's all up with us, their attitude. 'Sooner or later the Indians will us to go. I hope they'll tell us nicely. I expect will—they're always very nice to me.' One call such an attitude cowardly. It is a recogni though a muddle-headed one, of past mistakes. decent Anglo-Indian of to-day realizes that the blunder of the past is neither political nor econ nor educational, but social; that he was associ with a system that supported rudeness in rail carriages, and is paying the penalty.

The penalty is inevitable. The mischief has done, and though friendships between individuals continue and courtesies between high officials incre there is little hope now of spontaneous interco between the two races. The Indian has taken new attitude.

We do not think the situation is so hopeless as that. There can be sincere intercourse with those Englishmen who have undergone a genuine change of heart or the few of them who have been really paternally friendly all along.

Emergence of the Common People in Japan.

The emergence of the common people Japan did not synchronise with the establishment of constitutional monarchy there. came later, as the April *International Review of Missions* tells.

The Japanese State burst its chrysalis and en into the world's life half a century ago; but that lution was the work of a limited number of states and intellectuals. Only within the past four have great numbers of the people become cons of their power and striven to assert it. They begun to claim rights as well as to acknow duties. It is a momentous period: it marks emergence of the common man. Many influ have conduced to this result: universal education wide diffusion of Christian ideas of human worth propagation of Marxian socialism, the mass men and women in industry, the parade of luxury war profiteers heedless of the underpaid toiler the explosive effect of war-time ideals and events.

The ancient conflicts on the battle-field be feudal chieftains were displaced, with the grant a parliament, by the contests between rival p parties; but yesterday, before their very eyes scene was strangely changed by the surging arena of the once submissive 'lower classes', the workers, and 'white-collared poor'—the low clerks, officials and teachers. This emergence common people is one of the outstanding facts past ten years in Japan.

Woman's New Day in Japan.

The same periodical says that in Japan

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Women are being not only rapidly emancipated, but alarmingly industrialized. More than 600,000 of them are employed in factories, and the number of girls working for various government services and in commercial offices has steadily increased. The first breach of promise suit won by a Japanese woman was decided only a few years ago. Until 1921, women were not allowed to attend or participate in a political meeting, although not a few women have defied convention and electioneered persuasively for their husbands. Only one imperial university, Tohoku, admits women students. But pressure is being brought to bear for the extension of the privilege In many of the churches women have been ordained as elders.

Unfortunately, some of the leading champions of women's rights are inclined to discount religion and to imitate the more extreme western feminist leaders. But the new woman movement as a whole is exalting womanhood and thus raising morality at one of its lowest points.

Social Work in Japan.

The International Review of Missions writes :—

A romantic tale could be told of the heroic work accomplished by such men as Hara and Muramatsu or ex-convicts, and Yamamoro, Shimada, Masutomi, and a host of women, for the victims of impurity.

Meanwhile the larger municipalities have fairly pushed forward with social enterprises, especially since the rice riots Cheap restaurants, day-nurseries, employment bureaus, model tenements, medical clinics and, in Osaka, a large working men's club have sprung into being. The temperance cause has also been strengthened by the formation of a fedaration of temperance societies.

Unrest Among the African Aborigines.

Mr. Davidson D. T. Jabavu, B. A. (London), is a Bantu who spent eleven years in Great Britain and is at present professor of Bantu languages in the South African Native College, Fort Hare. He has written a book called "The Black Problem." Says he in the *International Review of Missions* :—

The aboriginal black people of South Africa have not remained unaffected by the general world movement of awakening race consciousness that is stirring all coloured peoples in Japan, China, Egypt, the United States and the British West Indies. Even politicians and press agencies can no longer afford to ignore the manifestations in native life noticeable in the various political and other organizations, in riots, and in press and platform utterances. These people slowly emerging out of barbarism, or, to use more correct expression, out of their African civilization, have for generations remained quiet, docile, even supine in their trust in the essential goodness of Englishmen. Now a remarkable change has come over things : white men both locally and in Britain have become hardened, while on the other hand the black man himself, under the guidance of an ambitious younger generation, has developed intelligence and some feeling of independence that has made him less easy of management. The general result is that since the accomplishment of Union in 1910 there has been a steady feeling of discontentment which has been fanned into active unrest during the last four years ; and unless the attitude towards the coloured races and the methods of governing them is changed there is danger that what is known as the Native Question may culminate sooner or later in some ugly collision between white and black.

Healing of Body and Mind.

Swami Paramananda writes in the *Message of the East*, a Vedanta monthly published at Boston :

Man's life is inter-related. His physical life is so absolutely dependent on his moral and his spiritual life that unless he pay proper heed to these, he can never hope to be healthy. Whenever we violate the spiritual law and try to find a short cut to happiness, the fibre of our moral being is injured and we begin to feel pains and aches in the physical body. When these conditions continue and we do not try to remove them, a mark is made on the mind. Doubt, despair, despondency arise and these react again on the body. The only healing which can be effective then, will be one which brings a regenerating influence into the mind and restores it to its normal state.

How does spiritual healing take place ? A sceptic says that it does not take place at all, it is a myth ; but it could not be conceived by human minds unless it were founded to some extent at least on fact. All history is filled with accounts of such healing.

In India spiritual healing has never been practised as a profession, because there they know that God's power cannot be used for any material advantage or with any sense of egotism. Only when we have no ulterior motive, no thought of self, do we become direct channels for it Our heart must be full of purity, of selfless devotion, of real love for humanity. If on the contrary we take up healing as a profession, expecting a definite return from it, the supply is cut off. Every individual has the right and the power to connect himself with the Infinite Source and be filled constantly with fresh life and understanding. In accomplishing this the mind plays a greater part than the body. We are all anxious to maintain physical health. There is not a person who is not interested in possessing it But in order to have it, we must acquire a well-ordered mind ; because our thoughts and feelings and aspirations will produce either good health or ill health in our body You may ask, why do so many good people suffer ? Suffering is not a curse : bodily illness is not necessarily a punishment. Sometimes it comes to purify and strengthen us. Therefore those who have deeper understanding strive to make the best use of illness. Bodily suffering

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becomes a blessing when it teaches us to transcend outer conditions and to turn to the soul within.

Health Protection.

M. Edgar Rose, M. D., gives a comprehensive definition of health protection in *Children's Aid Magazine*:

Health protection, as it should now and in the immediate future will be conceived, comprises essentially the health education and supervision of every individual from conception to dissolution. In its broadest sense this includes, in addition to the control and regulation of the environment, animate and inanimate, such instruction and continuous supervision as will, within natural limitations, result in the bringing of all pregnancies to safe completion, the birth of all children and their growth and development free from defect, disease, or disability, the prevention or at least the delaying of the degenerative changes of adult life, and the discovery and proper treatment at the very earliest possible moment of disease, defect, disability, or degenerative change, so as to produce the largest possible number of individuals, each of whom shall have the greatest possible healthful and useful longevity. This is the ideal for which we must strive. It is obvious that the coincident perfecting of social relations and economic and industrial conditions is a *sine qua non*. Proper and adequate maternity care, the first step in theory, should and can be made such in practice.

Humane Education and Lasting Peace.

There is a longing all over the world for a lasting peace. Without humane education of children this cannot be brought about. Writes Jennie R. Nichols in *Child-Welfare Magazine*:

Humane or heart education, like the sap of the living tree which penetrates the most distant boughs, shows its influence in every part of the character of the individual, and forms a golden chain by which social beings are bound together. It is the antidote for bickerings, strife, race hatred oppression of the weak and less fortunate

Dr. Francis H. Rowley says, "The emotions are our masters and the intellect is the servant. The education that spends its energies upon the servant and ignores the masters may be fitting this servant for a career as much more dangerous to his fellows as his training has been prolonged."

The harvest of war, strife, class disturbance, racial hatred expressed in lynchings, and cruelty in general which the world at large is now reaping, is evidence that the emotions of many have become their masters. The importance of humane education in the face of these present conditions can no longer be disregarded by those who think, since out of the homes and schools have come workers of chaos.

Deep concern is being felt, and rightly, over the startling showing of illiteracy in the United States. We should be equally concerned as a Nation about an education which covers the intellectual and physical training and leaves the heart untouched. "In every heart of the humblest some hint of the Highest dwells." It should be the first quest of parent and teacher to find the hint and develop its potentialities.

The boy trained in and imbued with the principles of justice, kindness and mercy will not, in manhood's estate, depart from such principles to take up arms against his fellow man in the settlement of civic and political problems. In the teaching of a just and merciful citizenship, animal life should rightly be included. Justice and mercy are invisible qualities, but there can be only one kind for all creatures. It is the right of every child to be instructed in the ways of kindness, since cruelty, even though it be subconscious, is a hardening influence upon the human heart, which if not arrested, leads to active wrong.

Sadly enough, association with animals furnishes to some children merely the opportunity for exercising their cruel instincts. Kittens, puppies, or other small pets are the natural victims. Poor little animals that need sleep, proper feeding and careful care much the same as human babies, are mauled about, twisted nearly into knots, all but pulled apart, alternately squeezed and slapped as the primitive mood of the child owner may suggest. Incredible as it seems, there are human mothers who show no concern as to the suffering of these creatures, so long as their own offspring are enjoying themselves. Such mothers must surely be ignorant of the subconscious influence on their children toward selfishness and disregard for others, otherwise they would grasp the opportunity of association with pets presents for developing the golden traits of thoughtfulness and gentleness in their children.

Playing war, so common among boys, is in many instances, taken seriously by parents who fail to realize that while the play goes on the suggestion of militarism is doing its work, tearing down the finer and nobler emotions of the child.

It is quite a usual sight to witness the boy training his toy gun upon bird and animal life; thus the primitive instinct to kill is encouraged and later, when the play gun has been replaced by the real shooter, the lad goes forth to satisfy his savage desire; with his first victim the sense of regard for life has received a telling blow.

Are you a Hundred Percent Mother?

It is a common notion in India that women do not require any education, or if they do, it should be such as would make them good mothers. Let us take the correctness of the latter view for granted, and

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every Indian mother, "Are you a hundred per cent mother?" Every mother can find out to what extent she is a good mother by examining herself and giving herself marks, the maximum being 100, according to the following plan, reproduced from *Child-Welfare Magazine*:

I. *25 points if your child is "free to gain."*
- Deduct five if you do not know whether he is under weight;
- Deduct ten if he is under weight and has not had a complete physical-growth examination;
- Deduct ten if the physical examination showed physical defects, and you have not had them corrected.

II. *25 points for home control,*
- Deduct ten if your child has not been trained to obey;
- Deduct five if you interfere with his proper discipline by others;
- Deduct five if you have not trained him to have a sense of responsibility;
- Deduct five if you allow your feelings to prevail over your judgment.

III. *25 points for a good daily program.*
- Deduct five if you do not know the causes of over-fatigue in his school program or his outside activities;
- Deduct five if you do not know whether he has proper food habits:
- Deduct five if you do not know whether he has good health habits;
- Deduct ten if you have not made the necessary adjustments in his program, and if you have not brought him up to average weight for his height.

IV. *25 points for training in ideals.*
- Mark yourself as liberally as your conscience will allow. (There are many 100 per cent mothers.) Give yourself honest credit for all that you can claim.

Find your total, which will answer the question "Are You a 100 Per Cent. Mother?"

"Betrayal of Islam" By Great Britain.

Sir Abbas Ali Baig gives in the April *Asiatic Review* a "clear conception of what is regarded as the 'betrayal of Islam' by Great Britain."

At the outset of the war with Turkey, Lord Hardinge was authorized to issue in the name of the British nation a proclamation declaring that the war was purely secular and that there would be no interference whatever with the Holy Places of Islam. At the same time a vigorous and extensive propaganda was started by the Allied Powers in all Muslim countries to persuade the Muhammadan races to side with the Allies. Special emphasis was laid on the non-religious character of the war and on the vindication of the right of peoples, whether Muslim or Christian, to self-determination.

After these declarations came the famous pledge of the Prime Minister in January, 1918, that "the rich and renowned" homelands of the Turks in Anatolia and Thrace, which he emphatically declared were "predominantly Turkish in race," with Constantinople as the capital of the Ottoman Empire, would remain under Turkish sovereignty. He made it quite clear that this pledge was given on behalf of the British nation, with the concurrence of France and Italy. The pledge was reaffirmed with greater emphasis in February, 1920, in a memorable speech, in the course of which he said:

"Without their (Indian Muslims') aid we should not have conquered Turkey at all. Were we to have broken faith with them in the hour of victory? We might go to them and say: 'The circumstances have changed' . . . but I will tell you what they might have said. Whenever the British word was given again in the East they would have said: 'Yes, you mean to keep faith; but you will always, somehow or other, find an unanswerable reason when the time comes for breaking it' There is nothing which would damage British power in Asia more than the feeling that you could not trust the British word."

The writer then mentions the stages of the breach of faith:

"In the hour of victory," achieved mainly with Muslim aid, the non-religious character of the war was forgotten. The British Prime Minister described the attack on Palestine as the last and the greatest of the "Crusades," and pictures of the twentieth-century Crusaders clad in chain armour appeared in British magazines. The overwhelming majority of the Arabs of Palestine were placed against their will under a non-Muslim yoke.

The promise of non-interference with the Holy Places of Islam was set aside by the complete removal of the Khalif's wardenship, which, as Mr. Ameer Ali has pointed out, is essential under "the Muslim ecclesiastical law for the valid performance of the rites associated with the Haj."

The Prime Minister's prediction as to finding an "unanswerable reason" for "breaking the British word" was literally fulfilled when M Venizelos was allowed to take an effective part in framing the iniquitous provisions of the Treaty of Sevres, and invited to take possession of the 'rich and renowned' lands of the Turks in Asia Minor and Thrace specifically covered by the British pledge. Only the Greeks were allowed to manipulate the statistics of population, in spite of the authoritative assertions to the contrary of even British officials and the reasonable Muslim demand that in disputed cases an impartial inquiry should be held or a plebiscite taken to ascertain the wishes of the people concerned as to their political destiny was ignored. The report of a Commission which exposed the atrocities committed by the Greeks was suppressed by the British Foreign Office, whereas no opportunity was missed to give the widest publicity to all allegations against the Turks.

Sir Abbas Ali Baig proceeds to ask:

In view of these facts, which have never been challenged, it is surprising that the late Secretary of State for India characterized the pro-Greek policy of

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the Prime Minister as *calamitous*, and that the Viceroy of India has come to the conclusion that the Muslim claims are "just and equitable"?

The article concludes with a statement of the Muslim claims, which "do not go beyond the obvious implications of the British word," and which have "received the support of all Indians":

In his manifesto the Viceroy "particularly" urges three main points, which the British Cabinet has already prejudged as extravagant before the Paris Conference has had an opportunity of discussing them with an unbiassed mind. The Muslim claims, however, have a wider range within the limits of the declarations of the Allies and may briefly be summarized as under:

1. The restoration of Asia Minor to Turkish sovereignty.
2. The restoration of the whole of Thrace to Ottoman rule, unless an uninfluenced plebiscite shows that the majority of the population prefer some other form of government.
3. The evacuation of Constantinople, unfettered by any conditions calculated to render the military and naval defence of the capital of the Ottoman Empire ineffective against hostile aggression.
4. The recognition and restoration of the Khalif's wardenship of the Holy Places of Islam.
5. The recognition of the right of the Muslim majorities in those regions which were under Ottoman sovereignty before the war to self-determination or such form of government as they may choose.

World News About Women.

The Woman Citizen says:

From the *International Suffrage News* comes word that the first woman to be called to the bar in the Vienna courts is Fraulein Mulzi Meier, who finished her legal studies some time ago and is soon to take her degree as a doctor of law. She is practising in the Doblinger Criminal Court.

Under the old Austrian rule, women were not permitted to study law. This right was first granted by the Republic.

Miss Carmen Lopez Bonilla is the first woman in Spain to choose the career of advocate. She has entered the College of Advocates, Madrid.

Senorita Carmen Leon is Spain's first woman candidate for Parliament. She has been nominated by the Romanones Party in Madrid for a seat in the Spanish law-making body.

In Holland nearly one hundred women have graduated as engineers since 1901, when the engineering course was first opened to them.

World Supremacy.

Bertrand Russel writes in the *New Republic*:

Apart from the Russian Revolution, the most striking result of the war has been the world supremacy of the United States. The Washington Conference has shown our government, for the first time since the days of Cromwell, quietly accepting a position of naval equality with another power. Although on paper there is equality, in fact there is overwhelming superiority on the side of America, chiefly because of (1) our dependence upon overseas trade; (2) Canada; (3) the greater financial strength of America; (4) the Panama Canal.

As the British Empire possesses the one thing lacking to America as a world power, namely naval bases and coaling stations in all parts of the eastern hemisphere, the combination of the two will be irresistble unless and until the whole of Asia, including Russia, unites against them. In the combination America will be the dominant partner. Therefore the hopes and fears of the world, probably for the next fifty years at least, depend upon the use which America makes of her vast power.

"Genius for Governing Subject Peoples."

The New Republic observes:

It is proverbial that the virtues men most prize themselves on are the virtues they do not possess at all. For generations the British have prided themselves on their "genius for governing subject peoples." Perhaps they stammered a bit when they tried to explain Ireland; but, after all, had they not exhibited marvelous governing intelligence in India? We are now given an excellent opportunity to determine the quality of that intelligence. The British paraded the Prince of Wales from end to end of India, in the fond hope that in this age of fallen kings the lands of India would be irrigated with loyal tears. And, since the signal mark of British favor did not appear to be appreciated, they have struck out truculently. They have arrested Mahatma Gandhi and have condemned Lajpat Rai to two years' imprisonment, one year at hard labour; Gandhi, the purest soul among the men of this generation, or of this millennium, revered leader of tens of millions, who followed his ways of peace, believing that Gandhi might somehow achieve the miracle of liberation without violence; Lajpat Rai, whom many Americans know well as one of the most intelligent and tolerant of living men, a patriot and a philosopher, who stands for India's rights and aspirations but also sees England's difficulties, and therefore has striven to direct the movement for India's freedom through channels of intelligent discussion and moderation. Two years' imprisonment for Lajpat Rai, one at hard labor!

"The Crisis In India."

In the course of an article on "Gandhi and the Crisis in India," *The New Republic* says:—

In this connection it is worth while to recall the resolutions adopted at the annual session of the Indian National Congress three months ago. They were singularly fine and impressive in expression, an

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nishing contrast to the flatulence and insincerity of the motions familiar to political conventions in the West. They reaffirmed the program of "non-violent non-cooperation," to be prosecuted by all peaceful and legitimate means, to the end that the control of the government may speedily pass into the hands of the Indian people. (It is significant that no reference is made to independence or to an Indian republic.)

The New Republic's anticipations as to what England will do to combat the non-cooperation movement are worth noting.

England may, and undoubtedly will, strike hard at the tremendous movement which, as its leader confesses with his stupefying simplicity and candor, is designed to overthrow the alien government. But England cannot enter upon the subjugation of India. Ireland and Egypt are overpowering witnesses to the contrary. The age of conquest is past. Humanity is on the march. There seems no escape from the conclusion that the choice before the nations now dominant in the world is terrible but clear. It is the choice between a futile, and in the end fatal, attempt to check by force the drive of the peoples, and a daring resolution to throw open the gates and lead them into freedom.

Way to Wealth – Individual and National.

The New Republic vigorously combats "one of the oldest financial and commercial notions in the world", *viz.*, "that people get rich by making others poor." This is how it does it.

Salesmanship has always had the same psychology as thievery. "One man's loss is another's gain!" Such is the proverbial wisdom of a society bent on harassing customer, debtor or vanquished foe till his pockets are empty and his back bare.

This view, however, was long ago discredited in the matter of wages and employment. Employers at first thought it good policy to get all they could out of their help without concerning themselves with the welfare of the workingman. Then it became apparent that a sickly and underfed working class meant ruin for the nation. The era of social legislation began.

The same development is now taking place in the relations of merchant and customer. Sellers are finding that it pays better to enrich and fatten the buyer than it does to bleed him white. In a commercial civilization inexorable stripping of the consumer entails bankruptcy for producer and middleman Thus historical materialism concludes with a justification of pity.

The war of 1914-18 proves the absurdity of basing the prosperity of one portion of the world on the impoverishment of another portion; and world unity in large measure comes about, not because men in their enlightenment have willed it, but through the pressure of material forces stronger than the greed of men. We finally realize that patriotic hatreds can subsist only in conditions of international poverty. Peoples were early on their guard against the contagion of diseases. It never occurred to anybody that the way to keep one nation free of small-pox was to produce and perpetuate an epidemic in an adjoining state. Not so in the matter of business. Everybody thought his nation would be richer if some other one were poorer.

Commercial internationalism of the pre-war type could still assert that it was to the interest of one nation to subjugate another. Now we see that a state in attacking its neighbor attacks itself. The Great War demonstrates empirically, in other words, the solidarity of mankind. Norman Angell's idea that war impoverishes all the belligerents, even the collector of the indemnity, is so true that we may go further and say that war unites its patricipants in repairing the damage they have done each other. It develops that you must lift the vanquished to his feet and fill his pocket-book, before you can make anything by exploiting him.

The Most Powerful Lobby in Washington.

It is the Public Welfare Lobby, backed by seven million organized American women, says *The Ladies' Home Journal* for April.

Whether honest hater or sincere sympathizer or one who truckles under because of his dread of the woman vote, the member of Congress now knows absolutely that these women organizations, with national headquarters at Washington, ramify to every township in the country. He knows that all these organizations with their differing activities, some of them superficially wide apart, have one uniform, fundamental purpose—human welfare—and that, when emergency requires it, they have the perfected machinery for mobilizing all their forces on a single point of attack or defense.

The congressman knows, too, that evasion has become a lost possibility, because of the wonderful system which the women have developed. He is card indexed from the beginning to the end of his political career. He is recorded on the books of the women not only as to how he votes and what he says, but as to how he looks and behaves when he says it. He cannot promise anything back home in his campaign for election which is not charged to his account in the offices of the women at Washington. He cannot deviate a hair's breadth from the honest fulfilment of that promise at Washington without the fact being reported to the women constituents in his congressional district, no matter how remote that district may be. He is classified psychologically as well as geographically; with reference to his sincerity and dependableness as with reference to his party affiliations. The least important, although often the most amusing, part of the member's record kept on file by the women is the sketch which he writes of himself for the official Congressional Directory.

Just one example, although I am getting a long way off from statuary and sources. Albert W. Jeffries, representative of the second congressional

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district of Nebraska, fifty-three years old, thought it of sufficient importance and public interest to write of himself in the current issue of the Congressional Directory that when in Michigan University he was a member of both the football and baseball teams.

That bit of autobiography is pasted in the women's record of Jefferis. But among the things they have added to it is the following fact: Jefferis, when home in Nebraska on a visit, addressed a meeting of women. He made no mention of the Sheppard-Towner Maternity Bill.

At the end of his speech one of his hearers asked him about that measure.

"Oh, that matter is still pending," he replied, "and I do not wish to touch upon it at this time."

But as a matter of fact that measure was not pending but already had been enacted into law, as Mrs. Draper Smith, the "flying grandmother" of Nebraska, informed the congressman right in meeting.

On the relentless score kept by the women in both Washington and Nebraska, the old baseball player's ignorance as to the measure which the women of the entire country had demanded gets put down unquestionably as an error and not a home run. It may affect his average if he runs for Congress again in November, or he may redeem himself; the watchers in Washington are as quick and ready to give deserved credit as demerit.

Why Children Lie.

Here is one explanation from *The Ladies' Home Journal*:

"Can you tell me," the distressed mother asked, "why it seems to be so hard for Jane to tell the truth? I'm in despair about her; I simply cannot understand this terrible trait in her. I can see some reason for the big fibs she tells, but not for the little ones she is always telling." The mother went on to cite examples of her daughter's lies. The girl did seem an amazingly prolific liar, and the thinness and futility of most of her inventions made her seem indeed a mystery. But in the midst of this recital the telephone rang in the adjoining room, and mother called:

"Jane, will you please answer the telephone? If it's Mrs. X say that mother is not in."

The next moment the girl's voice was heard: "I'm sorry, Mrs. X, but mother is not in..... No, mother didn't leave word when she'd be back."

This telephone incident was instantly suggestive of an explanation of the mystery of the prevaricating Jane. Questions were put to the mother, which she readily answered, and presently all the mystery there was to Jane was no longer mysterious. The business of the telephone was a typical incident of the mother's relationship throughout her daily life. Here was a woman, charming, gracious, intensely well meaning, and yet her life was a fabric of petty untruths, which she was so accustomed to tell that she was not even aware of their character. And in the environment of these petty untruths Jane was growing up, getting her example, her inspiration.

"Why, I'd never thought of that!" exclaimed the mother as she realized this relation between cause and effect.

This mother represents a large class of women who go on telling social lies with never a thought of the influence of these untruths upon their children. The conversational standards of social politeness have so encroached upon their honest feelings that a social lie is uttered as a matter of course.

Another follows:—

It is a commonplace for such a woman to entertain friends at the house, outdoing herself in hospitality, urging them to come again, and the minute the friends are on the outside of the door to throw up her hands with: "At last they are gone; such bores!" It is a commonplace for her to accept a friend's telephoned invitation with seeming pleasure and the instant the receiver is hung up to exclaim: "Oh, how I hate to go there!" This woman flatters her friend's clothes and then just outside her hearing comments: "Hasn't she awful taste?" It is a commonplace to feign illness in order to escape an unpleasant duty. And the children hear all these untruths—and yet it is a mystery to these mothers why their Janes and Johns lie.

"The Latest Thing in Revolutions."

That is how the Non-cooperation movement in India is described in *Current Opinion* for April. It gives reasons for such a description.

We know what our own revolution meant with its minute men and Valley Forge; what the French revolution meant with its barricades and the guillotine; what the Bolshevist revolution has meant with its Cheka and summary executions; what the Irish revolution has meant with its forays and hedge-row snipings. All these things we readily understand; but the revolution heretofore conducted in India is of another sort and hard to comprehend. For the keynote of that revolution, as spoken by its leader, Mohandas Gandhi sounds as if it might have been taken from a new version of the Sermon on the Mount. "We will have to stagger humanity," says Gandhi, "even as South Africa and Ireland did but with this exception—that we *would rather spill our own blood and not that of our opponents.*" His most terrible threats are those made to his own followers in case they resort to violence. "If it ever comes to pass," he has said, "that they, under cover of non-violence, resort to violence, I hope to find myself the first victim of their violence; but if, by a stroke of ill luck or by my own cowardice, I find myself alive, the snow-white Himalayas will claim me as their own." He has dispersed mobs rioting in Bombay and Ahmedabad, and to punish his followers for such a riot his method is to inflict upon gimself a two day fast!

In this world of to-day, with its dramatic contrasts, no greater contrast exists than that to be drawn between the revolution in Russia and that proceeding in India. The Bolshevist revolution was against God and religion as much as against

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capitalism. Gandhi does not hesitate to call his revolution a religious movement. The heart of the Marxian teachings is economic control by the proletariat control of the material forces of society. Gandhi calls the passion for material things "the worship of the brute in us"; Bolshevism he calls "self-indulgence"; and he who looks upon material progress as in itself the goal, he holds, "has lost all touch with the final things of life." The Bolshevik revolution began in terrorism and massacre to an unprecedented degree. The revolution in India has been one of "passive resistance," not as an expedient but as a sacred religious principle.

Referring to the dispatch of the Government of India, for permitting whose publication Mr. Montagu was compelled to resign, *Current Opinion* remarks :—

What is asked by the Government in India in this pressing way is that Constantinople be evacuated, the Sultan's sovereignty be restored to the "holy places"—including Jerusalem with the Zionist colonies—and to Thrace, Adrianople and Smyrna. This would seem to mean the scrapping not only of the Sevres Treaty but of the treaties of Trianon, Neuilly and St. Germain, the abolition of the Arab kingdoms of Irak and the Hedjaz, and, of course, the abandonment of the British mandate in Palestine. That the Government in India should make such a demand and send it broadcast to the world, on the eve of the Near East Conference scheduled to begin in Paris March 22, is an indication of apprehensions that cannot be minimized. The Paris *Temps* predicts the enactment of dreadful scenes in India before the year is over.

The arrest of Gandhi, taken in conjunction with the dispatch noted above, indicates that Lord Reading, the Viceroy, has decided to play the Mohammedans against the Hindoos, fearing the militant revolutionists more than the passivists.

The Pan-Islam threat has come to dominate the whole situation in the Near East. The Conference assembling in Paris will have that as its chief problem.

Making Sugar From Dahlia Roots.

We read in the same periodical :—

The dahlia, a plant whose beautiful flower has earned for it the appellation of "flower of the autumn," is to serve a useful as well as ornamental purpose. Science has discovered that the sweetening quality of dahlia roots is sixty per cent greater than in sugarcane and a chemical process has been developed by Dr. W. E. Safford, of the Federal Bureau of Plant Industry, and Dr. R. F. Jackson, of the Bureau of Standards, for converting the roots into sugar.

"What the East Thinks of the West."

The para graphs printed below are taken from Dr. Frank Crane's Editorials in *Current Opinion* for April :

The cultivated minds of the Orient have a profound contempt for Western Civilization.

The Orient is rapidly accepting our *inventions*; as soon as they see their usefulness they rapidly adopt our railroads, telegraphs, typewriters and fountain pens. They do this because their minds are extremely plastic.

Chinese students in America become strangely American, and those who study in England or France rapidly acquire English and French traits. This is because they excel in the gift of imitation. They are expert copyers. One of the characteristics of their race is its prodigious docility, its swift submission to strange customs, and curiously enough they make this superficial change all the more swiftly because they do not change at all in their profound feelings and point of view.

If anyone thinks that the Orient, because it is adopting our little tricks, such as Prince Albert coats and telephones, is adopting also our vision of life, he is vastly mistaken.

China, and still more Japan, despise the western foreigners because they have received so many humiliating proofs of our immorality and profound hypocrisy.

For instance and first of all, the *religion* of the East appears to them much more rational than ours. But the principal point in regard to religion—and it may be remembered that in religion is where races most profoundly differ—is the fact that, whatever their religion may be, in the East *they practise it*, while in the West not only do we not practise our religion but we openly make a *boast* of not practising it, and *ridicule* any among us who claims that he does practise it.

The religion of the Orient may be all wrong, but at least Orientals are honest about it, and its precepts are kept by all classes, from the most exalted Mandarin to the lowest Coolie, and are kept quite as much by the courtesan and the thief as by the priest and the college professor.

They look with amazement upon a civilization such as ours which constantly preaches one set of principles such as brotherly love, non-resistance, honesty, forbearance, charity and helpfulness, and whose whole business life is organized on principles directly contrary to these, and whose every act of politics is a negation of the creed which is preached in the churches.

In the second place, the institutions of the Orient appear to them superior, since they do not produce the exploitations of one class of men by another which are constantly produced among us. The social system of China is based upon agriculture; our civilization is industrial, and is founded on social inequality, upon competition and pitiless struggle. Their civilization automaticaly produces quietness peace, contentment and the riches of the thought-life, while ours has a constant product of turmoil and dissatisfaction, for we are so preoccupied in acquiring the *means* to live that we forget *life itself*, the only part of life which counts, which is the inner life. Having learned

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to control desire, envy and ambition, China can hardly be blamed for thinking herself richer than we are in the things which truly make life worth while.

The European States are condemned by the very nature of their ideals to commerce, to expansion, and to those plagues which go with those things, such as mutual jealousy, imperialism, aggression and militarism, under the pain of death or of failure.

Western States do not produce the goods which they need to live on, and they cannot consume the goods which they do produce; they must have at any price outer markets and colonies. They obtain these by means of battleships and troops. Their greedy and brutal policy, from which the Chinaman has suffered so much in the past, seems to him to consummate necessarily in colonial wars, which is a polite name for massacres, or in that "pacific penetration" which, is plain English, in nothing but theft, murder and rapine.

War, open or concealed, intestine or foreign, economic or military, seems, then, to the Chinese the inevitable conclusion of our institutions, even as to China the normal condition is social peace.

Western civilization has created vast *legal monsters* without souls, such as Trusts, Stock Companies and other inhuman combinations of capital, and everywhere substitutes these for the civilizing relations that ought to exist between men. The relations between man and man in the West become less and less fair personally. They are connected only by the irresponsible and powerless State, of which no function can replace the natural charities and humanities that have been sacrificed.

The fictitious and enervating city life separates man more and more from the benevolent influence of nature, devours the agricultural population, and multiplies such plagues as tuberculosis, alcoholism, syphilis and the like, and produces a constant crop of revolutions, and a constant army of the angry and envious proletariat.

The whole Occidental life seems to the Chinaman or to the reflective Hindoo to be turned in a direction which is precisely opposed to any true life, and to be doomed to fall into bits. Our politics and our institutions repose upon an unconscious falsehood; we are actuated by a fundamental error which renders them inhuman. Between our religion and our practice, between those principles of justice, humanity, equality and humanity which we profess, and those lines of action which we pursue, the discord is absolute, between the wholly egoistic ends which we seek and the disinterested and worthy needs of any genuine civilization, the opposition is extreme. The natural play of our ideas creates injustice, creates riches and poverty equally excessive, creates the hatreds of class, creates mutual misunderstanding, and a spirit of caste dominated by riches which is even harder than the caste of India. We have created a learned barbarism, a moral anarchy worse than savagery.

Those things for which we blame Germany the Orient perceives to be but the natural outcome of a barbarous point of view, because that lust for material grandeur which corrupted Germany, that rampant patriotism and excessive national vanity which made the Germans the plague of the world, are now rife as active in France, and are as earnestly cultivated in the United States as they ever were in the Central Empire.

YOU AND I

You and I and all we do
Know not, till our hearts are through
The press of life, what things we be,
Root or leaves or shade of tree.
You and I and all we seem
May be but as a drift of dream
In the eyes of One who gave
Self to lose and love to save,—

Yea, all the deeds that men have wrought
Mere flower of dream and flame of thought
Break of waves on a drear shore,
Scent of the wild rose on the moor.
Yet we have seen, and hold it sure,
That out of shame come forth the pure
Dark earth folds in the heart's red blood
In vain we build the soul a tomb.

E. E. SPEIGHT

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NOTES

Irregularities in Bengal Agricultural Department.

We have been informed that the following is a summary of the irregularities noticed by the Auditor, Accountant General's Office, Bengal, in the Northern and Western Circle of the Bengal Agricultural Department.

1. Outstandings on account of credit sales of seed and manures and responsibility for irrecoverable items. 2. Losses on supplies of seed potatoes during 1917. 3. Losses on supplies of seed potatoes during 1918. 4. Losses on the cigar manufacture operations of the Burirhat Farm during 1918-19, due to short outturn. 5. Missappropriation of Government money and responsibility for same. 6. Manipulation of accounts. 7. Unreal payments in March to utilise grants. 8. Doubtful payments. 9. Disguising payments. 9a. Unreliable or incomplete payments. 10. Missing accounts. 11. Custody of cash, defective cash arrangement, and laxity in control. 12. Vouchers wanting. 13. Want of system in the issue of receipts. 14. Absence of Accounts for Service Postage Stamps. 15. Irregular procedure. 16. Irregular action. 17. Powers—(i) Of Directors to defray certain expenditure for seed potatoes for 1917 from the seed store and demonstration grants; (ii) Of Agricultural Officers to take loans, not advances, from District Boards and Agricultural Associations to supplement their budget grants for seed and manures; (iii) Of Agricultural Officers to enter into contracts and to incur liabilities for supply of seed manures and implements; (iv) Of Agricultural Officers to sell on credit seed, manures and implements, and to strike off irrecoverable items and total commissions for failure of demonstrations; (v) Of Agricultural Officers to give advances for supply of seed manures and implements; (vi) Of Agricultural Officers to write off losses of:—seed, manures, implements, and live stock. 18. Piecemeal purchases and splitting up of purchases to avoid obtaining sanction. 19. Drawing money from the treasury before it is actually required for payment. 20. Drawing money from the treasury before the close of the year to avoid a lapse of grant. 21. Delays in paying in sale proceeds. 22. Certifying in their monthly establishment bills for demonstrators, jute clerks, that acquittances, stamped where necessary, of payees were recorded and taken, when this was not the case. 23. Purchase of small cloth bags at a higher rate. 24. Other transactions relating to bags. 25. Remittances of cash from one office to another. 26. Dilatory methods of accounting. 27. Introduction of credit note system for the payment of Railway freight. 28. Loans between the seed store and the Superintendent's cash books. 29. Dealings with the Dacca Farm Co-operative Stores. 30. Excessive charges for gharry and cooly hire. 31. Anticipating sanction with a view to avoid a lapse of grant. 32. Want of method and laxity in issuing bills. 33. Payment of establishment charges from the grant of contingencies. 34. Defect in annual published account. 35. Policy of Agricultural Association in Rangpore. 36. Cash payment for Jail Department supplies. 37. Cigar manufacture.

We understand that the following is a summary of the irregularities noticed by the Auditor, Account General's Office, Bengal, in the Eastern Circle of the Agricultural Department of Bengal:—

1. All moneys received are not paid into Treasury, nor are such amounts entered in the cash book of the officer receiving the money. The expenditures incurred against such receipts are also omitted from the cash book.

2. The dates of payment in the cash book do not actually represent the dates on which the money was paid away. The date of receipt of money from the treasury is often shewn as the date of payment.

3. A deficieney of grant in one office is not met by a reappropriation of funds, but the money required is drawn on contingent bill against the grant of an office where it is available and remitted to the office, requiring an account on a loose sheet of paper with the necessary sub-vouchers to the Officer who draws the money, for submission to the audit office.

4. The procedure at (3) above results in incorrect classification of expenditure and the officer against whose grant the amount has been incorrectly charged does not, and rightly so, account for the supplies paid for in his stock book, as he does not actually receive them. On the other hand, as there is no charge in the account of the officer actually receiving the stores, there is no means of seeing from his accounts that he actually bring on to his book all supplies that he receives.

5. Money is drawn from the treasury in a fully vouched contingent bill for the purpose of meeting future payment, or for the purpose of

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making unauthorised advances, or for meeting expenditure for which there was no sanction,

6. Money is drawn from the treasury before it is actually required for disbursement.

7. Money is drawn from the treasury at one station to meet payment at other stations at which there are treasuries, and such remittances are made by insured post, sometimes by telegraphic money order.

8. Details of expenditure not from remittances, referred to at (3) and (7) above, are not recorded either in the cash book or contingent register of the officer actually spending the money, or in the cash book of the officer drawing the money from the treasury. The latter officer simply shows the money as having been sent away for payment elsewhere.

9. No detailed accounts were forthcoming in connection with expenditure incurred for the purchase of seeds and against advances received from private individuals, District Boards, etc.

10. Moneys received from different sources are not kept separate and it is difficult to say from what particular sum payments were made or from where the money for a certain payment came.

11. With reference to 9 and 10 above, there is no proof that transactions and vouchers relating to private individuals have not been mixed up with Government transactions and accounts.

12. The fullest use is not made of the permanent advance, the money is unnecessarily drawn from the treasury to meet payments that should have been met from the permanent advance.

13. Considerable delay occurs in submitting accounts and vouchers in discharge of money drawn on contingent bills.

14. In two cases in the Deputy Director of Agriculture's Office advances, aggregating to Rs. 18070, were made without the sanction of Government and they were not reported in the account submitted to audit as advances. The Director was also not apprised of the fact that these advances were made,

15. A system of advances, said to be payment on account, exists for petty construction and repairs. The payments so made are, however, kept out of the accounts till the final payment is made. It is stated that kutcha receipts are taken in the interim, and they form part of the cash balance till the final payments are charged off in the cash accounts.

16. Sums for items of expenditure in excess of Rs. 50 may not be drawn from the treasury, without the sanction of the Director, but previous sanction is seldom obtained.

17. No account is kept of Service Postage Stamps, nor is there Dak or Despatch book of letters issued.

18. The post office receipts for registered letters are not carefully filed and the acknowledgments received for insured covers are filed with such receipts.

19. Stock accounts for bags are not kept either in the office of the Deputy Director of Agriculture, the Dacca Farm or the Dacca Farm seed store. At the Farm and Farm seed store some rough accounts are kept but they are not complete.

20. The seed store clerks are empowered to grant receipts for cash sales, but no security is taken from them.

21. The Head Clerk of the Deputy Director of Agriculture's office is in charge of the cash and large sums of money drawn on contingent bills remain in his possession pending disbursement and he has furnished no security.

22. Dead cattle are struck off the live stock register, without anybody's sanction being obtained.

23. Duplicate receipts are taken from farm labourers for their wages, once in the muster roll book kept at the farm and again in the office copy of the muster roll submitted for audit.

24. The receipt books in use are not machine numbered, and stock accounts of the books are not kept.

25. The employees of the agricultural department have an indirect interest in the supply of articles required for working of the agricultural department through the farm co-operative stores, of which the employees are members acting as suppliers to the department.

26. In a few cases the farm co-operative stores acted as middle men for obtaining articles which they do not stock for the department from a certain Calcutta Firm.

27. In the dealings with certain contractors they appear to have been unduly favoured even to the extent of involving Government in extra expenses.

28. Purchases on one date were split up to Rs. 50 and under to avoid obtaining the Director's sanction.

29. Seeds and farm produce are sold on credit and recovery is often made by instalments and at the end of 1918-19 the irrecoverable items of bad debts were, farm seed store Dacca—Rs. 1714-3 and Divisional seed store Dacca Rs. 79-5, total Rs. 1756-15-8.

30. Some moneys drawn from the treasury were not entered in the cash book, nor was the expenditure entered in the cash book.

31. Unauthorised advances are taken by District Agriculture Officers from market funds, District Boards, and for purchase of seeds.

We have published above the information which we have received, in the hope that either inaccuracies in it will be pointed out or that the minister in charge and the members of the Bengal Legislative Council will interest the

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selves in the subject, in order to make the Bengal Agricultural Department as efficient and free from irregularities and corruption as any government department in any country in the world. The policy of "Hush, hush !" can do no good.

Lord Lytton's Big Stick Argument.

In reply to the address of the European Association presented to Lord Lytton on the 11th April, His Excellency spoke as follows, in part :—

I see in the task ahead of us—the task I mean of progressing towards self-government or *Swaraj*—two possible interpretations of *Swaraj*, two alternative lines of advance, one of which is clear and open, bright with hope and free from obstacles, the other is encumbered with the thickest of barbed wire entanglements, offers no field for co-operation, and is dark with the menace of racial storms

The first interpretation of *Swaraj* is the constitutional independence of India. Self-government in the sense of government by the Indian Parliaments as distinct from Government by the British Parliament, but in association with the other self-governing Dominions, and allegiance to our common King-Emperor. This can be attained by building up a constitution suited to Indian conditions, by the establishment of an efficient administration in India in which Indians and Europeans are equally interested, in which they are both represented and work side by side freed from the necessity of reference to or control by a Secretary of State of the Imperial Parliament. The hallmark of such *Swaraj* would be the threefold requirements of efficiency in administration, racial co-operation and constitutional freedom. That is a goal towards which Indians and Europeans can advance together, the rate of advance towards which is practically in their own hands and the ultimate attainment of which will be good for India and good for Britain.

The second interpretation of *Swaraj* is racial independence, the Government of India by Indians as distinct from Government by the British, and it is sought to attain it by substituting Indians for Europeans in every branch of the administration and subordinating considerations of efficiency to considerations of race, with the ultimate goal of complete separation.

That is a goal which the British, whether in India or in Britain, can never accept—they cannot advance towards it with Indians, but must contest every inch of the way with them. To prevent its ever being reached the whole strength of our people would, if necessary, be used.

These two policies are in my opinion too often confused, because the policy of racial independence includes also constitutional independence and the policy of constitutional independence necessarily involves the consideration of many racial questions—the readjustment in many respects of the relationship between the two races and the provision of equal opportunities for both. But there is a fundamental difference between the two. They are in fact irreconcilable. They have a different starting point and a different objective. One is constructive and based upon love. It consequently strives to avoid racial controversies and, when they arise, to adjust them by consultation and agreement. The other is destructive and based upon hate. It seeks to make racial issues the main test of the sincerity of Government professions, and presses for their settlement by immediate legislation, whether agreement concerning them can be obtained or not. It is essential that these two should be kept distinct, and the difference between them understood. If the latter has to be stoutly resisted, the former should be sincerely encouraged.

His lordship added :—

I rely on the assistance of your Association in working out the first of these two policies which I have described and in advancing in close friendship and co-operation with Indians towards the attainment of constitutional self-government for India.

His lordship has given the dog a bad name and then proceeded to hang it. May we ask, why he calls absolute independence for India *racial* independence ? Why does he import racial feeling into the consideration of the question ? Indian independence, if ever attained, would be racial independence no dnobt ; but its raciality is not the main or only reason why it is sought. It is human nature to seek to be free, whether the rulers be or be not of the same race with the subject people. And, therefore, when the rulers are racially different, it is not right to lay exclusive emphasis on that fact, making it appear as if that was the main or only reason why the subject people sought independence. The American colonists, who became independent of Great Britain, fought for and won their independence, though their masters were of the same race with themselves instead of being of a different race ; most probably they would have tried to be independent earlier than they did, if their masters had been

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an alien people. The real question that has to be discussed and answered is, whether independence is better and more necessary for all subject countries, including India, than qualified and limited freedom. History tells us that when the conquerors and the conquered were of different races, the desire for complete freedom was naturally more intense than when both were racially one. History also tells us that subject peoples have desired freedom even when their conquerors were of the same race as themselves. Therefore, the desire of Indians or of a section of them for independence is natural. That their conquerors are racially different, is, historically and biologically speaking, a greater reason for cherishing this desire instead of being a lesser one. Therefore, it is not a heinous crime for them to wish to be independent because it happens also to be *racial* independence. On the contrary, if we take the cases of two subject peoples, one of whom is governed by conquerors of the same race as themselves and the other by a different race, historians and biologists would be clearly of the opinion that the desire of the latter subject people to be independent was more natural and justifiable than the former.

The Greeks and the Turks, the Bulgarians and the Turks, the Servians and the Turks, and the Armenians and the Turks, were racially different. But that did not prevent Englishmen from supporting the cause of the (*racial*) independence of the Greeks, the Bulgarians, the Servians and the Armenians. We know, the English ranged themselves with these peoples because they thought that the Turks were oppressors. But, though, according to Englishmen, England did not oppress Egypt, yet, they declare, they have given independence to Egypt; and it happens to be racial independence. On the other hand, Englishmen ranged themselves with the Poles against the Russians, though both were racially Slavs. The Americans have not been oppressing the Filipinos, who are racially different; yet the latter are longing for independence. This shows that whether the conquerors be or be not racially the same with the subject people, whether they be or be not oppressors, independence may be desirable. If the independence sought be racial independence also, the desire for it cannot be condemned on account of its being racial. In recent history, as stated above, the British people themselves have declared that they have given independence to the Egyptians, who are racially different from them. If they have given racial independence to the Egyptians, why not give it to Indians also?

Lord Lytton was, therefore, wrong in importing racial bias into the discussion of the question.

His classification also is not quite correct. The Moderates are, no doubt, for what he calls "constitutional independence." But all Non-co-operators are not for absolute independence. It was Mr. Gandhi who, at the Ahmedabad Congress, prevented the acceptance and declaration of absolute independence as the goal of the Congress. He has written in *Young India* that by *Swaraj*, as demanded by the Congress, he understood full Dominion status for India, which is the same as Lord Lytton's "constitutional independence." There are other Non-co-operators, no doubt who want absolute independence. Therefore, we have, in fact, to deal with three sections of politically-minded Indians, not two.

According to Lord Lytton, the second kind of *Swaraj*, absolute independence, offers no field for co-operation. We do not understand why. Perhaps the difficulty lies in the different meanings attached by us and Englishmen to co-operation. What we understand by it has been well explained by Mahatma Gandhi. He said that in the *Swaraj* which he sought, there would be a place for Europeans, too. Only, instead of being superiors and masters, they would be friends and helpers or assistants. Englishmen have been so employed in Japan and other independent countries. But what Englishmen generally understand by co-operation is that they are to fix the aims, and the policy

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and we are to *co-operate* with them in achieving those objects and carrying out that policy. But that is really what subordination means, not co-operation. Seeing that Englishmen can co-operate with the independent Japanese, with the independent Greeks, with the independent French, there is no reason why there cannot be true co-operation with independent Indians, too. But, as we have said, Englishmen wish at heart that we should be always their tools, assistants, or dupes. This they call co-operation. Such camouflage will not do. If real co-operation on equal terms be desired within the British Empire, we propose two tests. Let at least as many Indians be appointed to high offices in Great Britain as there are Englishmen holding such offices in India and let there be an open door for Indians as for Englishmen throughout the Empire. Will Lord Lytton accept these tests ?

Lord Lytton says that it is sought to attain the second kind of Swaraj "by substituting Indians for Europeans in every branch of the administration". The implication is that in the first kind of *Swaraj*, that which the self-governing Dominions enjoy, there is no such substitution. But this is not true—so far at least as our knowledge goes. To test the correctness or otherwise of our opinion, we would ask his lordship a question or two. Canada, New Zealand and Australia are self-governning Dominions. In Canada, are those who hold the highest, higher and high government offices, for the most part Canadians or Britishers? In Australia, are such officers mostly Australians or Britishers? In New Zealand, are such officers for the most part New Zealanders or Britishers ? Our information is that they are in these Dominions almost all Canadians, Australians or New Zealanders, respectively. It is not, therefore, clear to us why it should be considered an offence for us to seek to substitute Indians for Europeans. The settlers in the Dominions are of European extraction. Yet they do not want to import men from Europe to fill administrative posts. That gives no offence. But when we, who are not of European extraction, want to manage our affairs ourselves without importing Europeans, that becomes offensive.

Lord Lytton's second charge against Indian Independentists is that they want to subordinate considerations of efficiency to considerations of race. This is not true. It is not the desire of any Indian, be he a Moderate or an Extremist, that the administration should be inefficient. We all want it to be more efficient than it is in British hands at present. We believe in the long run it can be made such, though in the beginning there may be some inefficiency. British administrative efficiency in India has been vastly overrated. We do not however want to underrate it. We value the establishment of order, the administrative unification of the country, the aim of practically impartial administration of justice between Indian and Indian, &c. But the country remains woefully ignorant, industrially backward, poor, insanitary, subject to epidemics, and subject to the rule of force and terrorism after more than a century and a half of British supremacy.

But supposing we admit the truth of Lord Lytton's charge, what does it amount to after all? Is the administration equally efficient in all the independent countries of Europe ? Certainly not. Englishmen claim to be the most efficient administrators, Germans the greatest organisers, &c. But do Englishmen consider it an offence in other independent European nations that the latter are content with their own comparatively inefficient administrations instead of utilising the services of and seeking to be ruled by the most efficient British administrators ?

And what after all are the tests of efficiency of a government ? The tests are that the people should all be educated and enlightened ; that they should be well fed, well housed, well clothed, and physically healthy and strong ; and, lastly, that they should be courageous and free and able to manage their own affairs. Judged by these standards, is the British Government in India efficient ?

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The whole argument of Lord Lytton is vitiated by his intentional or unintentional attribution of what he considers the best features, to the first kind of Swaraj and the imputation of the worst aims and characteristics to the second kind. According to him the first kind of *Swaraj* would require efficiency in administration. As if, Indians of all shades of political opinion did not want *Indian* administration, too, to be efficient—more efficient in fact than the present British administration of India! It may be that like almost all Europeans Lord Lytton does not believe that *Indian* administration can be efficient without British supervision, control and direction. But that is a different matter from saying that any Indian who seeks to attain Swaraj wants to do so by subordinating considerations of efficiency to considerations of race. We do not believe that we are racially incapable of being efficient. Even that leading Moderate, Mr. Srinivasa Sastri, does not think so, as an extract from a speech of his, printed elsewhere, would show.

Lord Lytton thinks that the seekers of "constitutional independence" or, in other words, the Moderates, have a monopoly of constructive ability and constructive desire. That is not true. As we are all Indians—*brother* Indians, we *will not* discuss this question. If the Moderates or the Extremists have a greater amount of any virtue, it will be utilised, equally, whether India becomes entirely independent or merely home-ruling.

His Lordship thinks that the "constitutional" programme is based on love, and the other one on hate. Here also, we *refuse* to discuss whether any of us are greater haters or lovers than the others. But we will make a few general observations. Human nature is capable of indefinite and unlimited growth, improvement and development. But on account of its still being what it has hitherto been, no struggle for freedom, limited or absolute, in any clime or time, that we have read of in past or contemporary history, has been free from some amount of hatred and bitterness. Lord Lytton knows that in his own country, even when there was no question of *racial* independence, there was bloodshed—not the sprinkling of rose water—on very many occasions of "constitutional" struggle, and there has been regicide, too. In Canada, before she attained the self-ruling status which Lord Lytton declares to be India's goal, there were several armed rebellions. In Egypt, where Englishmen profess to have given the people (*racial*) independence, there has been bloodshed even in recent months. We need not take his lordship through the history of other parts of the British Empire or through the history of other countries. Our object in this recital is not to make even the remotest suggestion of a defence or justification of hatred and violence. What we mean is that as in history hatred, even to the point of bloodshed, has frequently characterised endeavours for freedom, so too much should not be made of outbursts of hatred and violence during the progress of a really and deliberately non-violent endeavour for self-rule, seeing that its leader Mahatma Gandhi has always severely condemned violence and atoned for it in his own person though himself not guilty of it, and seeing that in not a single instance has it been proved that any rioting or violence has been premeditated or engineered by any Congress organisation—All-India, provincial, district, or village. It should not be forgotten that though the movement for freedom in India is very widespread, it has been marked by far less violence than similar movements in smaller and less populous countries. We wish also to remind Lord Lytton that no Indian politician of any party is generally believed to be a greater lover of humanity than Mr. Gandhi. Even before the birth of Extremism in India, Indian and British politicians of all classes have occasionally used bitter language, indicating the presence of hatred in their hearts. As specimens, the ebullitions of the days of the Ilbert Bill controversy and the Bengal Partition agitation may be mentioned. When the repressive Press laws, now

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repealed, were enacted, their enactment was supported by extracts from Indian newspapers. If Lord Lytton cares to read these extracts, he will find that both Moderate and Extremist papers were laid under contribution by the official compilers. We Indians are not saints having only love in our mental constitution, any more than his lordship's fellow-countrymen are. He has appealed to them for assistance to work out the first of the two policies mentioned by him. May it be hoped that none of them will in future exhort his compatriots to show their teeth, as one of them recently did—out of the fulness of a loving heart, no doubt ?

Indians may cherish the desire for absolute independence without hating Englishmen. Even if British rule in India becomes far better than it is at present, there will be Indian idealists who will feel justified in wishing for absolute independence in all friendliness to Britain. Absolute independence for India would "be good for India and good for Britain." Lord Lytton may not understand it, but it is true. By ruling and exploiting foreign countries national character becomes degraded. Our reading of the British character and of British history has convinced us that British character would become far better than now if all parts of the British Empire became independent but united by friendly alliance as with other independent nations. Even materially Great Britain would, after the period of transition, find it more profitable to trade with a prosperous independent India than with the present poor and exploited India.

Lord Lytton's last and strongest argument against absolute independence for India is contained in the following passage :—

"That is a goal which the British.....can never accept ....., but must contest every inch of the way with them. To prevent its ever being reached the whole strength of our people would, if necessary, be used."

In the past history of the world, we read of many nations having become independent. During and after the last great war, some nations have become independent. One can say that independence was or has been bad for them. One can say that subjection or limited freedoom is better than independence. One can say that whatever may be the case with other nations independence is bad for Indians, "the British connection" being better for them materially *and morally*. But Lord Lytton has not uttered any of these dicta. He has simply said : "We will use all our force against your gaining independence". That is the Argument of the Big Stick. But as Indian Independentists are non-violent idealists who do not want to use any stick, big or small, the Big Stick may not terrify them at all. Idealists are deterred from pursuing a course only when it is shown to be unnatural, immoral, and unspiritual. But material loss, force, suffering—even unto death—has no terrors for them. For they are out for Victory or Death, though they will not themselves inflict death on others or cause them any lesser harm or injury. Old men may prefer comfort to risk, prosperity to manhood and honour, but idealists are ever-youthful fools who will sacrifice everything in the pursuit of what may appear to others the hallucination of a frenzied brain.

It is easy to understand that Big Stick Arguments like that of Lord Lytton may proceed from selfish motives. But what are the moral grounds for opposing Indian independence ? What is the universally applicable justification for opposing independence for India even in the distant future ?

Swami Brahmananda.

The loss of Swami Brahmananda, the great president of the Ramkrishna-Vivekananda Mission, will be felt most keenly, no doubt, by the followers of Ramkrishna ; but his loss will be felt even by those who did not know him. He was a *sannyasin*, but in one sense there was perhaps no greater householder than he. For wherever in India there was distress caused by scarcity, famine, flood, earthquake, cyclone or epidemic,

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Swami Brahmananda.

he at once began to collect funds, food-grains, medicine and clothing for the relief of the distressed and sent workers to give help to those who stood in need of it. He had a loving soul, but was not unmethodical like may emotional people. He always kept detailed accounts of all receipts and disbursements and published the same in his reports of relief works, which came out without any avoidable delay. This is all that a mere outsider who had not the privilege of knowing him personally can write of him. Others who had come in personal contact with him would be able to reveal to the public the hidden spring of his activities. For instance, *The Standard Bearer* writes of him :—

.....he was evidently the third of the responsible trio, that together formed the triangular foundation of the great spiritual organism known as the Ramkrishna-Vivekananda Mission. Swami Brahmananda was a silent, self-suppressed personality, the hidden, cohesive spirit of love, of spiritual relationship, who, having remained as he did in the deep back-ground, had been charged to hold intact the inner circle of the spiritual *Samgha*.

Mr. Montagu's Bust.

As some of the members of the India Legislative Assembly intend to erect a bust of Mr. Montagu, the late Secretary of State for India, the commission should be given by preference to an Indian sculptor, if Mr. Montagu can give him sittings. Fortunately there is at present in Great Britain a capable Indian sculptor in the person of Mr. Fanindra Bose, about whose work Mr. Saint Nihal Singh wrote an illustrated article in this *Review* some time ago. Mr. Bose's address is 4, Belford Road, Edinburgh.

Oppression and Exploitation—Foreign and Indigenous.

As a specimen of the kind of political propaganda carried on by English professors in America, *The Indian Social Reformer* quotes the following passage from an article entitled "The Outlook for Civilization" by Professor W. M. Flinders Petrie in the *Yale Review*:—

In Egypt the only real grievances of the people against the British have been due to oppression by their native officials, who have profiteered in the name of the British...The case is much the same in India as in Egypt. The peasantry do not wish for a change of management; only by appeals to religious fanaticism can they be stirred. The push comes from the upper classes: in some from ignorance of the real difficulties of governing and the self-sufficiency of their acquired culture; and in others from a wish to exploit all below them. The splitting off India and Egypt would mean either a gradual shifting back to harder conditions, or a complete bondage to a new Power. The Sudani would willingly conquer Egypt if it were left alone, and he would run the country better than the Egyptian. The Afghan would gladly rule India and rule it for plunder if he might.

On this the *Reformer* exclaims :—

The native Egyptian or Indian is the eternal exploiter, the Englishman never! He always suffers for the sins of the native! The Indian who aspires to self-government is ignorant or conceited or self-aggrandizing. As for the Afghan peril, surely Professor Petrie should know that the Sikh Confederacy had effectually countered it before the advent of British rule.

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Tata Institute of Science Enquiry Committee.

The summary of the report of the special Committee appointed by the Government of India to make enquiries and make recommendations in regard to the Indian Institute of Science, Bangalore, dated Delhi, February 28, 1922, does not fill one with hope for the future of the institution. When Sir Asutosh Mookerjee, with a henchman of his, was appointed a member of the Committee, the public ought to have anticipated that megalomania would characterise the report. And that unfortunately is a feature of the report, as the following passages from the summary will show :—

They recommended the retention of the department of pure and applied chemistry, which is indubitably capable of playing a prominent part in developing the resources of India and in utilising the intelligence of the Indian youth in the service of their country. This department, therefore, should be reinforced in accordance with a carefully thought out scheme and they recommend the organisation of a set of professorial chairs—general and mineral chemistry, organic chemistry, physical chemistry, inorganic chemical technology, organic chemical technology, animal physiological chemistry, vegetable physiological chemistry and fermentation industries. They also emphasise the need for one chair in general physics in the immediate future.

The committee further regard it as essential that certain chairs connected with engineering should be established and thus bring into existence a department of applied mechanics and electrical technology, comprising chairs of applied mechanics (including water power engineering) thermodynamics and heat engines and electrical technology. Should it be desired later to introduce such subjects as metallurgy and economic geology, the necessary chairs would find collaborators in the three departments already existing. If purely biological subjects, such as physiology and bacteriology, have later to be introduced, their scope would be greatly widened by the constitution of the same three departments, which they would themselves also materially strengthen. They make no attempt to place these new chairs in any order of urgency of creation, but make it conditional that the availability of candidature for any particular chair should determine the order in which these chairs were to be created ; rather than the possible urgency for dealing with any professional subject in the Institute.

The last sentence quoted above is delicious. Its implication may be, among other things, that if there be a place-hunter who declares his fitness to teach a particular subject and can ingratiate himself with the authorities, a chair should be created for him, even though the subject to be taught may not be the most urgently needed in India and though there may be other subjects whose teaching is more urgently required ! This is a Calcutta University method.

The Institute has not hitherto, in the opinion of the public, done its work well, though it confined itself to a limited range of subjects ;—and that was why the committee of enquiry was appointed. Yet instead of concerning itself mainly with making recommendations for the better training of students in the subjects hitherto taught and giving the public time to judge the results of the recommendations, the committee make proposals for practically converting the Institute into a big scientific university ! Such expansion would, no doubt, be welcomed by the seekers and the dispensers of patronage. But it would require vast sums of money—a fact not forgotten by the committee.

After discussing at great length the present state of finance of the Institute the Committee suggest certain ways and means of meeting the expenditure which would be incurred by the creation of new departments and state : "To what extent the munificence of the founder will stimulate the generosity of other potential private benefactors, we cannot foresee, but we would suggest that all Indian Provinces and States should be approached with a view to obtaining their co-operation—financial and otherwise—in the development of the Institute."

In other words, though those among the princes and people of India who have cared to make themselves acquainted with the affairs and achievements of the Institute have suspected that its endowments have not been used for the advantage of the country, yet these same princes and people are to be asked to make fresh endowments before it has been *demonstrated* that improved arrangements have been made for the proper utilisation of the existing resources !

It is not ourselves alone that the summary of the report has impressed un-

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favourably. *The Educational Review* of Madras for March writes :—

We confess to a sense of disappointment with the recommendations of the recent Tata Enquiry Committee, though the feeling is based only on the brief summary of the report which has appeared in the press. The Tata Institute has been a white elephant maintained for the comfort of a few Europeans and its record of work is a painful frustration of the noble aspirations of the famous Indian philanthropist whose benefaction helped to found it. When the Committee was appointed, as the result of continued adverse criticism, much was naturally expected from its deliberations and it was fondly hoped that this unfortunate state of affairs would come to an end and Indian interests would advance, a hope strengthened by the presence on the Committee of two such eminent Indians as Prof. C. V. Raman and Sir Asutosh Mukerjee. But unfortunately the hopes have not been realised and at least the published summary of the report does not show any sign of the Committee having sought to help Indian interests. The wise suggestion has been made—in these times of serious financial stringency and in spite of the phenomenal waste of funds which has gone on unchecked in the history of the institution—that there should be a further expansion of the Institute and that some new departments should be added! We wonder why the Committee did not also recommend the import of European 'experts' for these departments, having created such excellent facilities for the purpose! Some cynic has said that official committees end only in the production of reports with pious intentions, but we are afraid even that cannot be said of this Committee's report.

Detention in England of Hindu Students Bound for America.

We learn from the *Chicago Evening American* of February 6, that forty Indian students bound for the United States of America were at that time under detention in England. Thereupon, in Chicago,

Protest against the holding in England of forty Hindoo students bound for the United States on the excuse that the American quota had already been filled, and the opposition to the entrance of students in large numbers in other parts of the British possessions was voiced at a meeting of the Hindoostan Association at the West Side Y. M. C. A. yesterday.

Pursuant to a resolution adopted by the association Chairman Ramdall D. Surry, today sent to the British ambassador at Washington and the steamship companies an appeal for the stranded students.

Mr. Basudeb quoted from a statement the assistant commissioner general of i migration of the United States that the holdi of the students in England on the ground th America did not want them was witho grounds.

"This meeting of the association protes against this gross misrepresentation of i migration laws as applicable to the Hind students and requests the chairman to co municate with the steamship companies a others interested to correct this misrepresen tion."

Will some member of the Legislati Assembly try to ascertain the prese whereabouts of these forty students?

American Women's Right to vote

Washington. Feb. 2

Women are now legally entitled to vote the United States on the same terms as t men. The law to this effect was enacted the summer of 1919 but its constitutiona has hitherto been disputed. The Supreme Co to-day ruled that the measure was consti tional.—"Reuter."

Woman Franchise in Mysore

At a session of the Mysore Legislati Council, a resolution in favour of wom franchise was *unanimously* passed on t 10th April. Dewan A. R. Bannerjee h announced that the resolution wou soon be placed before His Highness t Maharaja.

When will the legislators of Bengal vo for woman franchise?

India in International Conferences

Dr. Gour moved that the Governor-Gene be so pleased as to make it a rule in fut to substitute election by the Assembly nomination by Government of all the rep sentatives of India to the Imperial and ot international conferences.

Mr. Samarth then moved his amendm which laid down that Government should sel representatives of India to the Imperial a other International Conferences out of a pa of six Indian members elected by the Cou of State and the Assembly, two by the for and four by the latter from among their spective non-official members.

Dr. Gour's resolution as amended by M Samarth was then put and to the appare surprise of all was rejected by 49 against It appears that those representing the minor interests voted with Government.

We are unable to guess in what respe

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the "minority" have interests different from the majority in this matter. The ignorance, folly and sycophancy of narrow-minded men sometimes make one despair of India's future.

Traffic in Minor Girls.

We are glad that Dr. Gour's resolution in the Legislative Assembly urging the Government to enact a law prohibiting the wholesale traffic in minor girls for immoral purposes has been carried. Such a law would be of considerable help to workers for social purity.

Indian women have some power in their families. But social problems will not be solved and social purification achieved until they become socially and politically powerful and active. The solution, no doubt, depends ultimately on a change in men's hearts, in their attitude towards women, and in their convictions as to the place and function of woman in society. And this change for the better can be hastened if women come to have power and influence in public affairs.

Village Brahmin's Heroic Self-sacrifice.

Tezpur, April 15.

On the 5th instant a Brahmin of Chhilabondha was escorting some fifteen Hindu ladies to the Panpurghat on the occasion of the *Astami Snan* (bath) in the Brahmaputra when some buffaloes rushed at the party. The ladies were greatly frightened and tried to run away, when the gallant Brahmin turned round and faced the buffaloes with the lathi he had in his hand. The man was gored to death, but the ladies were saved.

The name of this true hero should be ascertained, and the story of his heroic self-sacrifice hung up in the walls of our educational institutions. If it be possible to add a portrait, it should be done. Has he left behind any helpless relatives and dependants?

Health of Students in Bengal.

AN APPEAL.

A Report on the Student Welfare Scheme, Health Examination section, under the University of Calcutta has just been published. The conclusion drawn in the Report that two out of every three students in Bengal require some sort of medical treatment must awaken this Province to a sense of the danger that threatens its youth. As our funds are inadequate, and as free dental and eye clinics are in view, I beg to approach the public on behalf of the Student Welfare Committee with this appeal for any kind of help that may be rendered. Messrs. Butto Kristo Paul & Co. have been kind enough to supply spectacles at cost price and have made a donation of Rs. 511|- to serve as a nucleus for our fund and we earnestly hope that others will also assist this laudable endeavour to promote the health of the students in this province.

All contributions will be gratefully acknowledged. Cheques should be crossed and made payable to the undersigned.

Expecting your valued co-operation, sympathy and aid,

G. BOSE, D. Sc, M. B.,
Joint Hony. Secy.,
Student Welfare Committee,
University of Calcutta.

We have already drawn attention to the good work of the Students' Welfare Committee, and think that there ought to be an adequate response to the appeal printed above.

"The Moderates have Failed."

Professor Horne of Patna has been sent by the Government of India to do publicity work in America. Indians must find the money to be paid to him, though they can neither know what exactly and in detail he has been doing, nor control his activities. A letter written by him to *The Times* of London, however, allows one to have some idea of his political opinions. He holds that if democratic institutions prove to be unworkable in India—and he appears to be inclined to hold that they have in fact proved unworkable, there are only two possible ways of governing India. One is British autocracy or "what is euphemistically known as 'strong' government"; and the other is to divide India into a number of Native States. For the former, he frankly recognises, the time is past. So in his opinion, the latter holds the field.

He finds full justification for the repressive policy of the Government in the "failure" of the Moderates.

...they failed. It is not the Government which has failed, as many of the Moderates would now have us believe. The action lately taken to proscribe and break up avowedly treaso-

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nable and revolutionary "Volunteer" organizations is but prompted by an instinct of self-preservation on the part of the authorities responsible for maintaining law and order in the country. It is the Moderates who have failed. That I believe to be the true inwardness of the present deplorable situation. And if we seek for an explanation of their failure we shall find it, I believe, in what I have tried to emphasize already—namely, that the Moderates have shut their eyes and are still shutting their eyes. to the fact that the aims of the party to which they belong and the aims of Mr. Gandhi's party are altogether incompatible. But too many of the Moderates are hoping in their secret hearts that the revolutionary movement will win for them fresh "concessions".

Evidently he desires that the Moderates and the Non-co-operators should be sworn enemies and that they should not co-operate in doing anything which is good for India. It is such a man that the Indian tax-payer must maintain.

He says the aims of the Moderates and the aims of Mr. Gandhi's party are altogether incompatible. This is false. It was Mr. Gandhi who prevented the Congress, at Ahmedabad, from declaring separation from the British Empire and absolute independence as the goal of the Congress. In *Young India* he has stated that so far as his party is concerned Swaraj means Dominion status for India. The Moderates also want a Dominion status for India. Therefore, though the *methods* of the two parties are different, the goal is the same. It is true that some Non-cooperators want absolute independence for India. Even that would not make the aims of the two parties "altogether incompatible." For, Dominion status or complete Home Rule and absolute independence are not contraries or opposites, but connote only different degrees of freedom. If the goal of the Moderates were the establishment of British despotism or autocracy and the goal of the Non-cooperators were Dominion government or independence, then certainly the aims of the two parties would be "altogether incompatible".

If from the consideration of the main object of the endeavours of the two parties, we descend to details, we find many planks in their platforms identical. Both want to encourage Swadeshi home industries. Both want to do away with the liquor traffic. Both have the amelioration of the condition of the "untouchables" and the depressed classes as their declared object. Both want woman franchise. There are genuine patriots among persons belonging to both parties. It would be the height of foolishness for any Indian belonging to either party to consider Europeans like this Mr. Horne to be greater friends of India than sincere and honest men belonging to the other party.

Nairobi Isolated.

London, April 25. (1-5 p. m.)

The *Times* correspondent at Nairobi cables that the whole of Kenya Province has been cut off from Nairobi as the result of a remarkable subsidence of the papyrus swamp on the Thika Railway. This swamp, which is several miles in length and half a mile wide, suddenly broke up and carried away the main road bridges and damaged the railway bridge. The subsidence is believed to be the result of recent earthquakes in the vicinity. Water is pouring out from subterranean caverns into the swamp, which is now a rushing sixty foot river, while a new valley has been created.—(*Copyright "Times" special service to "The Englishman".*)

Let us wait and see how this hint given by Nature is interpreted by the white settlers of East Africa. They are for racial segregation. Will they segregate themselves in Nairobi, leaving the whole of Kenya province to the non-whites?

Complete Hartal in "Irish Free State"

London, April 24.

In accordance with the decision of the Irish Labour Party, a general strike took place throughout Ireland, except Ulster, to-day as a protest against militarism. Business was suspended in 26 counties, and the Free State's isolation from England was complete—*Reuter.*

Cut off from outside World

Yesterday was silent and village-like in consequence of the general strike, which was carried out according to a pre-arranged programme. The Free State was cut off from the outside world and experienced a complete cessation of normal activities, including trains, trams, steamers, telegraphs and telephones, whilst shops, hotels, theatres and cinemas were closed. Nevertheless, beyond the posting of a bogus notice announcing establishment

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of an "Irish Workers' Republic", the day passed off quietly. No disturbances of any description are reported. The general stoppage may possibly be continued.—*Reuter.*

Hartal or general strike is a more civilized method than the murderous warfare now going on in Ireland. Mr. De Valera and his party know their business better than ourselves. But it seems to us that in point of numbers and equipment the two parties are not evenly matched. Could not the lovers of absolute independence among the Irish devise a better means of attaining their object than bloodshed ?

Lala Murlidhar of Ambala.

Lala Murlidhar of Ambala, one of the "grand old men" of the Congress as it was, is no more. Though he in his humility used humorously to call himself the jester of the Congress, his influence was great and commensurate with his genuine patriotism. His attractive personality will never fade from the memory of old Congressmen.

Prohibition in America

On January 16, the second anniversary of the going into effect of the Eighteenth Amendment to the American Constitution, prohibiting the liquor traffic, Prohibition Commissioner Royal A. Haynes issued from Washington a summary of the operations of the Federal liquor suppression service. From this statement, the following facts are taken :

Arrests for drunkenness throughout the United States have decreased 60 per cent. This is significant in view of the fact that such arrests in European countries have enormously increased during the same period.

The importations of liquor last year amounted to about one half of one per cent of the total consumption of liquor the year before prohibition went into effect.

Thirty-seven of the leading insurance companies, doing 80 per cent of the insurance business of the country, report that the year 1921 was the healthiest in the history of the country. The figures for the first ten months show a lowering of the death rate among policy holders from 9·8 in 1920 to 8·24 in 1921.

Commissioner Haynes concludes his statement with the following observation :

"From various sources it is estimated there were 20,000,000 drinkers in the United States before the country went dry. Of this number there are 1,500,000 who drink occasionally now, and another million of old drinkers who imbibe whenever they can get it. If there were 20,000,000 drinkers when liquor was accessible,—and it is doubtful ; and if there are 2,500,000 drinkers now, more doubtful ; then 17,500,000 former drinkers have quit—a wonderful record. Only 15 per cent of former drinkers are drinking now and these are drinking but 5 per cent of the quantity of liquor that was formerly consumed ; while the entire drink bill of the nation has decreased 2,000,000,000 dollars a year."

What Mr. Winston Churchill Preaches.

In the course of his speech at the East African dinner on the 27th January last, Mr. Winston Churchill said :—

The French administrators of the native populations took the greatest care to mingle with the natives and understand intimately their feelings in a manner to which the more aloof and stand-off British official was not accustomed. We ought to ask ourselves whether good manners may not help as much as fine theories and whether the careful understanding of the views of the native populations may not be just as helpful in the maintenance of good relations as the promulgation of the most magnificent democratic principles. There could not be a worse way of dealing with native populations than combining haughty manners with attempts to apply the principles of western democracy.

Good manners are undoubtedly helpful, but what is most necessary and helpful is justice.

The Evils of Bureaucracy.

That Professor Petrie can be just when no racial bias stands in the way is proved by the following passage quoted by our Bombay contemporary from the same American review :—

The growth of bureaucracy in quantity and dominance has laid a heavy burden upon us. The temperament needed and cultivated in a public office is directly uneconomic ; it favours routine rather than initiative ; it dreads

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responsibility; it seeks the life of ease instead of improvement; it shelters oppression under official procedure; it becomes a conspiracy against the public.

The *Reformer* comments as follows on the above passage :—

If a native bureaucracy is all this, what should be said of an alien bureaucracy? The very fact of the excellence and efficiency of the Anglo-Indian bureaucracy, coupled with the backwardness of India after a hundred and fifty years of it in all nation-building activities, is the most conclusive proof that no nation can ever thrive under foreign rule.

As Professor Petrie's observations are based on what he knows of British bureaucrats in Great Britain, which is a more democratic country than India, his views ought to serve as a reminder to us that what we require is real self-rule by the people, not a substitution of Anglo-Indian bureaucrats by Indian bureaucrats—no matter whether they are styled Ministers or Executive Councillors. And for real self-rule by the people, it is necessary that the people should all have general and political education.

Mr. Srinivasa Sastri on India's Great Men.

In the course of a speech delivered in Delhi the Rt. Hon. Srinivasa Sastri said :—

It is quite true that I have seen many eminent men and many great things, have heard many great speeches and have taken part in many great and momentous proceedings (Hear, hear). and I have come back, after all my wide experience, with this conviction—that India can produce at any given moment sons and daughters quite worthy of serving her in the difficult and troubled times ahead of us all (Applause). If our great men do not happen to possess names that are on the lips of humanity, if they do not happen to figure on a stage with historic traditions, it is only through lack of opportunity and not through initial lack of endowment or intrinsic virtue of character. I take leave to think that, if only India came into her own, it would be found that she always had sons and daughters who could keep her in the position which she had attained.

It would be interesting to know whether in Mr. Sastri's opinion India could produce at any given moment sons and daughters who could win independence for her and also preserve it. We say this because the drift of Sastri's observations appears to us be that India's great sons and daugh are the equals of the great men women of other lands, and because is generally thought in the sphere politics they are among the great who can preserve the independence their country, or, when it is lo can regain it. So, if India's great so and daughters are to be considered equals of the great ones of other lan they must be capable of the most d cult of political achievements. It m be that in Mr. Sastri's opinion maintenance of the "British con tion" is a worthier and harder ta than the attainment and maintena of independence; but we were speak of the consensus of world opinion, p and present, not of what may be opinion of Mr. Sastri.

The Continuance of Repression

Civil disobedience has ceased to practised for some time in both t defensive and aggressive forms. B the work of repression goes on in f force. From the Panjab to Burma a from the Himalayan heights to C Comorin, men—and women too—are bei convicted and sent to jail for what th said and did some time ago. Speak generally, they are being punished, not ordinary crimes which are breaches of moral law, but for their opinions, wh are contrary to those held by the men power. We do not know that the in power have ever had the better the argument with 'impatient idealis so we are not convinced that ideal can be crushed by mere repression. will be said that it is not idealism th is being punished, or that at the be it is idealism of the wrong sort. B that is the very thing that has to proved. It is begging the questio Granting, however, that the prisone are all wrong, is it not incumbent statesmen to enquire into the origin such wrong-headedness and apply remedy? Force is no remedy.

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The Presidency Jail Outbreak.

The immediate cause of the outbreak, mutiny and incendiarism in the Presidency Jail at Alipur may or may not have been slight; but it cannot be easily believed that there were not serious cumulative causes at the bottom. Commissions or Committees of enquiry appointed by officials are generally expensive whitewashing affairs. We do not, therefore, want them. And as the prisoners, including those that were wounded but not killed, and the warders and other jail officials, cannot be got to give evidence before any non-official enquiry committee, that also is out of the question. So the public must be content to remain in ignorance of the exact cause or causes of the outbreak. Rumour will be busy for some time, until the next sensational affair comes to occupy public attention.

The Panjab Mail Disaster.

Whoever may have been responsible for the Panjab Mail disaster were guilty of a most diabolical crime. But in the absence of clear proof, we should not hold the strikers in general or any group of them responsible for it. If a non-official enquiry were held on the spot immediately after the wrecking of the train, there would have been a remote chance of knowing more of the affair than has been elicited and made known by the official enquiry.

Pandita Rama Bai.

Pandita Rama Bai, whose death was announced some weeks ago, made a name for herself as a Sanskrit scholar when she was yet in her teens. The Pundits of Calcutta were so impressed with her learning during her visit to this city when she was a mere girl that they conferred on her the honorific title of Saraswati, which is a name of the Hindu goddess of learning. The story of her subsequent conversion to Christianity is well-known. She was a great organiser. At the time of her death she was maintaining and giving general and religious education to 1500 orphans and widows at Mukti near Kedgaon.

Non-co-operation and Legislative Councils.

It has been recently discussed whether Non-cooperators can or ought to enter the Indian Legislative Assembly, the Council of State, or the Provincial Councils. As no Non cooperator has yet thought it necessary or found it practicable to cut off all direct and indirect connection with the Government, as Non-cooperators pay taxes, use the Government Telegraph and Post Offices, the state railways, and sometimes the Registration Offices, and as even at the time when they were sent to jail for civil disobedience some leading Non-cooperators were members of municipalities, which are corporations created by the Government, we think it is allowable for the Congress, if it thinks it expedient to do so, to resolve at some future ordinary or special sitting that the legislative bodies too may be utilised for the furtherance of its objects. But so long as the Congress has not passed any such resolution, it is necessary for the unity of action of the party that its members should refrain from seeking election to the councils. In Maharashtra and some other parts of the country there has been all along a body of opinion in favour of entering the councils and there following the late Lokmanya Tilak's policy of "responsive co-operation", which means that we are to cooperate with the Government when it shows a disposition to cooperate with us in promoting the country's welfare, but that we are to oppose and obstruct it when it intends to do something which goes against the interest of the country. This is, no doubt, very much like the policy of honest and patriotic Moderates. But that is not a reason for rejecting the policy, whatever other reasons there may be for such rejection.

Not being connected with the Congress organisation, we feel some hesitation in writing on the subject. At the same time that is also a reason why we may write freely on it, for our opinion does not bind or embarrass anybody.

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We know that from the point of view of those who, like Mr. Gandhi, are convinced that the present government is "satanic", there would be a justification for complete severance of connection with it, direct and indirect, whatever the consequences. We know that such complete severance is the only logical course of conduct consistent with such a conviction. We know, too, that if all or even a majority of Indians were to follow that course, the representatives of the British people would feel the need of conferring with the leaders of India to negotiate a treaty with them. But so long as there is not such complete severance, it is permissible for the Congress to fix the limits of compromise. It is only, however, the Congress which can or ought to do it. Of course, as Mr. Gandhi is the leader of the movement; he ought to be consulted before any new departure is decided upon.

It is no longer necessary to dwell on the value or the worthlessness of the reformed and reconstituted councils. The Moderates who are accustomed to think for themselves have found it out by experience.

Whatever value the councils may or may not possess, having entered them it would not be right for anybody to obstruct all measures of Government, good and bad, there. It would be wrong in policy as well as in principle. If the officials really want to do some good to the country in any way, what justification can there be for obstructing them? There may be two reasons for such obstruction. One may pursue such an obstructive course if one believes that it can never be the real object of the Government to do any good to the country, and that therefore whenever it professes to be impelled by a desire to do good, it is only to keep people under the delusion that its sole or main object is altruistic, whereas its main object is selfish and hence wicked. But those who hold such a view of the real character of the Government ought to keep aloof from it entirely, if not seek to paralyse it by all righteous and non-violent means. For those, however, who believe that Government does occasionally do good to the country without any selfish object in view, it cannot be right to obstruct official good endeavours. And whatever a man's convictions may be regarding the real aims and character of the Government, it would be bad either in policy or in principle or in both to obstruct its really or, as some believe, apparently good endeavours. Let us take a small concrete instance. Suppose, there is great scarcity of water in a place. Whether that scarcity is to be removed by digging a well or excavating a tank or bringing water along pipes from a distant river, way well be discussed. But the supply of water cannot be opposed. It would be inhuman to do so, unless one can meet the need effectually by non-official means. It would also be bad policy; for unless one could do what Government wanted to do, one would rightly lose the support and sympathy of the country for following a merely obstructive policy. We do not think there are any non-officials in the country yet who can individually or collectively command sufficient resources and an adequate organisation for meeting all the great and small needs of the country which, no mater with what object, the Government meet. Indiscriminate obstruction in the Councils will not, therefore, do. Even from the point of view of mere party triumph, we do not think there would be much chance of success for such a policy for Government can get the law relating to the Councils changed. If we are not mistaken, the Irish members of the British Parliament did not really succeed in advancing the cause of Ireland to any considerable extent by merely obstructive methods.

There may be a fear in the minds of some Non-co-operators that if they entered the Councils and co-operated with the Government in its really or seemingly good endeavours, that would be helping to create an impression on the public mind that the Government was not absolutely "satanic", but partly good also; and that such an impression would weaken to some extent the patriotic desire for *swa*-raj in lieu of the existing *other*-raj.

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We have no such fears. We do not believe that any foreign government, however good, can be a substitute for self-government. For our conviction is, that, with the best intention in the world, a foreign government cannot be thoroughly good so far as the highest object of government is concerned, unless it makes it its sincere aim to abdicate *completely* in favour of the children of the soil at the earliest moment possible by training them in self-govenment. That has not yet been the aim of the British Government in India. But we have not yet said what in our opinion is the highest object of governments. The highest object is to give all possible opportunities to the citizens for full growth in mind and soul and body and to remove all obstacles in the way of such development. Evidently such growth includes growth in political capacity. Obviously, then, if the Government were foreign, it could prove its claim to be good only by completely handing over all governmental functions to the subject people at some stage of their political growth; and obviously, too, such a foreign government should aim at and prepare for such complete abdication of power after the period of training necessary for the purpose. This period cannot be longer than the life-time of a generation.

Our conviction, then, being that the foreignness of a Government detracts from its goodness—for the essence of a good government is that it should be self-government, we firmly believe that whatever the merits of the British Government in India may in future be, we shall always rightly and naturally long to be perfectly self-ruling. It is not necessary that the British Government should really be a "satanic" government or be believed to be such, in order that we may long for perfect freedom. Whether it be angelic or satanic, we shall continue to long for freedom and independence. Longing for improvement and greater freedom do not necessarily cease after the attainment of independence. The British people are independent, but they do not think that they are sufficiently free yet or that their government is all that it ought to be. In *The New Majority* (March 11, 1922), a paper published in the greatest republic in the world, we find the following :—

MACHINE GUNS USED TO CRUSH WORKERS

Open shop Issue Results in Reign of Terror in Newport,

KENTUCKY

"We may die, but never surrender." This is the courageous motto of the 2,000 union steel strikers of the Andrews Steel Company and the Newport Rolling Mill Company of Newport, Kentucky, who have been on strike since July of last year.

Newport, since last December, has been ruled by the infantry, cavalry and tank corps of the Kentucky National Guard. Homes of the workmen have been riddled with bullets, The lives of women and children have been endangered. A reign of terror has been instituted through the influence of the mill owners.

Obviously, then, there is room for improvement in the government of the United States of America.

One Way to Utilise the Councils.

One way to utilise our legislative bodies is for their members to stretch the rights and powers conferred on them to their farthest possible limits. For such utilisation, we want a majority of very courageous, very resourceful, very buoyant and very well informed and intelligent and absolutely indomitable members. Until the experiment has been made by such members, it cannot be said *definitely* what may or may not be done by means of the councils.

A Queer Controversial Method.

After quoting the opinions of some eminent foreign scientists on the value of Dr. Meghnad Saha's researches, and mentioning his connection with the Calcutta University College of Science as a research scholar, lecturer and professor, *The Calcutta Review* writes:—

"The logical conclusion, according to some cultured persons, is that the work of the Vice-Chancellor should be belittled, the work of the scholars in the University should be hampered, and the University Post-Graduate teachers should be dispersed all over the country."

We are curious to know the names of the cultured persons whose logic is, even by way of joke, of this strange description. Will our contemporary name at least one such "cultured person" and quote the exact words used

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by him in connection with the research work of Dr. Saha to draw "the logical conclusion" referred to in the extract? It is easy to set up imaginary adversaries and credit (or discredit?) them with fictitious opinions and refute and ridicule them, thereby trying to obscure the real issues. But it is a dishonest method. *The Calcutta Review* owes it to itself to prove that it is fighting a really existing "logical conclusion"; and hence the need for exact quotations and references.

Because some research scholars, lecturers, and professors have done good original work in connection with the Calcutta University, it does not follow that the faults and shortcomings of its present Vice-Chancellor should not be exposed. Nor does it follow that because there are genuine researchers in the Calcutta University, therefore all which goes by that name in that university is entitled to the name of research. What about the plagiarists and their plagiarisms? We have been among the first to recognise and proclaim the good work done by some of our researchers. In the case of Dr. Saha in particular, we tried to give him his due before *The Calcutta Review* had its present "reincarnation." But just as what is good deserves praise, so what is bad deserves condemnation.

The Khyber Railway.

Like its articles on military expenditure, *The Statesman* has written some sensible articles on the Khyber Railway. In one of them it writes :—

According to Sirdar Ikbal Ali Shah, F. R. G. S., who contributes an interesting account of this Khyber Railway to *Modern Transport*, and whose photographs of the work are reproduced in the *Statesman* to-day, "the strategical value of the railway—despite some military opinion—is almost infinitesimal to those who are well-acquainted with the Khyber conditions." Somewhat at a loss to explain its merits to his readers, the Sirdar modestly suggests that "the value of the Khyber Railway as a commercial and industrial channel is appreciable," and that "it would be possible to eliminate much of the sea route to India when the Afghans think fit to lay a railway in their own country and when Russia is settled"—in short, when the heavens fall! The safety of the line, continues the Sirdar, "is the most difficult matter to arrange. In this respect, therefore, much care has to be exercised. It might be remarked that, with the ample resources of the British Empire, that could be easily managed. It is necessary, however, to remember that the whole of the Khyber Pass does not belong to the British Government—if indeed any of it belongs to Great Britain at all—for the Western gates of the pass lie within Afghan terri and this being the case, any railway scheme, of practical use as a path of industry and comm must necessarily have the goodwill of the other concerned in the terminal point of the rail Moreover the entire length of the new Khy 'projection' lies in what is called the 'indepen territory of the Afridis, over whom an influen exerted only through the British political offic Peshawar, who are prone to hostility on the slig provocation, and who owe allegiance to none."

It not being easily conceivable to *Statesman* that the Afridis will tamely sub to having their country violated and liberties threatened in this provoca manner, it prophesies :

Resistance is inevitable; British and Indian sol will be sacrificed, and punitive expeditions will be despatched to avenge them. The mil pundits will lay their heads together, and de that the safety of India imperatively demands construction of strategic railways to Omsk, Tr and Tashkent—and the whole disastrous round folly will be circled afresh. One would think it was all *new* experience—that there had been Afghan wars, no expeditions to Chitral, the Ha country, Tirah, the Zhob valley, the Tochi valley a dozen other such places! Worse than Bourbons, the Indian Military Department lea nothing and forgets everything—and now, after h century of this preposterous policy, after blood been poured out like water and money scatt broadcast over the desolate hill-tracts, the "scien frontier" is found to be more unscientific ever! India is sick to death of all this med and muddling on the border. The measures f upon her by her military mal-advisers from days of Sir Henry Rawlinson downwards proved worse than futile. Yet, in spite of reiterated failures, the Forward policy seems to passed into a tradition from which Army H quarters is powerless to emancipate itself. is only one remedy. In the terse political phra a famous Admiral, "scrap the lot", and put capable man of affairs as Commander-in-Che a twelvemonth. If Lord Reading could bring self to effect this simple if drastic reform, we ve to prophesy that within that period the Fr would be more secure than it has been since days of Lord Lawrence, while at the same the worst financial difficulties of the country all be on the way to speedy solution.

The Englishman having written in defe of the Khyber Railway project, the Ca ringhee paper quotes from it the follow passage and gives a crushing reply :—

"In order to meet an invader, *as he must be on the further side of the hills*, it is necessary to troops through forty-eight miles of very difficult dangerous defiles, presenting endless opportunities ambuscades and sniping to the Afridis."

As the whole of the argument rests on words in italics, the reply is as follows :—

The dangers and difficulties of traversing

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forty-eight miles between Jamrud and Lundi Khana are vividly described, but the apologist omits to explain why we as the defenders should go out of our way to grapple with these obstacles instead of leaving the invader to overcome them as best he may. During the Great War, the troops on both sides expended endless labour on digging trenches, fencing them in with barbed wire, sowing the approaches to them with mines, and protecting them in every conceivable way. Having constructed these elaborate defences, the troops took shelter behind them, the defences of course being designed solely with a view to hindering the enemy's advance. On the North-west Frontier, where Nature has saved our engineers the trouble of erecting artificial defences, for some inexplicable reason all this is reversed! India is protected by a river, a desert, and a range of mountains inhabited by fierce and jealous tribes who ally themselves with none, and who resent invasion of their territories from whatever quarter. Yet, according to the Simla school Foch and Hindenburg, Haig, Allenby, and Lundendorff, did not know their business. The correct strategy in short, is to place your troops in front of all the obstacles, thus not only sparing the enemy the trouble of surmounting them, but preparing roads and railways for them to avail themselves of in invading your country as soon as they have overcome any initial opposition! Napoleon used to tell his generals never to fight with their backs to a river; Indian military genius has reversed the axiom, and enjoins its army to fight with its back to a river, a desert, and an impenetrable range of mountains! No doubt, this is an age of discovery, and we should be the last to affirm that the possibilities of military science have been exhausted; but until some reasoned justification is forthcoming of a strategy which sets at naught all hitherto approved military practice, to say nothing of the dictates of common-sense, we may be pardoned for distrusting it.

The Statesman asks :—

Is this the time when India is barely able to pay for her own essential services, to squander her revenues on wild-cat schemes in the wildernesses of Central Asia? Indian moneys should be spent in India, and not on preposterous adventures in outlying and semi-barbarous countries.

Dacoities in Bengal.

Recently in Bengal sixty dacoities were reported within a period of ten days! This is not the first time in recent years and months that such a record has been achieved. Is this a proof of the administrative efficiency which, in the opinion of Lord Lytton, Indian Independentists want to subordinate to considerations of race?

Enhanced Railway Freight on Goods.

Regarding the enhanced scale of freight on goods which came into force recently, *The Servant* writes :—

The noticeable point about this enhancement is that the railway rates policy is so framed as to militate against India's industrial and economic developments. The direct and immediate result of this policy is to increase the cost of the necessaries of life all over the country For instance, the railway freight on ghee (at railway risk) has been enhanced by a hundred per cent, and the price of ghee, which is a daily household necessity in all but the poorest families, is bound to go up substantially. Other anomalies of a significant nature are also to be found. Country-made cotton yarn is to be charged the same freight as foreign piece goods, so that if a man wishes to send a maund of mill-made cotton yarn from one railway station in India to another his charges will be the same as that of a man who despatches a maund of finished piece goods the same distance, although the price of the first article is decidedly cheaper than that of the second. Refined sugar which is imported from abroad has been placed in the same category as country-made *jagree (gur)*, thus equating the railway freight of two articles which differ widely in point of price. In these two items the raw material and the finished product are charged the same freight, contrary to all sound policy; but it must not be supposed that the same principle is adhered to all along the tariff line. Flour and wheat are placed under separate categories, the cost on the railway transport of wheat being much less; this is presumably because wheat is required for export and flour for internal consumption, for it is an undeniable fact that the whole railway policy is directed towards the development of foreign and the handicapping of internal trade. It is to the interest of India that, when export is at all necessary, it should be of finished articles rather than of raw materials; but the railway policy of charging flour and oil higher than wheat and oil seeds operates against the milling of wheat and the pressing of oil seeds into flour and oil respectively at the producing centres. While in the case of yarn and piece goods and in the case of sugar and *gur* the same rates have been fixed for the raw material and the finished product, in the case of wheat and flour a distinction is curiously felt to be necessary. Everything that is *not* to the interest of the normal development of Indian trade seems admirably to suit railway policy as regards goods tariffs.

Referring to the avowed intention of the Government to cheapen fares as the railways become older, which has not been given effect to, the writer observes :—

Nor is there any the faintest likelihood of railway expenses growing less, so long as the salaries of the officers and the upper subordinate staff are fixed according to European standards, so long as the capital money is raised in England at high rates of interest, so long as losses continue to accrue as the result of a preposterous exchange and currency system, and so long as railway materials have to be purchased at fancy prices from the British manufacturer who has been put into the happy positon of a factitious monopolist, (*vide* the clearcut evidence of Sir William Meyer before the Railway Committee). All protest against the high scale of passenger fares in India is sought to be silenced by the specious plea that in European countries the rates levied are still higher

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But the Railway Board itself has, in one of its publications issued four years back, given expression to the following conclusive opinion :—

".....the great majority of the population can afford to pay in railway fares in England or in America higher than what the same class can pay in India ; and a comparison was made in 1903, showing that while for one day's wages an unskilled labourer could travel sixty miles in America the same class of inhabitant in India could not travel for more than fourteen miles on one day's wages..."

Hampering Supply—A Right.

The Times of London thundered against the Legislative Assembly, because it did not vote all the supplies budgeted for, refusing to increase taxation in some directions. But *The Nation and the Athenaeum* takes the correct view. It says :

The Legislative Assembly having failed in its protest against the cost of an army which accounts for half the expenditure, has taken the Constitutional Course of hampering supply. There is a big deficit to be met and the Government proposed two taxes (among others) especially unpopular on their merits, to say nothing of the purpose for which they are intended—the doubling of the salt-tax and the increase of the Excise duty on cotton goods which balances the import duty on Lancashire goods. These the Assembly has rejected in order to force the Government into economy. That is its good right, and it will be a grave and dangerous step if the Government resorts to its reserved powers.

India's Secretary and Under-secretary of State.

The Nation and the Athenaeum is dissatisfied with the selection of the new Secretary and Under-secretary of State for India. It considers it a bad omen that such mediocrities should have been chosen. In its opinion,

The disorganization of the Government is seen in nothing more clearly than in the Indian appointments. That men of the first rank should have refused them before the acceptances were announced makes things still worse. It is hard to see what useful quality Lord Peel brings to his task. Or if tact, sympathy, an open mind and a fine temper are thought to be desirable qualities in an Indian Secretary, it is hard to see why the choice should have fallen on Lord Peel. Intellectually he cannot compare with Mr. Montagu ; as a statesman he is woefully below India's need. And Lord Winterton ? He is said to have grown up a little, and ineeed, there was room for some self-culture. But could Abana, Pharpar and all the rivers of Damascus wash the schoolboyishness out of Lord Winterton.

If an Indian were to say that better and abler men than Lord Peel and Lord Winterton could be found among Indians, perhaps Lord Lytton would think that that was a wrong opinion due to the disposition of Indians to subordinate considerations of efficiency to considerations of race.

Two Congress Working Committee Resolutions.

We consider the following two resolutions passed by the Working Committee of the Indian National Congress last month in Calcutta, very important, particularly the first :—

The Working Committee is of opinion that in order to make the Congress organisation more democratic and representative special efforts should be made by Congress workers to enrol a large number of members from the depressed and working classes on the Congress register.

Resolved that no stores or depots managed by any Congress organisation should deal with any but pure hand-spun and handwoven khaddar and that no Congress funds should be expended on the manufacture of cloth in which any but pure hand-spun yarn is used.

Bengal Provincial Conference Resolutions.

At the last sessions of the Bengal Provincial Conference held at Chittagong, many important resolutions were passed, the most important being the following :—

(a) This Conference is of opinion that immediate and vigorous attempts should be made to remove for all time from the Hindu community of Bengal the bar of untouchability ; (b) This Conference calls upon the people of Bengal as an earnest of their sincerity from now not to object to drink water from the hands of any of the depressed classes ; (c) The Conference calls upon the classes to help the suppressed masses to immediately set about to improve their social, mental and moral condition.

We have good reason to believe that some delegates did not object to this resolution believing that it was the expression of a mere pious wish to which it was not necessary to conform in practice and non-compliance with which nobody would notice. But neither the all-seeing eye of God nor His humble creatures, the depressed classes and their friends, can be deceived by such conduct.

We take it that hundreds of delegates seriously mean to act according to the resolution and many of them have been doing so for a long time. They should see that at future conferences and meetings of provincial congress committees there should be some volunteers and menials drawn from the depressed classes to serve water. There should some also be "touchable" men to serve water to those who would not drink it, if served by "depressed" class men ; for there should not be the least compulsion.

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Unrestrained leadership or dictatorship has been abolished.

A resolution has been passed laying down in detail what should be done to produce and supply khaddar or homespun and homewoven cloth to the people.

Non-violence and the need of remaining firm have been insisted upon. Stress has been laid on the establishment and maintenance of Arbitration Courts and Punchayets, of associations of ladies throughout the country, and on the indispensability of amity among all communities, sects and classes. The following resolution supports non-violent picketing :

Without cherishing any ill will against any race or nation and with a view solely to encourage home-made yarn and home-made cloth this Conference is of opinion that non-violent picketing of foreign cloth should be immediately organised by the District Congress Committees by men of proved character and ability.

The need of the establishment of Swaraj is impressed on the people of Bengal by the following resolution :

(c). This Conference draws the attention of the people of Bengal to their helpless condition under the prevailing system of Government as is amply illustrated by the following among other incidents and calls upon them to make every effort to establish Swaraj so that such things may be impossible in future.

(1) The outrages on the Assam Coolies at midnight at Chandpur in the presence of responsible Government officials. (2) The Gurkha outrage at Chittagong on peaceful citizens at the Railway station; and oppression by Gurkhas in various places of Sylhet. (3) The shooting incidents at Howrah, Nilphamari, Salanga Hat and Kanaighat on armless, defenceless and nonviolent people. (4) Disturbances at Entally and Mechuabazar. (5) Indiscriminate assaults on the peaceful public and on persons in custody and oppression on the public in varions places of Midnapore. (6) Indiscriminate use of sticks and lathis on persons attending public meetings admittedly nonviolent in character. (7) Whipping and other cruel and degrading treatment of political prisoners.

One of the resolutions

calls upon all political workers to try to bring about a feeling of genuine cordiality and understanding amongst the different political parties and endeavour to work in unison whenever possible for the attainment of Swaraj; this conference in that view calls upon people of all shades of political opinion to join the Bengal Congress Organisation to work for the attainment of Swaraj.

Railway Loans in England.

Mr. S. C. Ghose, the well-known railway expert, objects to India's raising railway loans in England. He writes in the *Commercial Gazette and Investor's Guide* :—

We have seen that in the past the raising of money for Indian railways in England meant control on the part of the British financiers, merchants, and manufacturers. We have already referred to the evidence of Sir William Meyer before the Railway Committee disclosing the pressure that is brought to bear upon him to give preference to British goods in the matter of purchases for railway materials for India, and, that with 10 per cent or slightly more higher prices of England, as compared with the continental quotations, the practice is to give preference to England.

The first point that arises is that if we should go outside of India for our loans, is it right that we should confine our borrowings to the London Money market alone? If we can get cheaper money elsewhere, without any control, should we not turn our attention to such markets even outside England? The English loans will mean more and more control. If the railways of India were really private enterprises, that is, if the British financiers owned the railways, including the land they were built upon, and the tax-payers had no financial responsiblity, the rise in the railway expenditure, due to the preferential prices that have to be paid to the British manufacturers, would not have mattered much. But with the entire burden of railway finance on the shoulders of Indian tax-payers, it is very important that the matter should receive serious consideration from the Indian tax-payers' point of view. If we have to borrow a hundred crores in order to pay 10 per cent. higher prices to the British suppliers of our materials, it means we borrow a hundred crores while ninety crores would do. Then, if we have to buy foreign coal at exorbitant prices, if the salaries go up in order to maintain European standards of pay, if the railway fares and rates go on increasing, the railways would cease to confer on the people the full benefit for which they were meant. It was the avowed intention of the Government, when State railways were made for the country, that cheap fares and rates would be given to us in order that the Indian population could make the fullest use of the railways.

Under such circumstances, we should first consider if we cannot raise money for our railways here. We have seen in the past that colossal sums were raised in the country on account of war and other loans. If India was asked to subscribe to the nonproductive loans, there is no reason why she should not be given the full facility to subscribe to productive loans, for railways and irrigation, whereby the influence and control from outside would diminish, and the profits from national debt of the country would be that of the Indian people...If the same attractive measures were taken to raise railway and irrigation loans in this country as were adopted for the war loans, we feel confident that we should find money in India. If we finance our concerns more and more out of indigenous capital, we should decrease the external debt of India to the foreigners. On the other hand, if we go on increasing our external debt, and more and more foreign capital comes to India, the giving of further concessions towards self-government by the British people to India would be delayed as, rightly or wrongly, they would fear for the security of their investment in this country, by extended powers of self-government to India.

Hartal Without Intimidation.

Even *The Statesman* has admitted that

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the last hartal in Calcutta on Jalianwallah Bagh day was not due to intimidation. But previous to that hartal, "volunteer" organisations were "outlawed" and proscribed, thousands of "volunteers" were thrown into jail and the whole country was convulsed—all because Anglo-Indians and some Indians believed or professed to believe that hartals could not have been brought about without intimidation!

Genoa Conference.

The Genoa Conference is meant to bring about the economic reconstruction of Europe. But in that continent unfortunately Russia is the biggest country. It is a great market for manufactured goods. And ordinarily it produces vast quantities of food grains, too. It also offers an extensive field for the investment of capital for manufacturing, commercial and banking enterprises. But alas! its government is a Soviet government, which the capitalist governments of Europe consider "untouchable." Another unfortunate fact is that Germany, one of the greatest manufacturing countries in the world, is also situated in Europe. It has, however, lost caste by being defeated in war and by its inability to pay the huge war indemnities imposed upon it. But how could Europe be reconstructed, leaving aside two such important countries? So the Big Powers agreed to remove the ban of untouchability from them, and allowed them to come to Genoa. Taking advantage of that fact, the two pariah nations have come to an understanding beween themselves. Thereupon "high-caste" Europe stood horrified, and was indignant—particularly France. But there is no fighting with the inevitable. So there was again a forced smile on the lips of the Allies. Let us see how long it lasts.—By the bye, why do not those nations which insist on Germany and Russia paying their debts to them, pay their own debts to America?

Malaria and Water Scarcity in Bengal.

We are glad to learn from two communications to the press, that the minister in charge of Local Self-government has been making efforts to combat malaria and to increase the supply of water in rural Bengal. The efforts will be judged by their results.

"Later Mughals."

We have just received the second volume of the late Mr. W. Irvine's *Later Mughals*, completing this monumental work. The editor, Prof. J. N. Sarkar, has added a long and fresh account of Nadir Shah's invasion of India, covering 73 printed pages.

A Complaint Against Calcutta "Nationalist" Dailies.

A correspondent writes to us criticising the bad "get-up" of two Calcutta "Nationalist" dailies. He says that one of these is so badly printed that not a single issue of it is legible throughout, whilst the other, though not so illegible, is badly printed on very flimsy paper.

Being aware that our own REVIEW is not as well printed as it ought to be, we are not in a position to judge others. But, though luxurious get-up may be beyond our reach, all our dailies, weeklies and monthlies ought undoubtedly to be clearly printed, so that buyers may be able to read every line of them. The writer's complaint is, therefore, perfectly just.

But to be fair to Indian newspapers in general and "Nationalist" papers in particular, we must point out that their incomes are not as large as the incomes of Anglo-Indian newspapers. Newspapers have two main sources of income: (1) receipts from subscribers and cash purchasers, and (2) receipts from advertisers. Some Indian newspapers have a satisfactory circulation. But as the industry and commerce of India are for the most part in the hands of foreigners, and these foreign firms do not usually advertise in Indian newspapers—particularly in Nationalist journals, few Indian Nationalist papers have any satisfactory income from advertisements. For this reason "Nationalist" papers cannot perhaps be expected to be as well got up as Anglo-Indian papers. But whatever the income of a paper, it ought either to be legibly printed or should cease to exist. For, if it cannot be read, what is the good of publishing it? If it be only semi-legible, what right has it to injure the eyes and try the patience of its readers?

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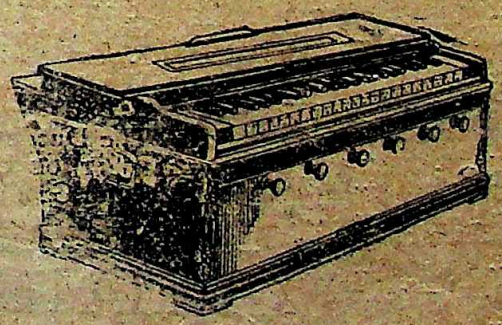

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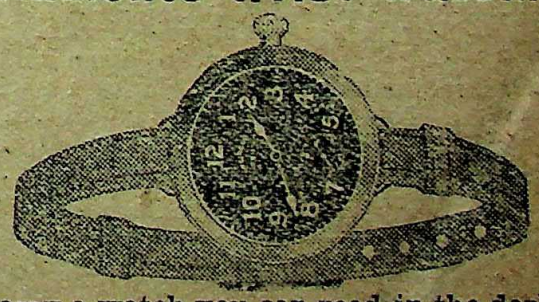

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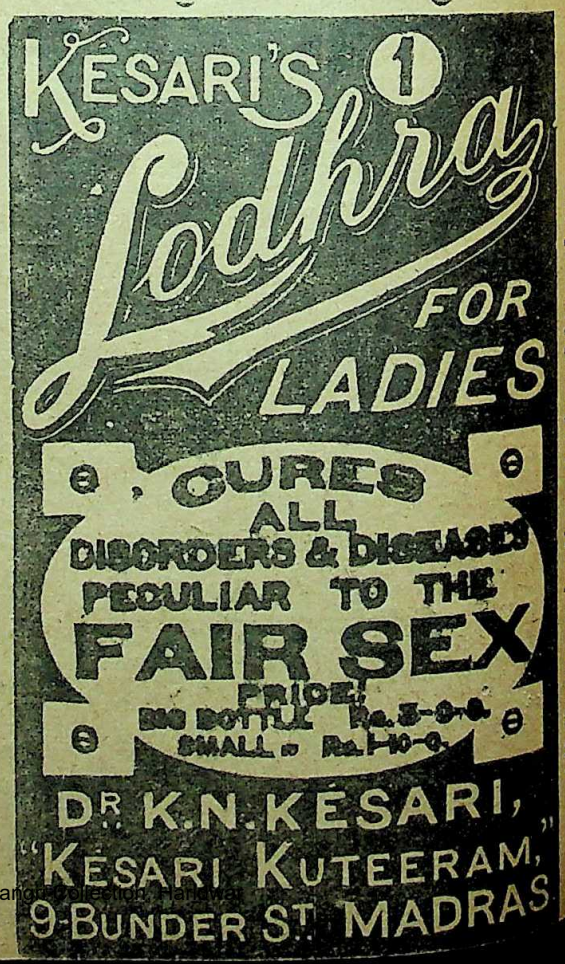

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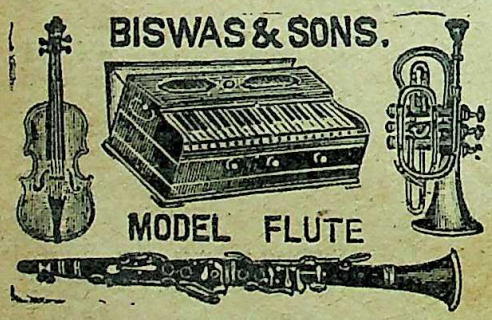

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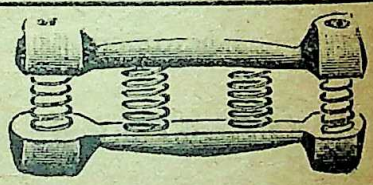

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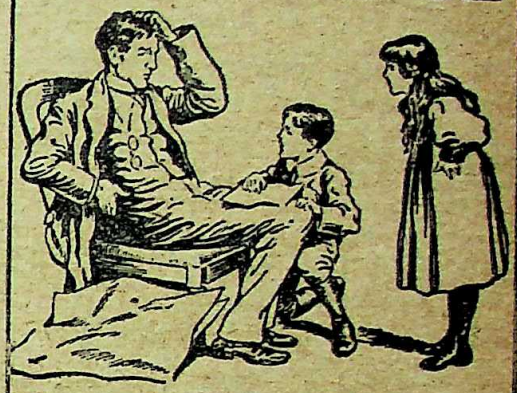

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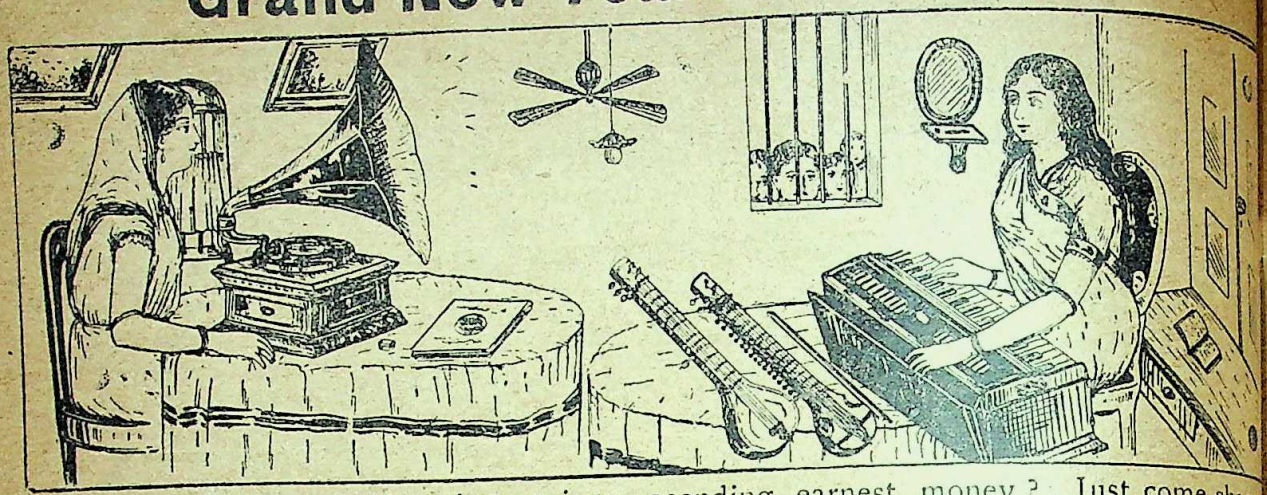

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INDUSTRIES OF MUGHAL INDIA: SEVENTEENTH CENTURY

By Prof. Jadunath Sarkar, M.A., P.R.S.

THROUGHOUT the 17th and part of the 18th century, Indian industries were kept alive and developed by three agencies: namely, (a) the Emperor of Delhi, (b) the nobility and (c) export traders.

These export traders were mostly foreigners; not only European nations like the Portuguese, Dutch, English and French took a leading part in our sea-borne commerce, but Arabs, Persians and men of Zanzibar were largely engaged in the business. Several Muhammadans of India, especially in lower Sindh, Gujrat, Kanara and Malabar as well as some at Masulipatam on the East Coast had ships of their own which sailed to the Near East and the Far East, trading on their own account. The Maratha king Shivaji had a mercantile marine of his own, though it was very small in tonnage and value. I do not know of any other Hindu prince being engaged in sea-borne trade in that age.

It would be a mistake to suppose that the Emperor and the nobility had to do with articles of luxury or art products only. The bad state of transport in that age did not permit the export, or inland transport over long distances, of any article of heavy bulk and low price. Only costly articles of comparatively small bulk could be profitably exported or moved within the country very far from the place of their origin. For the purpose of export Ahmadabad, Surat, Masulipatam and in Bengal Hijli,* Satgaon near Hughli, Sripur near Dacca, and Chatgaon were very advantageously situated, because of their nearness to the sea; and Patna also shared the advantage by reason of her position on the greatest river-highway of India.

A certain amount of fabrics of ordinary use and food-stuffs could, therefore, be profitably exported from some of our ports to other Asiatic countries and such articles were also consumed by the imperial household and the nobility. The Emperor had his palace work-shops or State factories which I have described elsewhere. But it would be a mistake to suppose that he selfishly kept to himself the goods produced or the artistic skill developed in his *karkhanahs*. For one thing, the main portion of the articles turned out in them was periodically presented to the nobles as a matter of administrative practice, and the surplus not required by the State after satisfying the wants of the imperial household and official exigencies,—was sold to private persons. Skilled artisans trained in the imperial workshops, especially apprentices on completing their technical

* Hijli was included in Mughal Orissa, as also was Medinipur, while Rajmahal was included in Bengal.

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education, found employment with the nobles and Rajahs, as all of them were not required by the Mughal Government. In this way their skill was transplanted all over the country. The most notable instances of this diffusion of talent and elevation of the cultural level of the country by the action of the Court, is supplied by the Mughal painters and musicians.

The nobles had to present the rarest products, both natural and manufactured, of their provinces to the Emperor, the princes, and the ministers. It was not only a tactical blunder but also a breach of the accepted rules of social etiquette to approach the great empty-handed. The nobles, therefore, employed the best local artisans to manufacture for them articles worthy of presentation in time for their next visit to the Court. Thus, though they maintained no *karkhanah* at their own expense in imitation of the sovereign, they caused stuffs to be manufactured for them by advancing money and materials to the local craftsmen and deputing one of their servants to watch the labourers and get the work done. In this consisted their encouragement of the arts and crafts within their jurisdiction.

The foreign traders, however, were the chief cause of the expansion of our manufactures, especially of articles of ordinary use as distinct from superfine articles of luxury and rare art-products, though a certain quantity of the latter class of goods was also shipped abroad. They followed the universal mediæval system of giving *dadan* or advances to individual workmen and looking after them in their cottages and securing delivery of the goods at the proper time (just before the shipping season or favourable monsoons) by means of an army of agents. They also bought extensively at big marts through their Indian brokers, usually under the supervision of their European factors. The suppliers at these marts were not big capitalist manufacturers, but a large number of individual producers, and a few wandering middlemen who had made their purchases in the villages of the producers and brought them to the mart for sale. Only a very small portion of the goods exported was manufactured in the European Company's *kuthi* or factory and ware-house. The goods thus manufactured were very costly or specially designed articles and, therefore, formed an exceptional class in our export list.

In the case of the major portion of our exports, the European Company's agents (*gumashtas* and *peons*) regularly visited the workmen in their cottages to see that the *dadan* was being applied to the right use and that the things ordered by them were being manufactured so as to be delivered in time for shipment abroad. There was the constant risk that a rival company might seduce, or some high-handed official might intimidate the workman to abandon the work for which he had received the *dadan*, in favour of some other article, or deliver the finished article to this third party instead of the company that had originally made the advance. There was no legal means of punishing these breaches of contract, and the agreement with the producers could be enforced only by bribing the *subahdar* or *faujdar* into putting pressure on the workmen to act honestly.

At Qasimbazar in Bengal the Dutch, in the middle of the 17th century, employed seven to eight hundred silk weavers, and the English and the French probably three or four hundred each, but mostly in the cottages of these men. (Bernier, 439.)

In spite of these disadvantages and risks, however, our foreign trade was a brisk one, except when a terrible famine, war or extensive and long continued civil disorder entirely deranged the economic life of the community. For example, the Maratha raids during the late 17th and early 18th centuries ruined the trade of Gujrat and Kanara.

The main exports of the Mughal empire in the 17th century were (1) opium, (2) indigo, (3) cotton yarn and fabric, and (4) silk stuffs. Among the minor objects were (5) diamonds, (6) pepper, (7) ginger, (8) *ghee*, (9) sugar, (10) lac, (11) wax and (12) saltpetre.

1. Opium was chiefly grown in Bihar, Malwa (where there was an immense local

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consumption of it and also by the neighbouring Rajputana), Berar and Khandesh. It was carried "to numberless places by sea," as Bernier (p. 440) noticed. India's customers were Pegu (*i. e.*, Lower Burma), Java and the Malay world, and China on the one hand, and Persia and Arabia on the other. The Khandesh opium was exported through Surat, and the Bihar opium through Bengal.

2. Indigo was largely exported from Bengal, but we have no information as to whether it was grown in Bihar also. A coarse cheap species of the dye was produced in the western border of Khandesh; but the best kind came from Biana and its neighbourhood, in the Agra province and the second best from Sarkhej in Gujrat and Golkonda.* Biana indigo sold 50 p. c. higher than the variety grown in other parts of India. In addition to what was exported, there was a large internal consumption of it, because indigo formed the basic material in washing and bleaching ordinary cotton cloths to a pure white colour. Thus cotton cloths were sent from their places of origin to central spots for washing, such as Agra, Ahmadabad, Masulipatam, and certain places in Bengal, probably Dacca and Qasimbazar. (Tavernier, ii 3.) No indigo was locally grown in Masulipatam and therefore the cotton manufacturers of the locality had to depend on Bengal exports of the dye. Ahmadabad got its indigo from Khandesh and probably also from Bengal.

3. Cotton. The raw wool was exported only to the Persian Gulf and Arabia. It did not pay to export it to greater distances or to Europe. Khandesh and Berar were then, as now, the chief seats of this fibre, and the cotton grown here most easily found its way to Ahmadabad and Surat for embarkation. The extensive cotton spinning and weaving of Bengal and Masulipatam seem to have depended upon the local produce and not on imports from Berar by way of the Western Coast.

* Rs. 36 to 40 per 52 French *livres* (or maund of 60 seers) against Rs. 15 to 20 per 34 Fr. *livres* (or maund of 42 seers) fetched by Gujrati indigo. (Tav., ii. 9.)

Cotton yarn. The coarser counts were exported (from Ahmadabad and Surat) "in large quantities" to Europe to be made into the wicks of candles and stockings and to mingle with the web of silkstuffs. (Tavernier, ii. 8.) From St. Thome in Madras vast quantities of red-dyed cotton yarn were exported to Pegu, a Cæsar Fredrick observed about 1575, the chief merit of the article being that "this colour will never waste, but the more it is washed, the redder it will show." (*Hakluyt*, v. 402.)

Cotton fabrics fell into five classes: (*a*) white ordinary, (*b*) coloured, both plain in texture, (*c*) flowered, (*d*) printed and (*e*) muslin.

Coarse white cotton cloths were exported from lower Sindh, Bengal, Orissa and other parts of the East Coast to many countries of Southern Asia and, in small quantities, to Japan and Europe.

Baftas, or cotton cloths dyed red blue or black at Ahmadabad and Broach, were exported largely to Mozambique, Abyssinia, the Philippine Islands, Sumatra and the Far East (Tavernier, i. 72 and ii. 27.) The *baftas* which were dyed at Agra were mostly consumed inland at far-off places within our country. (Tav., i. and ii. 5.)

As for cotton cloth worked in gold and silver, Benares and Ahmadabad were the chief centres of their manufacture, and from these places they were exported to all parts of India and the world outside. (*Storia*, ii 83 and 425.) Bidar in the early 18th century was famous for this industry. (*Chahar Gulshan*, 94*b*.) At Agra it was fostered by royal patronage. (*Khulasat-ut-tawarikh* 25*a*, and *Storia*, ii. 424.)

Very fine cotton fabrics, both white and coloured, were exported from Khandesh *via* Surat and Ahmadabad. (*Storia*, ii. 429.) They were also produced for foreign markets as well as home consumption at Pattan and Ahmadabad (*Ain*. ii. 240.)

But the foremost place among cotton stuffs exported from India was occupied by *muslin*, or extremely fine white cloth, sometimes of a plain texture, but most

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often worked with flowers of cotton, silver or gold thread. This was the most famous speciality of Indian commerce throughout the civilised world, and marvellous stories are told by the European travellers about the extreme delicacy, thinness and transparency of the best muslins. Their centres of production were Dacca (*Ain.*, ii. 124) and Quasimbazar in Bengal, and in a lesser degree Agra Sironj in Malwa, Broach, Baroda and Navsari in Gujrat.

Europe as well as the Far East was our customer for this article.

Chintz or hand-painted or printed calico. The most famous seat of this industry was Masulipatam, which supplied the imperial household, though a large number of other places produced cotton-prints of lesser and varying degrees of excellence. The Masulipatam chintz used to line the walls of the imperial *darbar* hall and, as screens in the palace, were so beautiful that the painted flowers looked like natural, as if the spectators were gazing at a parterre in a garden. (Bernier, 270, 362, 403.) But very litttle stuff of this high quality was available for export, as the Emperor consumed the whole output, which was small. About 1580, Cæsar Frederick noticed of the chintz loaded at St. Thome, "fine bumbast cloth...painted, which show as they were gilded with diverse colours, and the more they be washed the livelier the colours will show." (Hakluyt, V. 402.) At Masulipatam and some other dyeing centres the brightness of the colure was popularly ascribed to the properties of the local water. Other places manufactured chintz for popular consumption in India and foreign markets, notably Multan, Lahor, Burhanpur, Sironj,—one of the largest customers being Persia. Lahor produced coarse and cheap prints for home supply. Multan and Sidhpur (in Gujrat) were known as other centres of common chintz.

Silk. The yarn was the monopoly of Bengal. A good deal of the output was woven locally, but "enormous quantities" of the yarn were also exported to Gujrat, Tartary and all parts of the Mughal empire for weaving. At Surat were m carpets of silk or of silk and gold silver. At Ahmadabad all kinds of stuffs were woven, the specialities of city being brocades and flowered pieces. These last were largely expor to the Malay world as well as all p of India. In Bengal, Qasimbazar the chief seat of silk-weaving and fabrics of all kinds were produced, well as in some other towns. (*Bern* Tavernier, ii. 2.) Benares was alre famous for its silk stuffs and silk broidery in the middle of the 1 century, as it is even today.

The chief customers of our silk go were Europe and Burma.

Tassar. "Cloth of herbs from a which groweth among the woods," "grass cloth looking like silk," as early European travellers quaintly cribe it, was the speciality of Orissa was extensively exported from Orissa ports. (*Hakluyt*, V. 409 and 48 From Bengal, too.

5. Diamond mines were distribu over the country stretching from Ch Nagpur (Sambalpur) southwards i the Nizam's territory. The Golkonda ki dom (and not the city or its enviro had the most productive mines of it, we all know. This precious stone m its way out of India through the p of the West Coast. For a long t Goa was the chief diamond mart in world; afterwards Chaul, Surat Bombay took its place. But it is no well known that immediately north Bihar in the sub-Himalayan tract th was an independent Hindu king named in Persian books *Kokra* or *Go Desh*, which I read as Gorkha De famous in Jahangir's time for valuable diamond mines. But we l all trace of these Himalayan mines a 1612.

6. Long pepper was extensively ported from Bengal and Hijli and also West Coast. As for black pepper, Ka was the land for it, and supplied the w world. It is this pepper which bro the English and the Dutch to the Mala Coast in the 17th century.

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7. Ginger was exported from Orissa, and Bengal. But candied preserves made of this root were sent abroad by sea in vast quantities annually from Ahmadabad.

8. *Ghee* was exported from Orissa and, probably to a lesser extent, from Bengal also, "to numberless places by sea."

9. Sugar. At Agra "very white sugar" was made, but most probably for local consumption, as it was the centre of a vast and rich population. Our foreign export of sugar in that age consisted mostly of what the European travellers call "moist sugar" *i.e.*, molasses (*gur*) and dry brown sugar. Patna grew an enormous quantity of sugar, much of which was exported down the river through Bengal. (Fitch in *Hakluyt.*) Bengal exported this commodity largely, from Satgaon and Hijli ; Caesar Frederick noticed it about 1575 and Tavernier saw the same flourishing trade in sugar in Bengal 80 years later. Berar was another seat of the sugar industry. Malwa grew sugar-cane, but probably for local consumption only. Golkonda (*i.e.*, the Madras coast) depended on imported sugar.

10. Lac. Bengal and Orissa had a monopoly of it. It served a twofold purpose ; first, the brilliant red dye was extracted from it, and then the shellac was used in varnishing toys and making women's bangles—of which there was an immense internal consumption. The Dutch exported it to Persia for the red colour. The lac bangle and toy industry flourished most in Gujrat (especially Surat) ; but it must have been diffused more or less over all parts of India.

12. Saltpetre was the monopoly of North Bihar, and it had an immense sale in Europe, as a material for making gunpowder.

Writing paper was well made at Rajgir, Lahore, Sialkot and Aurangabad. But the finest variety was the speciality of Kashmir, and owed its cultivation to imperial patronage. There was usually a hamlet of paper-makers, called *Kaghazi-mahalla*, or *Kaghazi-pura*, in the environs of most provincial capitals or big towns where the Court was stationed for a long time. Their main output was of the ordinary or coarse kind.

Arms were manufactured in the cities of Lahor, Sialkot, Multan and Gujrat (in the Punjab), and also in the provinces of Gujrat and Golkonda. The Punjab (as well as Sindh) was the home of the leather industry, as might be expected.

Kashmir was famous for its wood-work of various kinds, which reached the highest excellence, in fineness of carving, beauty of design, perfection of varnish and inlaying gold thread on wood. It was also, as we know, the home of the *shawl* manufacture, though the emperors made attempts to introduce this industry at Patna, Agra and Lahor. (Bernier, 403.)

Carpets were woven well at Fatehpur-Sikri, Alwar and Lahor, and woollen carpets at Jaunpur, Zafarwal and Kashmir.

Glass-wares were made at Alwar and Bihar. (*Ain.*, ii. 152 and 181.) But we had to depend mainly on Europe for our supply of this article.

Our imports may be classified according to the countries of their origin.

(i) From Europe : In 1611, the English Captain Downton noted that at Surat "they had extraordinary desire for our quicksilver, vermilion, velvet and lead." (*Purchas*, iii. 265.) According to Bernier (p. 292) the Dutch used to sell at Agra quantities, of broad-cloths, large and small looking-glasses, plain laces, gold and silver laces, iron-wares and spices. Nearly a century earlier, the kingdom of Vijaynagar imported through Goa, Arabian horses, velvets, damasks and satins armesine of Portugal, pieces of China, saffron and scarlet, (*Hakluyt*, v. 389.)

(ii) From Central Asia and Afghanistan—dried and fresh fruits of an immense variety, amber, assafoetida, rough rubies, &c. (Bernier, 249, 118.)

(iii) From the Himalayan States and Tibet came caravans laden with musk, China wood, rhubarb, mamiron (a root, medicinal for the eyes), crystal, jade, fine wool, also gold, copper, lead, the tail of the Yak cow (Hindi *chāmar*),

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honey, borax, wax, woollen stuffs, and hawks. Patna and Oudh first received these goods, as nearest to Nepal and Tibet, through which they came. Hawks were the speciality of Kumaun, Garwhal and other mid-Himalayan States as well as Afghanistan and Central Asia and were highly valued by the Emperors and the nobility for falconry.

(iv) From the Malay world, spices were imported by the Dutch. From Pegu came rubies.

(v) Pearls and some kinds of gems from Persia and Arabia.

The foremost import from Europe was scarlet (Arabic *sqarlat* or *saqarlat*, which was a general name applied to broad cloth. This was the monopoly of the Europeans, and as the Court and nobility valued it very highly, it became an instrument of power in the hands of the European traders, for no Mughal noble could resist a present of scarlet cloth.

Our exports were paid for by silver from Europe and gold from China, Sumatra and Persia. These precious metals were absorbed in large quantities. (Bernier, 202-204.)

The most important article of import in point of value was horses. More than one hundred thousand of these animals were purchased every year from Persia, Arabia, and to a lesser extent Tartary. They mostly came from Persia *via* Qandahar and Southern Afghanistan, through the N. W. frontier passes. Arab horses and those of S. Persia came by sea through Gujrat (especially to the port of Surat). We can form some estimate of the immense value of this trade when we learn that in Shah Jahan's reign the price of the finest horses reached up to Rs. 15,000, while ordinary elephants could be purchased for Rs. one to two thousand.

Another source of our horse supply was Morang (north of Purnea) and Kuch Bihar from which hardy hill-ponies called *gunt* were imported in large numbers. (Abdul Hamid's *Padishahnamah*, ii. 96 ; *Alamgirnamah*, 690.) These were mainly purchased by the public, especially the middle and lower classes.

The main trade routes of the 16th and 17th centuries of which we have information from contemporary sources, both Persian and English, were :

(a) From Lower Bengal and Orissa by ship to the Coromandel Coast and also to Gujrat and Europe.

(b) From Pegu and the Spice Islands to Bengal, the Orissa coast and Masulipatam and back ; also China and Japan.

(c) From Kanara and Konkan, or the West Coast, to Jedda and Mocha in Arabia, Egypt, Persia, Zanzibar, Europe and the Far East (especially the Malay World).

(d) From Masulipatam to other ports in India, as well as the Far East and the Near East and even Africa.

(e) From the mouth of the Indus to Gujrat, Persia and Arabia.

(f) From Gujrat ports to the East Coast, Bengal, Persia, Arabia and Egypt as well as Europe.

[Not much trade with the Far East.]

(g) From Lahor to Agra on the one hand and to Kashmir, Afghanistan, Central Asia and Persia on the other hand by land. Also from Multan through southern Afghanistan, (some 14,000 camels laden with goods passed by this latter route in 1615, and in normal years 3,000.)

(h) Agra to Ahmadabad and Surat and the Deccan by land.

(i) Patna to Bengal by river.

(j) From the Central Himalayan States and Tibet to Oudh and Patna by land.

The "Mughal Peace" which Akbar and his successors imposed on Northern India for a century and a half, as well as the patronage of the imperial Court, greatly stimulated the arts and crafts and planted some new ones in India. A comparison of the number and condition of the industries of Agra or Lahor in Akbar's time as given in the *Ain-i-Akbari* with those in Shah Jahan's reign as described in the Persian histories and the Travels of Bernier, Tavernier and Manucci, clearly illustrates the great development of our industries in 70 years of peace and culture under State support and guidance. In painting, music and architecture the progress was still more striking, but they cannot be included among industries.

Abdul Hamid Lahori tells us the

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though fine cloth (especially the *do-dami* variety) used to be woven in Malwa for a long time past, yet Shah Jahan's patronage had so greatly improved this industry that in 1638 it was unrivalled by any other white cloth of India, and the Emperor himself used to wear it in the heat of summer. (*Padishah-namah*, ii. 11.)

Again, this Emperor presented to his premier noble Ali Mardan Khan, five lakhs of Rupees and some pieces of Bengal muslin. (*Ibid*, 128.)

So, too, when a Qazi of Dhar (in Malwa) paid visit to Aurangzib's *wazir* Jafar Khan, he presented him with some pieces of the most delicate cotton cloth that he had caused to be specially made locally for this purpose. K. K., ii. 235.)

Bernier (p. 403) definitely states that the Emperors made attempts to transplant the *shawl* industry of Kashmir to Lahor, Agra and Patna.

[*A lecture read at Patnà in January 1921.*]

HAKIM AJMAL KHAN

FOR more than eighteen years a friendship, which has grown stronger year by year, has bound me to Hakim Ajmal Khan, Sahib, in Delhi. I have been asked by the Editor of the 'Modern Review' to give some account to the public concerning the Hakim Sahib. The history and tradition of his family is one of great interest in modern India, and the Hakim Sahib holds to-day, for the time being, a place at the head of the popular movement in India, which is a sure token of the respect of Hindus and Musalmans alike.

The chief ancestors of the family, to which Hakim Ajmal Khan belongs, and from whom he derives his origin, were residents of Kashgar,—the famous city of Turkestan, in Central Asia. The ancestor, who came to India, held a leading place in the service of the Emperor Babar. When the King invaded India, this ancestor was given the command of one thousand horsemen, and was a close companion in all the Emperor's adventures.

Among the descendants of this cavalry leader under Babar, were the two famous brothers, Khawajah Hashim and Khawajah Qasim, who lived their saintly lives at Hyderabad, Sindh, and also died there. Both of these brothers were honoured as great saints, and they had many disciples among the people of Sindh. The reverence for their saintlyness extended among the Hindu population, and was not confined to Musalmans only. This has always been a feature of the religious life of Sindh, where the Hindu and Musalman religious ideals have approximated more nearly than in any other part of India.

The art of medicine began to be practised as a profession in this family, to which Hakim Ajmal Khan belongs, in the time of Hakim Fazil Khan, who was the grandson of Mulla Ali Quāri.

After him, followed a long line of physicians in this house, who were not only skilled physicians, advancing the art of Yunani medicine in India and keeping in close touch with Central Asia, but also men of great learning in their own days, keeping up the traditions of nobility and culture which they had inherited from the Emperor Babar's Court.

The reputation of the family for medicine reached its highest point under Hakim Sharif Khan, who was the honoured grandfather of Hakim Ajmal Khan himself. Hakim Sharif Khan had written before his death a large number of treatises on medicine. He was greatly trusted by the physicians of his day, and his advice was frequently sought. His times coincided with the reign of Mahammad Shah.

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In return for services rendered to the Moghal Emperors in Delhi, the family received, three times over, *jagirs*. The last of these was confiscated by the British Government, at the time of the Mutiny, in 1857.

Hakim Mahmud Khan was the father of Hakim Ajmal Khan. He lived to a great age and died in his 74th year. As in the case of Hakim Sharif Khan, he had a very large medical practice in Delhi itself and in the whole of the North of India. People came to consult him from all parts. His house in Delhi was famous for its open-hearted hospitality. During his days, the school of Yunani Medicine at Delhi became celebrated, not merely in Delhi itself, but in all the Middle East and Near East,—as far as Constantinople and Cairo in one direction and as far as Bokhara in another.

The reputation of Hakim Mahmud Khan was well sustained by his successor, Hakim Abdul Majid Khan, who rendered great and valued service to his countrymen by his profound knowledge of medicine and by his training and education of a school of physicians, practising indigenous methods. He received the title of Haziq-ul-Mulk, which was well merited on account of the great width of his experience and practice. He left a living monument after in the shape of the Tibbiya School, which was developed into a famous institution in his time. Physicians who have been educated in the Tibbiya, are now to be found in every part of India and in many parts of Asia.

Hakim Abdul Majid Khan died in his fifty-third year. He was followed by Hakim Wasal Khan, his younger brother, who carried on his elder brother's work at the Tibbiya after his death with the same diligence and care as before. His devoted service was very deeply appreciated in the Punjab and United Provinces and the whole city of Delhi was thrown into mourning by the news of his early death, at the age of forty-three. On the death of Hakim Wasal Khan, the succession to the Tibbiya and the medical position in Delhi came to Hakim Ajmal Khan himself. He was born on the 17th Shawwal, 1284 Hijra, and was thus in the prime of his life, when he took up the work as leading Yunani physician in Delhi.

It was at this period, when his fame was beginning to show signs of still wider recognition than that of his predecessors, that I first became acquainted with the Hakim Sahib. At the Tibbiya I found, present, as students, not merely Indians but those who had come from countries as far distant as Turkestan and Macedonia. One specially I remember who had the features of a European. When I asked his nationality, I was told he was an Albanian.

The first visit I paid to the Hakim Sahib, was to me a memorable occasion. It threw an entirely new light upon India and Indian affairs. I had been brought up in the old school of Anglo-Indian thought, and imagined that there was an almost impossible gulf between Hindus and Musalmans, due to caste on the one hand and religious prejudice on the other. I had been told, that it was no more possible for Hindus and Musalmans to mix than oil and water. This opinion, which I had carried with me direct from England, had already received a good many shocks on my arrival at Delhi. But the sight which shattered it and made me revise it altogether, was the evidence before my eyes of the Hakim Sahib's hospital waiting room where the sick people had gathered together. It was pointed out to me by the missionary, who introduced me, that every type and religion were represented, and when Hakimji came in, he made no difference whatever between rich and poor, Hindu and Musalman; all were treated alike, and I noted especially the number of the Hindu poor who received free treatment. After the first visit, my acquaintance with the Hakim Sahib ripened into a close friendship.

But to return to Hakim Ajmal Khan's own life story,—he was educated in his youth in all the Islamic branches of learning. His literary education was completed under different teachers. It consisted of Persian and Arabic Grammar, the study

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of the Quran, Logic, Physics, Literature, Astronomy, Mathematics, Islamic traditions. He was not taught English. He still speaks English with some hesitation, though he has picked up a good working knowledge of the language from his journeyings abroad. His knowledge of Urdu literature is extensive, and it is always a pleasure to hear him speak in the Urdu language.

His knowledge of medicine began from a very early age under his father. But the chief store of his medical knowledge he received from his elder-brothers,—especially his elder brother, Hakim Abdul Majid Khan. It is probably true to say, that his own medical reputation has exceeded that of any of his predecessors. The fame of the Tibbiya never stood so high in the estimation of countries abroad as in the days of Hakim Ajmal Khan.

When I arrived in Delhi from England in March, 1904, the Hakim Sahib was absent in Mesopotamia. This was the first of his travels abroad, and his tour was an extensive one. He visited Basra, Osair, Katul, Amara, Baghdad, Hulla, Zulkifl, Kufa, Najaf-i-Ashraf, and Karbalai Mulla. In addition to many visits to pilgrim shrines, he consulted libraries in those cities and met and conversed with experts of every science, especially that of medicine. His whole journey lasted three months. He was greatly interested in the indigenous schools, where education was given to the children. The new type of school which was introduced by the late Sultan, Abdul Hamid Khan, gave him many suggestions, some of which he utilized later.

When he returned to Delhi in May, 1904, I was in the Hills, on language study as a missionary. My first visit to the Hakim Sahib, which I have already mentioned, took place later in that year. From that time forward, until his visit to Europe in May, 1911, I constantly went to see him at his house and dined with him frequently and met him at public functions, where we would often get apart from the crowd and talk together about different public affairs. It is strange now to think of those days, when it was regarded as the special duty of every gentleman in Delhi to attend each tea-party or entertainment given by the Deputy Commissioner, and when the absence of anyone would be looked upon as a slight. What long weary hours were wasted! What empty formalities! It was easy to find the Hakim Sahib on such occasions, for he would sit apart and would do nothing to court favour or to gain recognition. I could well imagine how irksome they were to him, and how he must have looked back to the old Moghal days when his ancestors were truly honoured guests at the great Moghal Court. There was a humiliation under the new regime, which was never far distant and sometimes came acutely near. I greatly admired the dignity and courtesy of the Hakim Sahib, which was always united with a gesture of independence. No one could mistake that gesture. It was inherited from generations of ancestors. It was a birth-right, not something acquired.

An event of great importance happened in his own life, when Hakim Ajmal Khan visited Europe in the year 1911. The journey in Europe lasted three months, and he returned to India in the autumn of the same year. He reached London on June 7th, and through the intervention of Sir Theodore Morison, who had been Principal of the M. A. O. College, Aligarh, in earlier days, he was able to visit all the leading Hospitals and Medical Colleges of London. He also spent many hours in the Libraries of the India Office and the British Museum. From London he went to Oxford and Cambridge. At the latter University, he met Professor E. G. Browne. Then he returned to London and took part in the Coronation ceremony of H. M. the King on July 7.

On his way back to India, Hakim Ajmal Khan made a tour of the continent. In Paris, owing to the good offices of certain friends he was able to see thoroughly the famous State Hospital and also to visit historical places. He felt greatly drawn towards the French people. From Paris he went on to Berlin, where he again made every enquiry into hospital

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arrangements with a view to his own proposed College in Delhi. The Oriental Library was also open to him for consultation. At Vienna he followed the same course of enquiry.

It was naturally at Constantinople that he made his longest stay. There he was entertained and given permission to see all that would help him in his great object of founding a Medical College at Delhi. The visit to Constantinople made a lasting impression upon him and I can well remember his speaking to me about it with eagerness and enthusiasm. It was probably from this visit to Constantinople that his deeper interest in Turkish questions began. At Cairo also he stayed many days and visited El Azhar. He found many of his old pupils both in Turkey and in Egypt. They gave him the warmest welcome.

After Delhi has been made the capital of India, Lady Hardinge took great pains to study the condition of the poor and to seek in every way to increase the medical arrangements for their help and comfort in times of sickness. She came into touch with Hakim Ajmal Khan in this work of charity and human kindness. At the critical time when Lord Hardinge was lying almost fatally wounded by the bomb, which had been thrown, and when Lady Hardinge herself so narrowly escaped, his warm heart went out to them both in a manner which went far beyond the bounds of formal sympathy. He was very deeply moved by the dignity and magnanimity with which Lord Hardinge and Lady Hardinge acted, and a personal friendship sprang up which had important results. For when the Hakim Sahib at last had finished the plans of his new hospital, it was named after Lord and Lady Hardinge. A very beautiful act was performed in the midst of the political controversy, a little more than a year ago. Mahatma Gandhi was asked by Hakim Ajmal Khan to unveil a portrait of Lord and Lady Hardinge in the Hospital buildings. In doing so, Mahatma Gandhi expressed the greatest pleasure. He vindicated the fact that his political movement was not directed against Englishmen as a people. He admired them greatly, he said, as a *people*, and Lord and Lady Hardinge in a special manner for their noble character and their love for the Indian poor, which was genuine and sincere. But he was opposed to the *system* of administration and was fighting against the system.

Hakim Amjal Khan is not merely famous for his medical skill, but also for his writings on medicine. He has written many treatises which have become popular among which the best known are an 'Introduction to Medical Terms', and 'Al Taun' or 'The Plague'.

For very many years Hakim Ajmal Khan, following the tradition of his family had been taking interest in public affairs. But, up to the time of his visit to Europe his interests were almost entirely confined to his own community, though all the while he had been on friendly terms with others, as I have shown. On his return from Europe a new idea came into prominence. He saw that the question of Hindu Muslim unity was of supreme importance and he became its ardent upholder. Up to the year 1918, however, he had taken but little part in the active political life of the country. He had worked patiently and quietly for the M. A. O. College, Aligarh, and for the formation of a Muslim University. He had also been a member of the Muslim League and had been elected a Vice-President. He had warmly welcomed what might be called the Hindu Muslim Entente and had done his utmost to bring it about. But it was not till the year 1918 that he became actually prominent in politics. In December of that year a memorable Congress was held at Delhi, and Hakim Ajmal Khan accepted the responsible post of Chairman of the Reception Committee. The Congress at Delhi was exceptionally large in its numbers, and the work of the Chairman of the Reception Committee was extremely arduous.

After the Congress was over, Hakim Ajmal Khan had settled down to his regular work of healing the sick and looking after the hospital patients and the medical students, and encouraging the growth of medical knowledge among

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Indian women by his Tibbiya Medical School. Suddenly, into the midst of these quiet activities came the outbreak in the Punjab, in April, 1919. It was then that I saw the Hakim Sahib in all the true greatness of his character. Night and day he laboured for peace among the common people; and it was only through his intervention, along with Swami Shraddhananda, that peace was maintained, and the city of Delhi, which he loved so well, was saved from Martial Law. Then came later the disclosure of the terrible things that had actually been done in Amritsar and Lahore and other places under the stress of Martial Law. The Hakim Sahib has written to me quite simply—"My political ideas were wholly changed by the iniquitous deeds of the present bureaucracy in India during the Martial Law days in the Punjab, in the year 1919." This sentence is literally true.

Later, in the year 1920, came the further knowledge of broken pledges, when the Treaty of Sevres was signed on behalf of the Indian Government and with the Indian Government's consent. From that time forward the Hakim Sahib became a staunch supporter of Mahatma Gandhi; and when Mr. C. R. Das was arrested on the eve of the Ahmedabad Congress in 1921, he accepted the post of President, which was unanimously offered to him and thus crowned the whole work of his own life in the cause of Hindu Muslim Unity. Since the arrest of Mahatma Gandhi and his imprisonment, the leadership of the whole movement, for the time being, has practically devolved upon him, and in spite of failing health and a weakened physical constitution he has done his very utmost to fulfil the work. In all this arduous undertaking, he has had the devoted sympathy and support of Dr. A. M. Ansari, who has been all through his translator into English as well as his active helper in organisation. The friendship between Dr. Ansari and the Hakim Sahib has been very close indeed, and it has become closer than ever during the past year.

The spirit of Hakim Ajmal Khan is seen most simply expressed in his letter to Mahatma Gandhi when the Mahatmaji was arrested and placed in Sabarmati jail in March, 1922. "I can feel happy," he writes, "at your arrest, only when I find that as a mark of the profound respect, which it has for you, the country takes still greater interest in the national movement than it did when you were free. It gives me infinite pleasure to see that the country observed perfect peace. This is a clear sign of the spread of the spirit of non-violence in the country, which is as essential for our success as pure air is necessary for life. I have no doubt that the secret of the progress of our country lies in the unity of the Hindus, the Musalmans and other races of India. Such a unity should not be based on policy, for that in my opinion would be only a kind of an armistice. But I clearly see, that the two great communities are coming closer together every day, and although the number of men, whose hearts are absolutely free from any sectarian prejudices, may not be very great, I feel convinced that the country has found the road to real unity and will advance on it with steady steps towards its goal. So highly do I prize this unity, that if the country gave up all other activities and achieved that alone, I would consider the Khilafat and Swaraj questions automatically solved to our satisfaction. For the achievement of our objects is so intimately connected with this unity, that to me the two appear identical. The question, then, naturally arises, how are we to achieve this living and lasting unity? We can achieve it only by the sincerity and purity of our hearts. Not until everyone of us has driven selfishness out of his mind, will our country succeed in achieving its object."

The ending of this letter shows, along with this passage which I have quoted, the true spirit of the Hakim Sahib:—

"In the end," he writes, "I join you in your prayers and wish to assure you that though my failing health will not enable me to be of very great service to my country, it will be my earnest endeavour to discharge my duties until Mr. C. R. Das is once more among us. May God help

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us in the sacred work, which you and the country have undertaken for truth and justice."

I feel that any estimate of the character of Hakim Ajmal Khan, given in my own words, is unnecessary after quoting such self-revealing passages as these from his own writings. Quiet, humble, modest, with all the dignity of a man of character, learning and religious sincerity, he stands out to-day in the city of Delhi as the one recognised head, whom all alike acknowledge to be their moral leader, for his character and his character alone. In times of trouble and in times of rejoicing alike, the poor people of Delhi flock to his house to share their sorrows and their joys with the Hakim Sahib. When at the beginning of the year, the rumour was spread abroad that he was to be arrested, the crowds of the city of Delhi became excited almost beyond the limits of endurance, but the Hakim Sahib went about his daily work of healing the sick and ministering to the poor, quiet, silent, calm and fearless, sustained in his inner spirit by his trust upon God and his belief in the victory of righteousness.

It has been difficult to write calmly and dispassionately concerning one whom I have learnt during all these years to look as an intimate friend; but I have tried to do so knowing what would be his own wishes in such a matter. It is no slight thing, that the country should have found a character, so pure and sincere for its leader, during the months that immediately followed the arrest of Mahatma Gandhi. No one could have better represented, at the time, Mahatma Gandhi's spirit.

Santiniketan. C. F. ANDREWS

THE MALLAS IN ANCIENT INDIA

BY BIMALA CHARAN LAW, M.A., B.L., F. R. HIST. S.

THE Mallas were a powerful people of Eastern India at the time of Gautama, the Buddha. They are often mentioned both in the Buddhist and Jaina works. The country of the Mallas is spoken of in many passages in the Buddhist works as one of the sixteen "great countries" (Mahājanapadas[1]). At the time we are speaking of, they appear to have been divided into two confederacies, one with the headquarters at Pāvā and the other with the headquarters at Kusīnārā as we see from the Mahāparinibbāna Suttanta.[2]

It is remarkable that to these two capital cities of the Mallas came the two great founders of Jainism and Buddhism to pass the last days of their sojourn here on earth and to quit this world of woe. The Kalpa-Sūtra,[3] one of the Jaina Canonical works, tells us, how in the seventieth year of his life, "in the fourth month of the rainy season, in the seventh fortnight, in the dark (fortnight) of Kartick on its fifteenth day, in the last night in the town of Pāpā, in King Hastipāla's office of the writers, the venerable Ascetic Mahāvīra died, went off, quitted the world, cut asunder the ties of birth, old age and death; became a Siddha, a Buddha, a Mukta, a maker of the end (to all misery) finally liberated, freed from all pains." This Pāpā of the Kalpa-Sūtra is no other than Pāvā-Pāpā in the neighbourhood of the modern city of Bihār-Shārif in the Patna district in the Province of Behar, and forms even at the present day one of the chief places of pilgrimage of the Jainas. We are further told by the Kalpa-Sūtra that to mark the passing away of the great Jina, nine Mallakis or Malla chiefs were among those that instituted an illumination on the day of the new moon, saying, "Since the light of intelligence is gone, let us make an illumination of material matter"[4] The Sangīti Suttanta of the Dīgha Nikāya informs us that the Buddha accompanied by five hundred followers, was travelling in the Malla country and came to Pāvā, the Malla capital.[5] There he

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in the mango-grove of Cunda, the Smith. Then a new Mote-Hall of the Mallas of Pāvā named Ubbhataka had just been built, and had not been occupied by anybody. They invited the Buddha to this freshly built council hall, saying, "Let Lord, the Exalted One, be the first to make use of it. That it has first been used by the Exalted One will be for the lasting good and happiness of the Pāpā Mallas." At their request, the Buddha gave a discourse on the doctrine to the Mallas of Pāvā till late hours of the night "instructing, enlightening, inciting and inspiring them." They then went away and the Master 'laid himself down to rest.' It was also at this Mallian city of Pāvā that the Buddha ate his last meal at the house of Cunda, the Smith (Kumāraputta), and he was attacked with dysentery. Being sick the Exalted One went to the rival Mallian city of Kusīnārā. When he felt that the last moment was fast approaching, he sent Ananda with a message to the Mallas of Kusīnārā who were then assembled in their Santhāgāra or Mote-Hall on some public affair. On receipt of the news, they flocked to the Sāla grove with their youngmen, girls and their wives, 'being aggrieved and sad and afflicted at heart.' The venerable Ananda caused them 'to stand in groups, each family in the group' and presented them to the Blessed One saying, "Lord, a Malla of such and such a name with his children, his wives, his retinue and his friends humbly bows down at your feet." In this way he presented them all to him.[6] Then after his last exhortations to the assembled brethren to work out their salvation with diligence, he entered into Parinirvāna.

They then met together in their council hall to devise some means of honouring the earthly remains of the Lord in a suitable manner and carried it with mirth and music to the shrine of the Mallas called the Makuta-bandhana to the east of their city and they treated the remains of the Tathāgata as they would treat the remains of a king of kings (Cakravartí Rājā).[7] When at last the cremation was over, they put out the funeral pyre with water scented with all kinds of perfumes and collected the bones which they placed in their Mote-Hall surrounding them 'with a lattice-work of spears and with a rampart of bows.'[8]

Among the various clans that pressed their claims for a share of the remains were the Mallas of Pāvā, thus showing that they had a separate prinicipality. They sent a messenger to the Mallas of Kusīnārā saying: "The Exalted One was a Kshatriya and so are we. We are worthy to receive a portion of the relics of the Exalted One. Over the remains of the Exalted One will we put up a sacred cairn, and in his honour, will we celebrate a feast." Both the Mallas of Pāvā and Kusīnārā erected stupas over the portions that fell to their shares and celebrated feasts.

The passage last quoted above shows that the Mallas belonged to the Kshatriya caste and in the Mahāparinibbāna Suttanta, they are repeatedly addressed by the Buddha as well as by Ananda and others as Vāsetthas or Vāsisthas. The Mallas of Pāvā also are addressed as Vāsetthas by the Buddha in the Sang.ti Suttanta of the Dīgha Nikāya.[9] This shows that all the Mallas belonged to the Vasistha gotra like the Licchavis. Like the Licchavis again the Mallas are said by Manu to have been born of a Kshatriya mother and a Kshatriya father, who was a Vrātya, that is, who had not attended the ceremony of Vedic initiation at the right age.

We are told in the Sabhāparva of the Mahābhārata that the second Pāndava, Bhīmasena, on his expedition, conquered the chief of the Mallas besides the country of Gopālakaksa and the northern Kosala territories.[10] Amongst the peoples inhabiting the different countries of India, the Bhīsmaparva mentions the Mallas along with such East Indian peoples as the Angas, the Vangas, the Kalingas and others.[11]

From the Greek accounts of Alexander's invasion of India we come across the name of Malloi, a warlike tribe, who resisted for a time the on-slaught of Alexander. The Malloi was a race of independent Indians.[12] The consensus of opinion of historians shows that the territory of the Malloi is situated in or near the Punjab. From the analogy of the names Malloi and Malla, from the modes of life they led and from their warlike character, it may be said that they are of the same origin. But as we are not certain of any previous history of the Mallas during the time when Alexander invaded India, we cannot definitely assert one way or the other.

When the Lord expressed to Ananda his desire to die at Kusīnārā, Ananda said to

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him, "Let not the Exalted One die in this little wattle and daub town, in this town in the midst of the jungle, in this branch township"..... The Buddha repudiated it by saying that it was not so.

The fact that the Buddha hastened to Kusīnārā from Pāvā on his last illness proves that the journey did not take him long; but the description in the Mahápari-nibbāna Suttanta does not enable us to form any accurate estimate of the distance between the two cities of the Mallas. Kusī-nārā has been identified by Cunningham with the village of Kāsia in the east of Gorakhpur district,[13] and this view has recently been strengthened by the fact that in the stupa behind the Nirvāna Temple near this village, has been discovered a copper-plate bearing the inscription (Parini-) rvāna-Chaitya-tamra-patta, or the copper plate of the Parinirvāna Chaitya. This identification appears to be correct, although the late Dr. Vincent A. Smith would prefer to place Kusīnārā in Nepal, beyond the first range of the hills.[14] Prof. Rhys Davids expresses the opinion that the territory of the Mallas of Kusīnārā and Pāvā, "if we may trust the Chinese pilgrims, was on the mountain slopes to the east of the Sākya land and to the north of the Vajjian confederation. But some would place their territory south of the Sākyas and east of the Vajjians."[15] It is a con-siderable distance from Kāsia in the Gorakhpur district to Pāwā-Purī of the Jainas in the Patna district, and one so sick as the Buddha was after meal at the house of Cunda was not likely to cross such a distance on foot. Therefore Pāvā of the Buddhist books appears to have been a place not very far from Kāsia.

The Cullavagga of the Vinaya Pitaka[16] mentions another town of the Mallas by the name of Anupiyā, where the Buddha resided for some time. This Anupiyā may be the samé as the mango-grove called Anupiya where Gautama spent the first seven days after his renunciation on his way to Rāja-gaha.[17]

A fourth town of the Mallas called Uru-velakappa is mentioned iu the Anguttara Nikāya, where the Blessed One stayed once.[18] In its neighbourhood there appears to have been a wide forest called Mahāvana where the Buddha repaired alone for the midday rest after his meal and where he met the Gahapati Tapussa.

The fact that Mallian princes had a of learning can be seen from the fol incident. Bandhula, a son of a Mallian of Kusīnārā, went to Taxila to educat self. There he sat at the feet of a great er along with Pasenadi of Kosala, and a Licchavi prince of Vaisālī. After co ing his education he came back t realm.

According to Kautilya, the Mallas a Samgha or corporation of which the bers called themselves Rājás, just as Licchavis did, and the commentator Bu ghosa also calls them Rājās.[20] A pa in the Majjima Nikāya[21] in giving illustration of Samghas and Ganas, me the Licchavis and the Mallas, showing the Mallas formed a typical example Samgha-rājya. The accounts given before shown that the Mallas of Pāvā and Kusī had each a Santhāgāra or Mote-Hall, all matters, both political as well as relig were discussed. We have seen that a council-hall called Ubbhataka had been by the Mallas of Pāvā but was still and unused when the Buddha visited city in the course of his peregrinations it was there that they invited him to de his discourses to them. We have also the Mallas assembled and doing busines their Mote-Hall when Ananda went to with the message of the impending deat the Master ; and again, the Mallas assem in the Santhāgāra to discuss the proce to be followed in the disposal of the body of the Buddha and afterwards to dis the claims put forward by the va Kshatriya kings and peoples.

It seems that the Mallas were a race and were devoted to such manly as wrestling.[22] It is impossible that word 'Malla' denoting a wrestler by pro sion was derived from the tribal name of brave people.

In the Mahāparinibbāna Suttanta as in the Dīgha Nikāya we find mention of of officers called Malla-Sunisā and Puris among the Mallas of Kusīnārā, of w functions we are quite in the dark. Prof. Rhys Davids thinks them to be of subordinate servants.[24]

Dr. D. R. Bhāndārkar says that the dependence of the Mallas as an oligarc republic appears to have been destroye the ambitious Magadhan monarch Ajata and their dominions were annexed to

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empire that was gradually growing up in Magadha.[25]

The Mallas appear to have been usually on friendly terms with their neighbours, the Licchavis, with whom they had many ties of kinship, though, as was quite inevitable, there were occasional rivalry and jealousy between the two democratic States, as the story of Bandhula shows. One day Bandhula, a Mallian general, who drove his chariot to Vaisālī, the capital of the Licchavis, passed the threshold of Mahāli, a Licchavi, with his wife Mallikā who wanted to go and bathe and drink the water of the tank where the families of the kings used to get water for the ceremonial sprinkling. Mahāli heard the rattling sounds of the chariot and told the Licchavis his apprehension of danger. The Licchavis guarded the tank well, spreading an iron net over it. The Mallian general came down from his chariot, put the guards to flight by means of his sword and burst through the iron net-work and in the tank bathed his wife and gave her water to drink; he then left the place with his wife on the chariot. The guards narrated the event to the Licchavis. The kings of the Licchavis, being angry, informed Mahāli of it. Mahāli asked them not to go further but to return. Notwithstanding his advice, five hundred kings mounting their chariots departed to capture Bandhula, who 'sped a shaft and it struck the heads of all the chariots and passed right through the five hundred kings in the place where the girdle was fastened.' They being wounded followed him. He stopped his chariot and said, "I cannot fight with the dead." He then asked them to loose the girdle of the first man who fell dead before they loosened it. They were asked to go back to their homes and were ordered to instruct their wives and children to make necessary arrangements for their affairs and then drop their armours. They did so and all of them became lifeless.[26]

Philosophy was much discussed by the Mallas. Serious philosophical problems of Sati (recollection), Samādhi (meditation), Viriya (energy), Saddhā (faith), suffering, the cause of suffering, etc., did not escape their attention as can be seen from the following incidents.

Bhadragako-gāmani, a Upasaka, went to the Buddha and enquired of the cause of the arising of suffering and overcoming of suffering. Buddha replied that he (Bhadragako) might not believe if the enquiry was exemplified by the past and the future occurrences. So Buddha wanted to instruct him about it by the present happening. The Lord said, "Is there anyone in the Uruvelakappa, who if killed or imprisoned or injured or blamed produces trouble in your mind?" Gāmani replied in the affirmative. The Buddha said, "What is the cause of it? There must be someone here if something be performed, the performance of that act surely produces trouble in your mind". The Lord replied, "The reason of this is that you have attachment towards one and you have not attachment towards the other. Attachment is not the effect of this life but of the past life." The Buddha cleared his doubts as to his existence in the past. He further said, "There is attachment towards mother for the simple reason that he is born in her womb, and for this he is troubled for her disease and death, and thereby it is proved that there is a connection between this life and the next. Attachment is the root of our trouble and the uprooting of it is the uprooting of suffering."[27]

Living among the Mallas in Uruvelakappa he addressed the Bhikkhus that four senses (Saddhā, Viriya, Sati and Samādhi) can be fully realised by the acquisition of sublime knowledge.[28]

Shortly before the passing away of the Lord while dwelling at the Sāla-grove of the Mallas at Kusīnārā, he advised the Mallian Bhikkhus who were present to act up to the following instruction being ardent and strenuous "Vayadhammā Samkhārā"[29] all Samkhāras (confections) are subject to decay].

Before the advent of Jainism and Buddhism the Mallas were followers of the Brahmanical faith. One of their shrines, called Makutabandha to the east of Kusīnārā, is mentioned in connection with the death of the Buddha, there his dead-body was carried for cremation. There is, however, no indication of the sort of worship that was performed at this place.

Jainism had found many followers among the Mallas as among the other races of Northern India. The accounts we get in the Buddhist Literature of the schism that appeared in the Jaina church after the death of Mahāvīra amply prove this. We read in the Dīgha Nikāya that at Pāvā the followers of Nigantha Nātaputta were broken up and

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divided after the death of their great Tirthankara. We see from that account that there were both ascetics and lay devotees among these Jainas, because we read that on account of these disputations among the ascetics, "Even the lay disciples of the white robe, who followed Nātaputta, showed themselves shocked, repelled and indignant at the Niganthas."[30] These lay Jainas appear from this passage to have been draped in white robes, just as the Svetāmbaras are to the present day. The Buddha as well as Sāriputta, one of his principal disciples, appear to have taken advantage of the schism which seems to have overtaken the Jaina church on the death of their founder, for the propagation of the rival faith. In the Pāsādika Suttanta, it is Cunda the novice of Pāvā, who brings the news of the death of the great Tirthankara, Mahavīra, to Ananda at Sāmagama in the Malla country, and the latter at once saw the importance of the event and said, "Friend Cunda, this is a worthy subject to bring before the Exalted One. Let's go to him, and tell him about it." They hastened to the Buddha, who delivered a long discourse.[31]

Buddhism appears to have attracted many followers from among the Mallas, some of whom like the venerable Dabba, the Mallian, attained to a high and respectable position among the Brethren. We read in the Cullavagga,[32] "Now, at that time the venerable Dabba, the Mallian, who had realised Arhatship when he was seven years old, had entered into possession of every (spiritual gift), which can be acquired by a disciple; there was nothing left that he ought still to do, nothing left that he ought to gather up of the fruit of his past labour." On account of his virtues, he was appointed after due election by the Buddhist Samgha, the regulator of lodging places and apportioner of rations. He was so successful in the discharge of these duties that required a great deal of patience and tact that he was considered by the Samgha as having miraculous powers. But there were some like the followers of Mettiya and Bhummajaka who grew jealous and set on the Bhikkhunī Mettiyā and Vaddha, the Licchavi, to bring about his fall and expulsion from the Samgha, but their evil intentions were discovered and the venerable Dabba, the Mallian, was exculpated from the charges brought against him.

Khandasumana, reborn in the family of Malla Rājā at Pāvā, entered the order and acquired sixfold Abhiññā.[33]

Once the Buddha was in the country of the Mallas named Uruvelakappa. One day he asked Ananda to stay here and here the place for Mahāvana to spend the day. While Ananda was staying there, a householder named Tapusso, probably a Malla, came to him and told him that he was very merged in enjoyment and sensual pleasures that he was averse to worldly life. He (the householder) further told that even a young man was satisfied with the religion and teachings of the Lord. He asked him the cause of it. Ananda took him to the Buddha while he was spending the day at Mahāvana. Ananda informed the Buddha of it. Buddha said that such a state of things happened with him also before attaining enlightenment. He who has not seen and thought of the evil effect of sensual pleasures and he who has not thought of the fruition of emancipation cannot bend his mind towards emancipation. This is the cause of not being able to make oneself averse to worldly life. Buddha said that when he succeeded in seeing and thinking of the evil effect of sensual pleasures and thinking of the fruition of emancipation, he realised the first stage of meditation. When he realised the first stage the thinking of enjoyment and of sensual pleasures became an object of malady to him; when he realised the second stage, the first stage appeared a trifle to him, and so on to the fourth stage. When he realised the jhānas together with the āyatanas, his mind was bent upon Nirvāna. On account of realising the jhānas together with the āyatanas and the Nirvāna, and thwarting enjoyment and sensual pleasures, he was successful in becoming foremost in the Devabrahmā and the Māra worlds amongst the Samanas and the Brāhmanas.[34]

Roga, the Mallian, asked Ananda whether the Buddha would accept pot-herbs and rice from his hands. Accordingly Ananda asked the Lord whether the presents would be acceptable. The Lord replied in the affirmative. When Roga actually took the presents to him, the Lord told him to hand them over to the Bhikkhus. He did so and the Bhikkhus were satisfied with them. Roga then sat on one side. When the Blessed One finished his meal, he "taught, invited and conversed and gladdened

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with religious discourse." At last Roga rose from his seat and departed.[35]

Sīha was reborn in the country of the Mallas in the family of a Rājā. As soon as he saw the Buddha, he saluted him and, being attracted, he sat on one side. The Buddha noticing the trend of his mind taught him "the Norm". He entered the Buddhist order and spent his days in the forest, but he could not concentrate. Seeing this, the Master advised him to cherish good Norm within himself and to swiftly renounce that "piled up lease of birth." This advice of the Lord had a beneficial effect on him as he was able to develop insight and acquire saintship.[36]

The respect and veneration with which the Mallas looked upon the Buddha will appear from the way in which they met him when his last moment was approaching and also from the great liberality and magnificence with which they cremated the corpse, and the care and consideration with which they treated the remains.

1. Anguttara Nikāya, XLII, 4, etc.
2. Dīgha Nikāya, Vol. II, p. 165.
3. 123, S. B. E., XXII, pp. 264-265.
4. Ibid, p. 266.
5. Dialogues of the Buddha, pt. III, p. 201.
6. Dialogues of the Buddha, II, pp. 162-164.
7. Ibid, pp. 181-182.
8. Ibid, pp. 186-187.
9. Dialogues of the Buddha, pt. II, p. 162, foll.
10. Vangavasī Edition, Vol. I, p. 241, Sabha, Ch. 30, Sloka 3.
11. Ibid, Bhismaparva, Ch. IX, Sloka 46, p. 822.
12. The Invasion of India by Alexander the Great, as described by Arrian, Curtius, Diodoros, Plutarch, and Justin,—by J. W. M'Crindle, p. 140.
13. Cunningham, Ancient Geography, pp. 430-433.
14. V. A. Smith, Early History of India, p. 159, f. n. 5, Pargiter, J. R. A. S., 1913, p. 152.
15. Buddhist India, p. 26.
16. Cullavagga, VII, 1. Vinaya Texts, S. B. E., pt. III, p. 224.
17. "Taṣmin eva padese Anupiyam nāme ambavanam atthi tattha sattāham pabbajjāsukhena vitināmetva timsayojanamaggam padasā gantva Rājagaham pāvisi." Jātaka (Fausboll), Vol. I, pp. 65-66.
18. "Evam me sutam ekam samayam Bhagavā Mallikesu viharati Uruvelakappam nama Mallikānam nigamo." Samyutta Nikāya, pt. V, p. 228.
19. Fausboll, Dhammapada (old edition), p. 211.
20. Dialogues of the Buddha, pt. III, p. 201.
21. Majjhima Nikāya, Vol. I, p. 231.
22. Jātaka (Cowell's edition), Vol. II, p. 65.
23. Dīgha Nikāya, Vol. II, p. 159.
24. Buddhist India, p. 21.
25. Carmichael Lectures, 1918, p. 79.
26. Dhammapada (Fausboll), old edition, pp. 218-220.
27. Samyutta Nikāya, pt. IV, pp. 327-346.
28. Samyutta Nikāya, pt. V, pp. 228-229.
29. Samyutta Nikāya, Vol. I, p. 158.
30. Dialogues of the Buddha, pt. III, p. 203.
31. Dialogues of the Buddha, pt. III, p. 112.
32. Vinaya Texts, pt. III, p. 4, foll.
33. Psalms of the Brethren, p. 90.
34. Anguttara Nikāya, Vol. IV, pp. 438-448.
35. S. B. E., Vol. XVII, p. 139.
36. Psalms of the Brethren, p. 80.

POLICE SYSTEM IN ANCIENT INDIA

By Santosh Kumar Das, M.A.

According to orthodox Hindu tradition, the origin of Hindu culture and civilisation in all aspects and phases to be found foreshadowed in the Vedas. Whatever may be the intrinsic worth of this theory it seems to be true in respect of the Police system in Ancient India. As a matter of fact, we find that as early as the Vedic age the King was called the protector of the people (Gopa Janasya); for he had to protect the people from dangers within and without. For the protection of the people against outside attacks we hear of strongholds and fortified camps, while for the preservation of peace within the settlement we find officers like Ugra, Praty-enas, etc., who helped the Grāmani in the maintenance of peace and order in the locality. Ugra occurs in the Brihadāranyaka Upanishad (iv.3.37,38), and according to Max Muller's rendering is a Policeman. Praty-enas is found with Ugra and Sātagrāmani in the Brihadāranyaka Upanishad (iv.3.43,44), clearly denoting an officer of Police. Similarly the word Jivagribha which occurs in the Rig Veda (x.97.11) also means a Policeman. Another higher officer performing functions similar to those of the Grāmani was the Satapati (Lord of the

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hundred villages) whose name occcurs in a verse of the Māitrayani Samhita (iv.14.12) and in the Taittiriya Brāhmana (ii 8.4,2). A still higher officer possessing similar functions was probably the Vispati, the Lord of a Settlement, who, according to Professor Zimmer, was the Lord of a Canton. Thus we see the time was fast approaching when military necessity would force the Indo-Aryans in the course of their settlement to realise that the hands of the King should be strengthened by substituted civil and criminal jurisdiction of the King for the good old system of Vairadeya (war-gold). We also hear of forest-guards, Vanapa (Vedic Index, II., p.241) who probably kept watch over the turbulent forest tribes.

The employment of spies even in this early period was proved by Mr. R. Shamasastry in the course of his lectures on the "Evolution of Ancient Hindu Polity" delivered to the Calcutta University. The duty of these spies was not only to find out those who were bent on evil and keep guard over fields and plants (Rig Veda, vii.61.3) but also to arrest criminals who might commit social and religious wrongs. Thus under their apprehension, Yama rejects the love of his sister Yami (Ibid, x. 10. 1-16). We are told that "Varuna's spies sent forth upon their errand, survey the two world halves well-formed and fashioned" (Ibid, vii. 87. 3). "They stand not still, they never close their eyelids, those sentinels of gods who wander round us" (Ibid, x. 10. 8). And further, "From the wide earth, O Varuna and Mitra, from the great lofty heaven, ye bounteous givers, have set in fields amid the plants your spies who visit every spot and watch unceasing" (Ibid, vii. 61. 8). "Send thy spies forward, fleetest in thy motion, be never deceived, the guardian of the people, from him who near or far is bent on evil and let no trouble sent from thee overcome us" (Ibid, iv. 4. 3).

Coming to the age of the epics and the Code of Manu, we know that whatever may be the date of their composition, their older parts describe the condition of the country in the latter part of the Brāhmana age. Spies are frequently referred to in the Sabhā Parva, Chapter 5 and Sānti Parva, Chapters 58, 59 and 68. In Chapter 87 of Sānti Parva we are told that the King should appoint a Lord over each village as well as over ten, twenty, hundred and thousand villages; and each of these officers should inform his immediate superior officer of the crimes committed within his jurisdiction. Ag[illegible] Chapter 69 of Sānti Parva it is laid dow[illegible] forts, frontiers of the kingdom, public p[illegible] private groves, resting places, places of p[illegible] mage and Royal palaces should be garri[illegible] by troops, while spies should be emp[illegible] for keeping watch over the conduct o[illegible] townsfolk and village people, special[illegible] ministers, generals, royal princes [illegible] courtiers.

All these rules we find elaborate[illegible] Manu, Chapter VIII, slokas 114 to 117:— him (the king) place a company of sol[illegible] commanded (by a trustworthy officer) the midst of two, three, five or hun[illegible] villages (to be) a protection of the k[illegible] dom." The Commentator Govindaraja s[illegible] that the pickets mentioned here are so-called Sthānakas, the Thānās of m[illegible] India. "Let him appoint a Lord over [illegible] village as well as lords of ten villages, [illegible] of twenty, lords of a hundred, and lord[illegible] a thousand. The lord of one village [illegible] himself inform the lord of ten villages of crimes committed in his village and ruler of ten (shall make his report) to ruler of twenty. But the the ruler of tw[illegible] shall report all such matters to the lord hundred and the lord of a hundred [illegible] himself give information to the lord o[illegible] thousand." These officers were helped the spies and police in the detection of [illegible] minals: "Let the king, who sees every[illegible] through his spies, discover the two so[illegible] thieves who deprive others of their prop[illegible] both those who show themselves openly those who lie concealed." (Manu, Ch[illegible] IX, sloka 256.)

"Having detected them by means trustworthy persons who disguising th[illegible] selves (pretend) to follow the same occ[illegible] tions and by means of spies wearing va[illegible] disguises he must cause them to be instig[illegible] (to commit offences) and bring them [illegible] his power." (Ibid, sloka 26). It is fu[illegible] laid down that assembly houses, w[illegible] water is distributed or cakes are s[illegible] brothels, taverns and victualler's shops, c[illegible] roads, well known trees, festive assem[illegible] playhouses, concert-rooms, old gard[illegible] forests, the shops of artisans, empty dwel[illegible] natural and artificial groves — these an[illegible] like places the king shall cause to be gu[illegible] by companies of soldiers both stationary patrolling, and by spies, in order to keep

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thieves (Manu, Chapter ix, Sloka 264 to 266).

In the Buddhist age we find, "the Koliyan Central Authorities were served by a special body of peons or police, distinguished as by kind of uniform, from which they took their name, by a special headdress. These particular men had a bad reputation for extortion and violence. The Mallas had similar officials and it is not improbable that each of the clans had a somewhat similar set of subordinate servants" (Rhys David's Buddhist India, page 21). Again we find a strong police-guard being posted near the sacred tank of the Lichchhavis in Vaisāli in order to prevent anyone from taking water from it, because its water was only used in sprinkling the heads of Lichhavi Kumaras, while being crowned. There is also a reference to forest-police who escorted traders, in Jataka II, 335. We hear further of voluntary police who let themselves out in bands to protect caravans against robbers on the way (J.R.A.S. 1901, p. 866). And, what is more, we find in Vinaya (1.75) a reference to the "Black Book" of the police, where we are told that a criminal who had been written up in the King's porch (as we should say who was wanted by the police) was not to be received into the order.

Next comes the period of the Maurya Empire. It was during this time that the police administration was reduced to a system through the efforts of Kautilya and his master Chandra Gupta-Maurya. When the bug-bear of external danger disappeared from the political horizon of ancient India, these two staunch imperialists addressed themselves to the task of setting the internal machinery of Government in order and succeeded in establishing a system of Centralised Government in which the police played a prominent part. The whole Empire was divided into four provinces, each under a viceroy. Each of these provinces were again divided into four districts—each under a Sthānika, a resident district officer [Arthasastra (Sham-sastry's Eng. trans.), p. 179] who was subordinate to the Samāhartā or the Collector-General. The latter, roughly speaking, combined in his person the functions of both the Home Member and Revenue Member of the present Government of India. Under the Sthānika was the Gopa who had charge of five or ten villages (Ibid, p. 178), the lowest administrative officer being the headman of a village or Grāmani. At the head of the Police administration was a board with the Collector-General as its President and three Pradeshtārah or Commisioners appointed by him as its members (Artha., pp. 253, 179). This board was specially entrusted with the work of removal of thorns and performed functions similar to those of the modern C. I. D. It had in its service a host of spies and various other minor officials who, disguised as ascetics, travellers, lunatics, bards, astrologers, dancers and hotel-keepers, detected men found to be of foul living (Artha., p. 265), robbers (Ibid, p. 268), men engaged in witchcraft (Ibid, p. 266), manufacturer of counterfeit coins (Ibid, p. 266), youths of criminal tendency (Ibid, p. 267) and apprehended criminals in the very act of committing offence (Ibid, Bk. iv. ch. 6).

The frontiers of the kingdom were placed under boundary guards who were called Antapala (Artha., p. 52). They shall take away the weapons and armour possessed by caravans unless the latter are provided with a pass-port to travel with the same (Ibid, p. 310).

We are further told that in places where altars are situated or where four roads meet, in ancient ruins, in the vicinity of tanks, rivers and bathing places, in places of pilgrimage, desert-tracts, mountains and thick-grown forests, spies under the guise of old and notorious thieves with their student-bands shall ascertain the causes of arrival and departure and halt of thieves, enemies and persons of undue bravery (Artha., p. 180).

The work of local police was entrusted to officers like the Chorarajjuka (Artha., p. 293), the Grāmani (Ibid, p. 218), Nāgaraka (Ibid, p. 185), Gopa and the Sthānika (Ibid, p. 181). With the help of spies, these officers kept a strict watch over criminal tribes (Artha., p. 268), low caste people, and persons carrying on traffic in arms, wines,—as also courtesans, hotel-keepers, grog-shops, etc. They also found out the causes of immigration and emigration of persons of migratory habit, the arrival and departure of men and women of condemnable character as well as the movement of foreign spies (Artha., p. 179). Even managers of charitable institutions had to send information (to Gopa or Sthānika) as to heretics (Pashanda) and travellers arriving to reside therein. While artisans and other handicraftsmen, merchants, vinters, sellers of cooked flesh and cooked rice as

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well as prostitutes may allow any other persons to reside with them only on their own responsibility (Ibid, p. 181) And what is more, masters of houses had to make a report of strangers arriving at or departing from their houses; otherwise they shall be guilty of the offence committed during that night. Even during safe nights, i.e., nights when no theft, etc., seem to have been committed they shall be fined three panas (for not making such a report) (Artha., p. 182). The Nāgaraka or the officer in charge of the city made daily inspection of reservoirs of water, of roads; of hidden passages for going out of the city, of forts, of fort-walls and other defensive works. He was to punish those who moved in the vicinity of royal buildings or ascended the defensive fortifications of the capital (Ibid, p. 185). The interval between 6 nalikas ($2\frac{2}{5}$ hours) after the fall of night and 6 nalikas before the dawn shall be the period when a trumpet should be sounded prohibiting the movement of the people in the city (Artha., p. 184).

These officers were helped by (1) the Mudrādhyaksha who issued passports for entering into (or going out of) the kingdom (Artha., p. 176); (2) the Vivitādhyaksha (or the superintendent of pasture lands) and his subordinates who examined these passports (Ibid, p. 177), one of his duties was to inform the villagers and to warn them in case of approach of band of robbers or criminals by bonfires, by drums or other instruments or by sending carrier pigeons (Artha., p. 177); (3) the Nāvadhyaksha and his subordinates who apprehended suspicious persons travelling in suspicious circumstances at ferries (Artha., p. 158). These officers also seem to have performed functions similar to those of the modern River-police and Coast-police. As for instance, they did not allow fording or crossing the river (without their permission) even at the usual time and place. Similarly pirate ships, vessels that are bound for the country of an enemy as well as those who have violated the customs and rules in force in port towns were liable to be destroyed by them (Artha., p. 157).

Besides there was an elaborate system of espionage to help these officers in the detection of real criminals. The machinery of this Spy system was as follows:—

1. There were those who kept watch over the private conduct of royal officers by employing themselves in their service, th were others—the Fiery spies who espied t public character (Artha., p. 23).

2. The second group consisted of thos the Classmate spies—who carried the infor tion thus gathered by the first to institute of espionage; for if the first gr were themselves to carry the news, it m well rouse the suspicion of their mas (Ibid, p. 23).

3. There were those who were u the direct employ of the Headquarters corroborating the evidence thus gathe through the two agencies (Ibid, p. 24). Act was taken only when the information t received through these three different sou was exactly of the same version. If the th agencies differ, the spies concerned either be punished in secret or dismiss Among the means of conveying informa to the Headquarters we find cipher writ resorted to by the spies (Artha., p. 24).

There were also employed female sp who included (1) the mendicant women were generally employed in the simple m of carrying information to the institute espionage (Artha., p. 24), (2) poor Brah widows who were naturally very clever were employed in watching the priv conduct of the Mahāmātrakulāni by freq ing their residences (Artha., p. 23), (3) courtesans who were kept under off supervision (Artha., p. 153). Under the g of chaste women they may cause themse to be enamoured of persons who are sedit No sooner are the seditious persons s within the abode of these female spies they shall be seized and their prop confiscated to government (Artha., p. 30

Despite these stringent police arra ments there were sufficient safeg against undue arrest and detention. Th is laid down that three days after the com sion of a crime no suspected person be arrested in as much as there is no r for questions unless there is strong evid to bring home the charge. Again pe who charge an innocent man with theft themselves be liable to the punishme theft. Further, when a person accus theft proves in defence the complain enmity or hatred towards himself he sha acquitted (Artha., p. 276). Similarly watchmen who stop whomsoever they not to stop or do not stop whomsoever ought to stop shall be punished with

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the amount of fine levied for untimely movement in the city (Artha., p. 184). It is further laid down that when the Superintendent of Jails puts any person in lock-up (Chārak) without declaring the grounds of provocation, he shall be fined 24 Panas ; when he subjects any person to unjust torture he shall be fined 48 Panas (Artha., p. 282).

Last but not the least, we shall bear in mind that all these officers were personally liable to make good the loss which the people suffered in case of their failure to apprehend the real criminals. Thus in case of theft or loss of merchandise in a village the headman was to make good the loss ; if the theft or loss occurred in the intervening places between any two villages, the superintendent of pasture lands shall be liable. If there are no pasture lands in such places, the officer called Chorarajjuka shall make good the loss. If the theft or loss occurs in such parts of the country as are not provided even with such a security (a Chorarajjuka) the people in the boundaries of the places shall contribute to make up the loss. If there are no people in the boundaries, the people of five or ten villages of the neighbourhood shall make up the loss (Artha., p. 293. Cf. Ibid, p. 138). Even the king did not escape the liability. Kautilya says : "Whatever of the property of citizens robbed by thieves the King cannot recover, shall be made good from his own pocket" (Artha., p. 241 . Thus the idea was that if any person suffered from disorder and lawlessness it was because the King was remiss in the performance of his duties and therefore ought to expiate in the above manner for the loss suffered by the individual in consequence of his neglect of duty. This idea still exists in a certain form in modern civilised Governments where offences like theft, robbery, murder, etc., are classed under offences against the State. But the idea of making good from the State-coffer, the loss suffered by any individual in consequence of theft and robbery was probably unique among the Indo-Aryans only.

This account of the Maurya police-system is partly corroborated by Megasthenes as quoted by Strabo (XV. 148). In Fragment XXXII we are told of " the overseers to whom is assigned the duty of watching all that goes on and making reports secretly to the king. Some ar eentrusted with the inspection of the city and others with that of the army. The former employ as their co-adjutors the courtesans of the city and the latter the courtesans of the Camp. The ablest and most trustworthy men are appointed to fill these offices" (McCrindle, p. 85). According to Arrian similar officers were employed by the governments of monarchical as well as non-monarchical states of the period. And, what is more, Arrian's informants assured him that the reports sent in were always true, though Mr. V. A. Smith doubts the strict accuracy of this statement.

Asoka inherited this system of secret report as is evident from Rock Edict VI where he says "At all hours and in all places whether I am dining or in the ladies' apartment, in my bed room or in my closet, in my carriage or in the palace gardens, the official reporters (Pativedaka) should report to me on the people's business and I am ready to do the people's business in all places." Again the agents (Pulisa) mentioned in Pillar Edicts I, IV, and VII, and in the Provincial's Edict are according to some scholars identical with the Pativedaka already mentioned, while the Amtamahāmāta or Warden of the Marches were high officers guarding the frontiers (Pillar Edict I).

We do not know how far this Maurya Police system was imitated by the Andhras and Kushans in their dominions, but from the inscriptions of the Guptas we find that their Empire was divided into Desha, Visaya, Bhakti (the lowest unit being the village) under officers bearing the title of Gostrin, Visayapati, Kumārāmātyas, etc., who probably performed both administrative and police duties. A probable picture of the police system of this period is preserved in Yajnavalkya, I, 337 and Vishnu, III, 7 to 15, which is but a prototype of what is described in Manu, Chap. VII, slokas 114-117, already quoted. In Sukraniti and in Kāmandakaniti, I, 224, we find constant references to police guards and in Vishnu, III, 66-67, we are told of the liability of the police officers to make good the loss in case of failure to apprehend real criminals. Agni Purana says to the same effect (ccxxiii) : "The king should make good to the owner the price of an article stolen by a thief and on such an occasion the king shall reimburse himself out of the salaries of his police officers." In the Pravesaka to the sixth act of Sakuntalam, we find two police-men (जानुकरुचकौ) acting under the superintendent

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of the city police who was also the brother-in-law of king Dushmanta, and getting hold of two fishermen with a diamond ring which they recognised to be the signet ring of the king. In Mrichchhakatika Act I, we hear of night watch by the police, the establishment of Gulmas (police outposts) and the examination of carriages by the police as in the case of Charudatta's cart.

But if we are to believe in the account of foreign travellers of this period, then we must acknowledge that the police system was fast becoming looser with the beginning of the decline of Gupta power. Fa-Hian says that there was no longer the rigid passport system which was prevalent in earlier times; people now can go whenever and wherever they like; we are told that even in the reign of Chandra Gupta II, criminal tribes were living in the outskirts of the capital city. Similarly Hiuen Tsang who visited India during the reign of Harshabardhan speaks of the criminal laws being mild and the roads as insecure.

LETTERS FROM ABROAD

By Rabindranath Tagore.

London, April 10, 1921.

I AM glad to be in England again. It is a different atmosphere here than that of America, where the gravitation of dollars pulls everything down and presses everything flat on the earth. One of the first men whom I happened to meet here was H. W. Nevinson; and I felt that soul was alive in this country which had produced such a man as him!

A land should be judged by its best products, and I have no hesitation in saying that the best Englishmen are the best specimens of humanity.

With all our grievances against the English nation, I cannot help loving your country, which has given me some of my dearest friends. I am intensely glad of this fact, for it is hateful to hate. Just as a General tries, for his tactics, to attract a whole army of men into a cul-de-sac, in order to demolish them, our feeling of anger generalises the whole people of a country, in order mentally to give them a crushing blow on a tremendously big scale.

Things that are happening in Ireland are ugly. The political lies, that are accompanying them, are stupendous, and in retaliation our anger seeks a victim adequately big; and we readily imagine nate the whole people of England, though we know what a great number of Englishmen feel shame and sorrow for these brutalities quite as keenly as any disinterested outsiders.

The fact that such a great proportion of people here—whose interest in keeping Ireland tied to the British Empire is so vital—can feel so keenly the tyranny inflicted on the Irish people, proves the inherent love of justice that thrives in the heart of this country in spite of all aberrations. The saving of a people depends upon the noble personalities holding up the moral tradition high above the floods of iniquities that occasionally deluge the land.

Edmund Burke proves the greatness of Great Britain in spite of Warren Hastings; and we are grateful to Mahatma Gandhi for giving India the opportunity to prove that her faith in the Divine Spirit in man is alive still,—in spite of a great deal of materialism in our religions, as they are practised, and a spirit of exclusiveness in our social system.

The fact is, that the best in all countries find affinity with one another. The fact displays its differences,—but the fire is one. When that fire comes before my vision in this country I recognise it as the same thing which lights our path in India

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and illuminates our house. Let us seek that fire and know that whenever the spirit of separation is supreme, there reigns darkness. But with the realisation of unity comes truth and light. When we ignite our lamps, we at once send response to the eternal lights of heaven. You yourself are a bearer of a lamp from your own land, and let me in response light my own lamp with love for the great humanity revealed in your country.

* * *

(The following letter was in answer to a lady who had complained that the poet had appeared to give vent to a feeling of anger against the British people in one of his lectures.)

London, April 12.

Dear Madam, I received your letter late that morning and was sorry to learn that you had come to this hotel while I was engaged.

It is not unlikely that some unsuspected remnant of race-consciousness in your mind made you imagine that I gave vent to my feeling of anger against the British people in my lecture you allude to in your letter. The fact is I deeply feel for all the races who are being insulted and injured by the ruthless spirit of exploitation of the powerful nations belonging to the West or the East. I feel as much for the Negroes, brutally lynched in America often for economic reasons, and Coreans who are the latest victims of the Japanese imperialism as for any wrongs done to the helpless multitude of my own country. I feel certain that Christ, were he living at the present day, would have been angry with the nations who attempt to thrive upon the life-blood of their victim races, just as he was with those who defiled God's Temple with their unholy presence and profession. Surely he would have taken upon himself the chastisement of these miscreants, especially when those who professed to be his disciples, whose ostensible vocation was to preach peace and brotherhood of man, either kept a discreet silence whenever man's history waited for a voice of judgment or showed signs of virulence against the weak and the down-trodden greatly surpassing that of men whose profession it was blindly to kill human beings.

On the other hand, though I sometimes congratulate myself for my own freedom from race-consciousness, very likely a sufficient amount of it is lingering in my subconscious mind making itself evident to outsiders in my writings through special emphasis of pride at some great thoughts or good deeds of India, or special emphasis of indignation at any unjust suffering or humiliation she is made to undergo. I hope that I can claim forgiveness for this weakness considering that I never try to condone any wrongs done by my own countrymen against others belonging to different communities from ours. If you want to know something of my attitude of mind about this I recommend you my novel translated into English under the title of "Home and the World."

* * *

London, April 16, 1921.

I am leaving London today in an aeroplane for Paris. My appeal for an International University at Shantiniketan, to be called Viswa-Bharati, has met with a hearty response in England. I have just time to send you these very few words before I leave England. As I shall be travelling about from place to place, it is possible that I shall not be able to write to you for some time—anyhow, the posting of my letters to you will be somewhat irregular.

* * *

Autour du Monde, Paris,
April 18, 1921.

I have come back to the domain of dust from my short aeroplane career in the mid-air, when my namesake from the high heaven, the Sun,* shed upon me his smile of amused tenderness, and some vagabond clouds of the April sky seemed to wonder in their minds, if I were about to join their ranks.

I am not going to stay in Paris more

* Referring to his name Rabi, which means the Sun.

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than a week this time; for I must finish my Continental tour by the end of May and prepare for my return voyage to India. The days of my exile seem to be gaining in weight as they are approaching their end; and I wish I had a relay of minds so that I could charge them whenever they become exhausted. Having only one in my possesion, I had to be merciless toward it, even when it lacked the food to which it had been accustomed. The result is, that it is beginning to doubt, almost to hate, the idea† which it is made to carry through a rugged and tortuous path.

Whenever I find time and sit alone before the window, I gravely nod my head and say to myself in a sad voice: "Those who have been born foolish can gladden the heart of God only when they have the freedom of solitariness and can spread their idle wings in the air and flit and hum for nothing at all. You, poet, are one such creature,—you have to be alone to fulfil your nature. What is all this that you are planning? Must you guide the multitude and work with them for the building of an Institution?"

All through my life, I have ever worked alone; for my life and my work have been one. I am like the tree, which builds up its timber by its own living process; and therefore it needs leisure and space, sunlight and air,—and not bricks and mortar, masons and the civil engineer.

All my works have their roots in my dreams. But an International University needs a foundation, and not roots. It needs to be solidly built upon international boards and committees and funds contributed by men of prudence and foresight. Foresight is a gift which I wholly lack. I may have some insight, but no foresight at all. Foresight has the power of calculation: inisight has the power of vision. He may have faith in insight to whom it belongs; and therefore he is not afraid of making mistakes or even of apparent failures. But foresight is impatient of all deficiencies. It constan dwells on the possibilities of mista only because it has not the vision of t whole. Therefore its plans are mos solid and inflexible.

In the establishment of the Inter tional University, the foresight of t experienced will never forsake me; it w go straight to the helm and take charg and only then the prudent who g money and the wise who give advice w be satisfied. But where will remain t place for foolish and the irresponsible?

The whole thing will have to established on a permanent basis; t this so-called permanence is only boug at the cost of life and freedom. The cage permanent, not the nest. And yet all th is truly permanent has to pass throug an endless series of impermanance The spring flowers are permanent, becau they know how to die. The temple ma of stone cannot make truce with dea by accepting it. Proud of its bricks a mortar, it constantly opposes deat till it is defeated in the end.

Our Shantiniketan depends for i permanence upon life. But an Inter tional University tries to build its perm nence with the help of rules and regu tions. But—

Never mind! Let me forget it for moment. Possibly I am exaggerati The reason is, the day is full of gloo It has been snowing and raining; t road is muddy; and I am home-sick.

I am going to read in the hall of t Sorbonne University my paper on t 'Forest Hermitage'. They asked me t a summary, which they will circula among the members. I enclose a copy it which I have given to them for circu tion. From Paris I have decided to go t Spain next week,—do you not envy me?

NOTES OF LECTURE.

From the beginning of their histo Western races have had to deal w nature as their antagonist. This fact h emphasised in their mind the domes aspect of truth, the eternal conflict betw good and evil. Thus it has kept up spirit of fight in the heart of their civil

† That is to say, the idea of an International University.

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tion. They seek victory and cultivate power.

The environment in which the Aryan immigrants found themselves in India was that of the forest. The forest, unlike the desert, or rock, or sea, is living: it gives shelter and nourishment to life. In such surroundings, the ancient forest dwellers of India realised the spirit of harmony with the universe and emphasised in their minds the monistic aspect of Truth. They sought the realisation of their soul through union with all.

The spirit of fight and the spirit of harmony both have their importance in the scheme of things. For making a musical instrument, the obduracy of materials has to be forced to yield to the purpose of the instrument maker. But music itself is a revelation of beauty, it is not an outcome of fight: it springs from an inner realisation of harmony. The musical instrument and the music both have their own importance for humanity.

The civilisation that fights and conquers for Man, and the civilisation that realises for him the fundamental unity in the depth of existence, are complementary to each other. When they join hands, human nature finds its balance; and its pursuits, through their rugged paths, attain their ultimate meaning in an ideal of perfection.

* *
*

Autour du Monde, Paris,
April 21, 1921.

The letters from India this week have not reached me though long overdue. There was a squall in the Mediterranean Sea, and the mail bags have been damaged by the sea water. So there is a chance of my letters not coming at all, and it may become a Lent week for me. your letters have been a never-failing source of sustenance for my mind all through my days of exile,—and you have been so generously lavish in your supply.

Tomorrow I am going to start on a tour in Switzerland, Germany, Denmark, Norway, and Sweden. I feel sure of the welcome awaiting me in those countries. I cannot imagine how I could have merited so great a reward. I feel that I am being greatly overpaid for my service, and one day I shall be called upon to refund the excess, and a great deal more!

My idea of the International University, or Vishwa-Bharati, found a strong response in England. There was a proposal made to form a Board of Trustees to help me in my work. But it is needless to assure you that I am not going to allow my Institution to be tied to the tow-boat of any official body. I know it would have saved me from a great deal of trouble and opposition. But when, by some artificial protection, we save ourselves from trouble in the beginning, it crops up in a worse form in the end.

My letters will grow more and more irregular till they meet their Nirvana in our meeting at Santiniketan.

* *
*

Autour du Monde, Paris,
April 24, 1921.

When I sent my appeal for an International Institution to the Western People I made use of the word 'University' for the sake of convenience. But that word has not only an inner meaning, but also outer association in the minds of those who use it; and that fact tortures my idea into its own rigid shape. It is unfortunate.

I should not allow my idea to be pinned to a word for a foregin museum, like a dead butterfly. It must be known, not by a deposition, but by its own life growth.

I saved my Santiniketan School from being trampled into smoothness by the steam roller of the Education Department. My school is poor in resources and equipment, but it has the wealth of truth in it, which no money can ever buy; and I am proud of the fact that it is not a machine-made article perfectly modelled in a workshop,—it is our very own.

If we must have a University, it should spring from our own life and be maintained by our own life. Someone may say that such freedom is dangerous, and that a machine will help to lessen our personal responsiblity and make things easy for us. Yes! Life has its risks, and freedom has its responsibility; and yet they are prefer-

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able on account of their own immense value, and not for any other ulterior results.

So long I have been able to retain my perfect independence and self-respect because I had faith in my own resources and proudly worked within their sovereign limits. My bird must still retain its freedom of wings and not be tamed into a sumptous nonentity by any controlling agency outside its own living organism. I know that the idea of an International University is complex, but I must make it simple in my own way. I shall be content if it attracts round it men who have neither name nor fame nor worldly means but who have the mind and the faith; who are to create a great future with their dreams.

Very likely, I shall never be able to work with a Board of Trustees, influential and highly respectable,—for I am vagabond heart. But the powerful people of world, the lords of the earth, make difficult for me to carry out my wo I know it and I have had experience of in connexion with Santiniketan. But am afraid of failure? No. I am only afraid being tempted away from truth, in purs of success. The temptation assaults occasionally; but it comes from outside atmosphere. My own abiding fa is in life and light and freedom. And prayer is :—

"Lead me from the unreal to Truth."

This letter of mine is to let you kn that I free myself from the bondage help, and go back to join the gre 'Brotherhood of the Tramps', who se helpless, but are recruited by God for H own army.

THE BACKGROUND OF THE LABOR PROBLEM

By Dr. Rajani Kanta Das, M.A., M. Sc., Ph.D., Lecturer on Foreign Trade, New York University.

INDIA is a country of extensive territories, diverse physical features, various climates, and fertile soils. She possesses abundant supplies of mineral, vegetable, and animal resources. In this land of immense potential wealth, about one-fifth of the human race lives in extreme poverty and degradation. While the national income, per capita, in the United States is £72, in Great Britain £50, in Canada £40, in France £38, in Germany £30, in Italy £23, in Japan £6,* in India, it is only £2.† Thus India, once a land of fabulous wealth, is to-day the poorest country in the world. The problem of the majority of the people is not how to live comfortably and respectably, but how to live at all.

There are several causes assigned for this condition the systematic destruction of the digenous industries of the country during regime of the East India Company; the renting of the ryots, which sometimes amo to a half or more of the produce of the la the annual drain upon India of a £35,000,000 a year, which goes out to G Britain as the "Home Charges", and for w there is no return; and the increase in population beyond the limit of produc of the country.

The fundamental reason of India's pov lies still deeper. Although it is true population has a tendency to increase f than the supply of food, India has not reached that stage where she is unable produce enough for the welfare of her peo The truth is, that while the population grown enormously, the method of using immense natural resources has not chang to any appreciable degree. The powe productivity has not kept pace with

* The Journal of the Royal Statistical Society, July 1919, p. 491.

† Some authorities put it at a pound and a half.

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growth of her population. India has grown in population but not in industrial efficiency. It is, therefore, the industrial inefficiency of India, i.e., the lack of power to utilize all natural resources most economically, which is the real cause of her poverty.

Industrial Aspects.

This is an age of world economy. The facilities for communication have brought all the regions of the world into one common market. No geographical distance or economic barrier can keep a country away from this international market. A country that cannot compete with others in the international economy, must remain poor.

Just as with the growth of national economy, those classes of people which have not been able to acquire efficiency in the modern system of production have become relatively poor, so, with the rise of international economy, those nations which have not adopted modern industrialism and acquired efficiency in the modern productive system, have remained poor and have become even poorer.

Inefficiency is noticeable in every department of the productive system of India. The prevailing systems of utilizing her vast resources are still old and antiquated. Farms are operated with old tools and implements of a kind which have been in use for thousands of years. Scientific agriculture is practically unknown. The domestic system is still the chief method of supplying manufactured goods. Thus, with obsolete implements and antiquated systems, Indian farmers and artisans, have to compete with American and British farmers and artisans who are equipped with the knowledge of the latest scientific discoveries and machinery of up-to-date invention. In other words, India exchanges her rough and unskilled labour for the skilled and efficient labour of Europe, America and Japan, and is, therefore, at a disadvantage in the international market.

The only solution for India's problem of poverty lies in the modernization of her industries. Barring the problem of self-government and public education, no question in India is more important to-day than that of adopting the modern system of production, especially the factory system, which has already had its beginning but which, as yet has not made much headway due in part at least to lack of support and encouragement by the government. For the success of the factory system, India must devote her energy wholeheartedly to the application of science and invention to the productive processes.

The factory system has no necessary relation with capitalism which is the cause of several complex labour problems. The factory system resulted from the application of mechanical power and the use of machinery to the productive process, and was made possible through the discoveries and inventions in the latter part of the 18th century. It was the time when the strict regulation of industries by the State, under mercantilism, completely fell into disfavour and the theory of *laissez faire*, the doctrine of individualism and of individual initiative, was in full swing in England and France. The factory system was thus naturally taken hold of by individuals. Had the discoveries and inventions been made a century before, it is doubtful if the factory system would have come so completely under the domination of the capitalistic class. It may be true that the factory system grew much more rapidly under private initiative than would have been possible under State ownership. State ownership is not an unmixed good, but a stricter control of the factory system by the State would have avoided, or at least diminished, the seriousness of some of the labour problems of to-day. The relationship between the factory system and capitalism is historical and accidental rather than essential and organic. The latter is a question of ownership, while the former is one of production. Capitalism may be modified or may be altogether discarded in favour of some other method of ownership, but the factory system of production has evolved as an economic process through the gradual conquest of nature by man, and, as such, it is bound to remain as the most efficient system of production known up to this time.

The economic soundness of the factory system in India cannot be questioned. Of all the essential factors for the success of the factory system, coal and iron are the most important, the former giving power and the latter supplying material for machinery. The coal mines in India are only fairly promising, but the possibility of deriving power from water resources has been well ascertained. The production of iron and steel within the country has also become a reality. Through the system of banking, a vast amount of

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capital can be raised within the country. All the capital invested in the cotton industry has been raised within the country. Regarding the proximity to the supply of raw materials and the presence of a market for finished products, India has an unrivalled opportunity. There is also an abundant supply of labour, although education and training are needed to make it efficient.

Not less significant are some of the social effects of the factory system, which have been the most important factors in the development of Europe and America. That it would bring similar results in India, can be safely assumed. Even in a short period, it has brought several innovations in the social life in certain sections of the country. First, it has dignified labour which was degraded through the caste system. Second, it has undermined the caste system itself, and persons of different castes are now found engaged in the same kind of work. Third, it has shown signs of disintegrating the joint family system which permits several persons to live upon the earnings of one member. Fourth, it has broken down the isolation and self-sufficiency of the village, which is among the chief causes of the backwardness of India. Fifth, it has raised the social position of thousands of women by giving them an economic status. Lastly, it has broadened the minds of the labourers by mobilizing them from the country to the city, socialized them by bringing them into close contact with one another, energized them by adapting them to the modern industrial system, and thus made them more alert, intensive and active. A system so pregnant with social and economic benefit to the country in general, and on factory labourers in particular, should, on no account, be checked in the process of its growth.

India should not only develop the factory system for the most economic utilization of her resources, but she should also determine the lines of industrial development which are most advantageous to her, both for domestic and foreign markets.

Like an individual, a nation has to find out how it can produce the greatest amount in value with the least expenditure of time and energy, or in other words, how to become industrially efficient.

Industrial development in India cannot be the same as that in Europe and America. There are several reasons why the nature of industrial efficiency will, therefore, be different from that of any other country.

First, the difference in natural resources will give rise to a difference in the nature of industries and, consequently, of industrial efficiency.

Second, owing to the sub-tropical climate intensive physical labor is not possible in India to the extent that it is in the regions of colder climate. It will be more economical, therefore, for India to acquire efficiency in those industries which require more mental labor than of physical. Work of artistic value will give India a strategic advantage in the international market.

Third, the resources of India are limited in comparison with the population. In order to be successful economically, India should devote more labor per unit of resources than most of the other countries. In other words, India must sell highly finished products instead of raw materials.

Fourth, it is the national tradition of the people, especially of the artisan class, to produce artistic goods such as shawls, muslins and jewelry and carved ivory. High-class workmanship has become the social inheritance of India, and although it has been much discouraged, it still remains the national genius and must be revived. There lies the natural line of development for India's manufacturing industries, especially as far as manufacturing for the foreign market is concerned.

All these elements will make India industrially different from the rest of the world. It is the duty both of Society and the State, to outline the lines of India's industrial development and to impart education and training along those lines so that India may be efficient in the full utilization of her resources on the one hand, and hold an advantageous position in the international market on the other.

Social Aspects.

One of the cardinal principles of Hindu religion is the belief in an infinite Being of which this visible world is only a manifestation. It is the duty of every man to realize this entity either in this life or in the next by the practice of self-renunciation. Misery and sorrow arise from the lower desires of man. The way to real happiness lies in the elimination of those desires. This doctrine

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has profoundly influenced the social and industrial life of the people.

First, it has turned the mind away from the material to the spiritual, from the natural to the supernatural, from the real to the ideal, from the concrete to the abstract, from the external to the internal.

Second, while it has helped a few persons to attain the highest type of manhood, it has also checked the mental growth of many by placing before them an ideal far too high for attainment by ordinary people. Thus while Hindu civilization has helped to glorify the few, it has tended to fossilize the many.

Third, by over-emphasizing the happiness of the after-life and the attainment of this happiness through self-renunciation, it has tabooed most of the pleasures of the flesh, and has placed, as its goal, the fewness rather than the multiplicity of wants, which is the most important incentive to economic activities and industrial development.

Fourth, by constantly turning the attention toward the inner struggle between desires and ideals, it has restricted the scope of the external struggle between man and nature, which stimulates man to conquer nature and acquire wealth.

Fifth, the doctrine of *Karma*, which is a part of the Hindu religion, has degenerated into fatalism and has its worst effect upon the common people. The feeling that the sorrow and happiness in this life are largely determined by the deeds of a former life takes away a good part of the initiative for planning and developing any remedial measures in case of any catastrophe. The majority of the people are prone to resign themselves to the course of events. The doctrine has failed to stimulate the people to turn failure into success.

While the teaching of the Hindu religion has made the after-life, and not this world, the focus of attention, the social organization and the customs and manners have also stood in the way of industrial progress. The caste system has hindered the free movement of the people and the free choice of their occupations. The joint-family system has made even distant relatives depend upon the earnings of one of their members. The system of early marriages made young men take care of families when they ought to be cultivating the spirit of adventure and enterprise, and has compelled young women to bear the burden of gestation and lactation when they ought to be devoting themselves to the aquisition of general culture and industrial efficiency. The *Zenana* system, by which women have been excluded from all social intercourse in several provinces, has also limited their industrial activities.

For the development of modern industrialism and for the achievement of industrial efficiency, India must reorganize her society. Social efficiency is, in fact, the background of industrial efficiency, which is merely the expression of the social life in the satisfaction of its material desires, and is inseparably connected with the traditions and institutions of the country. A new philosophy of life must be propounded in order to create a new social attitude, and to adapt the nation to the world's new conditions. India must realize, first, that the golden age was not in the past, but is in the future. Second, the aim of life is not to be happy in the world to come, but to achieve a richer and nobler expression in this world. Third, the destiny of man is not influenced by some mysterious power but by social and physical laws and by the discoveries and inventions of man in his present life. Fourth, although the laws of nature are inevitable and inalienable, they can be controlled and directed by human intelligence and can be utilized by man for human purposes. Fifth, an industry is a means not only to the satisfaction of material wants, but also to the development of character and the realization of self.

This philosophic reconstruction should be supplemented by a re-organization of the social institutions so that men and women can easily choose their occupations irrespective of caste and creed. In addition to all these, a system of general and vocational education should be introduced, not only for children, but for young persons as well. In a word, society must be more efficiently organized so that it may form a solid foundation for the development of industrial efficiency.

Political Aspects.

The most important requirement for the development of industrial efficiency, however, is a favorable attitude of the government toward the system of production, especially toward the factory system. Unfortunately, this

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is the very thing which the British Government in India, under its present policy, cannot assume.

The prime object of the British rule in India is the economic exploitation of the country. In the early part of the nineteenth century, under the rule of the East India Company, this policy was observable in the destruction of the indigenous manufacturing industries so that India might produce raw materials for British factories and buy manufactured goods from British merchants. In the middle of the nineteenth century, when Great Britain became a free trader, after a century of protection, the doors of India were thrown open to foreign trade, so that British goods might enter India free of charge. Again in the eighties, when the Indian cotton industry was competing successfully with that of Lancashire, the Manchester Chamber of Commerce enforced upon India a regulation regarding the work of women, by which the co-operation of men and women in the factories became practically impossible. Indian women were thus barred from occupying the same position in the textile industries as did the women in other countries. The British Government levied an excise duty of 3.5 per cent on cotton manufactures in India in 1895, when it became necessary to levy a custom duty of the same amount on the importation of cotton manufactures from Great Britain. This resulted in discouragement and repression of the factory system in India.

The Indian factory system has had also to suffer from other inconveniences. Although there is an immense supply of labor in the country, there is a scarcity of labor for all modern and large scale industries. This is due to the fact that there is no educational system nor training to prepare laborers for a vocation which is altogether new in the country. Besides, Indian manufacturers have to compete with the British and Japanese manufacturers in their own market. The British manufacturer has the advantage of better machinery, a lower rate of interest on capital, better facilities for transportation, better organization and management, longer experience and time-honored fame. The British laborer enjoys free education and training that is provided by the Government, and cultural facilities offered by a highly developed society. Similar facilities are more or less enjoyed by the Japanese manufacturers and laborers. Moreover, some of the Japanese industries are subsidized and protected by the Government. Under these circumstances it is only reasonable that the Government of India should adopt a definite policy for the development of India's natural resources.

No nation has achieved modern industrial development without a policy of national economy. It is to such a policy that Great Britain owes its industrial and commercial supremacy. However wrong the protective policy of a government may be, no country has failed to practise it in the early stages of its industrial development, and most of the countries still follow it. All the industries in which India has natural advantages must be developed, even with the help of subsidies and a protective tariff, if necessary.

The creation, by the British Government in India, of a department of industry, is a step in the right direction. A sound economic policy, however, remains to be developed. All economic questions must be regarded from the view point of India's needs and an economic policy must be adopted for the welfare of the Indian people. On this principle should be founded the Indian national economy. The industrial policy is only a part of the national economy. The chief object of the industrial policy should be to give every encouragement to the growth of factories and to impart general and vocational education for the development of efficiency in the modern system of production.

The national aim of India will, therefore, be the most economic utilization of her natural resources. In order to be able to compete successfully in the international market, she must adopt the modern system of production and develop adequate efficiency, especially in those industries which require skill and ingenuity. In her competition in the international market, she must be backed by society and the State. Just as on the battlefield it is no longer a question of the comparative strength of two armies facing each other, but a contest of the two nations which stand behind them with all their moral, material and intellectual resources—so, in the free-for-all fight among industrial workers of the world, under the leadership of the industrial captains, it is the moral, material and intellectual resources of each nation standing behind the industrial organization which can lead its workers to indus-

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victory. A society which does not lend its industrial members all possible moral and spiritual support, and a government which fails to equip its citizens with all the up-to-date methods of production, stands self-condemned as betrayers of the people.

Thus, in the background of Indian labor problem, which is largely a question of distribution, or the proportioning of the dividend of industry between labor and capital, lies the question of production, or the economical utilisation of the natural resources of the country. The solution of the problem involves two essential conditions: First, the adoption by Indian society of a new philosophy of life and the enunciation of its principles in the light of modern science and philosophy; second, the adoption by the State of a policy of national economy and the help in reorganising the productive systems utilising modern discoveries and inventions.

UMAR BIBI

By V. A. Sundaram.

As I stood by the tomb of Umar Bibi, near the village of Dulla, in Gujranwala, and saw the tears flowing from the eyes of old Nizamuddin who loved her, my heart was filled with bitter agony. Nizamuddin placed his forehead in the dust and cried aloud for the loss of Umar Bibi. The old man's wife was standing by, with eyes dim and chocked voice, weeping and weeping, without any cessation.

The cool winds came from the sugar-cane fields, and blew over the tiny plant that nodded its head above the grave,—speaking of beautiful life and not of fearful death. The autumn sun was going down in the clear cloudless sky, and, as it sank, its light flashed across over heaven and earth. The sesame blossoms shone out with bright golden hue in the fading light. A cotton flower pod burst from the cotton plant, and came sailing through the air. It then rested, with its white filaments, on Umar Bibi's tomb. The thin transparent gossamer came sailing through the air, to rest upon her grave; and I saw the homage of that flower to Umar Bibi, the spinner, unknown to earthly fame.

In her quiet village, she had been sitting at her wheel, spinning her thread. She lived in Dulla, in peace and quietness, along with the boy, her stepson, living her life of poverty, with her thoughts ever raised to God. On that fateful day, she had passed through the fields and was on her way home, when a noise, like thunder, broke from overhead, and an aeroplane came flying past. A bomb, hurled from above, fell near to her and to the boy by her side, and burst into a thousand pieces. She fell down dead, and the little boy by her side was killed also.

All their pious hopes and simple joys were shattered into tragic death. She died on the village path, under the twilight of an April sky, and her step-child died close by her.

Terrible, terrible Death! Who could bear to hear the tragedy of Umar Bibi, told by those who loved her, and not shed tears in sympathy with them?

A horror of pity mingled with pain passed through my body, as I stood near the tomb and heard this story of her death. Only after a while, the words of the poet came to my mind,—

"We will grieve not, rather find
Strength in what remains behind,
In the perennial sympathy,
Which having been, shall ever be,
In the soothing thoughts that spring
Out of human suffering,
In the faith that looks through death,
In years that bring the philosophic mind."

That cotton flower and fruit, with slender filaments, which rested in their whiteness on the tomb of death is a symbol of resurrection. The village women of the Punjab are now awakening to the new hope of a noble and a useful life, as they spin and weave the home-spun thread and garments, which shall save India from poverty and ruin. Let them win the greatest victory of all, by turning their sufferings and sorrows into new incentives to action for the good of their motherland.

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SORCERY IN MALABAR

By C. Achyuta Menon.

"It is a land of palms and riches,
It is a land of charms and witches."

In these lines the poet has pithily summarised his impressions of Malabar.*

The people of this tract are intellectually and educationally among the most advanced of the Indian peoples. But, owing to their insular exclusiveness for centuries, they retain some of the primitive customs and beliefs of their ancestors. Malabar is still, for instance, "a land of charms and witches." The belief in spirits, good and evil, and their intervention in human affairs, and in the efficacy of incantations and ceremonies to control their actions is, notwithstanding the spread of English education, all but universal. In popular estimation sorcery, which always includes exorcism, is as reputable a profession as almost any other, and sorcerers are looked upon with respect mingled with awe. In some Brahmin families the profession is hereditary, all the adult male members being adepts at it, while it is the hereditary caste occupation of a whole section of low class Hindus known as the *Panans*. Individuals belonging to all castes adopt Sorcery as their profession, and find it almost as lucrative as medicine or religion. several thousands of the population depend upon it for their livelihood.

Diseases and accidents are believed to be caused as often by the action of evil spirits as by the violation of the laws of nature. These spirits enter human bodies of their own accord on mischief bent, or are made to enter them by the art of the sorcerer, who for a consideration undertakes this office at the instance of the victims' enemies. When a pers falls ill, therefore, the astrologer is much in requisition as the physician, the former alone is able, by his abstr calculations and deductions, to disco the true cause of the illness. If it is fou to be caused by a spirit, he is furth able to furnish clues for its identificati A competent exorcist is thereupon se for, and he generally succeeds, by incantations and ceremonies, to dislod the intruder. The faith of the people the exorcist's art is, however, not complete as to make them neglect t services of the physician. But, if t patient recovers by their joint goo offices, the exorcist gets the lion's sha of the credit.

The nature of the sorcerer's wo varies with the power and importance the spirits dealt with. The smaller fry the spirit world, whose pranks bri about ordinary ailments, can be propitia ed or expelled by the mere repetition the prescribed *mantra* or incantation by common exorcist. The latter touches t head or holds the hand of the patie and repeats the *mantra* a certain numb of times (one hundred and eight to o thousand and one, as the case may b when the sprite leaves the body free to successfully treated by the physicia When powerful demons capable of prod ing deadly maladies have to be dea with, the services of eminent practitione are generally engaged, who, with t assistance of skilled juniors, have to g through a variety of incantations a perform a series of elaborate and ex pensive ceremonies, involving sometim the sacrifice of goats and fowl, before th are brought under control. In so cases, the incantations and ceremon have to be repeated for as many as for one days. The most powerful and mal

* Malabar, in the general acceptation of the term and as used here, include the British District of that name and the Native States of Travancore and Cochin.

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nant of them all is the demon of epilepsy. There are hardly a dozen men in all Malabar who are capable of wrestling with him, and in most cases they come off second best in the encounter. As may be expected from their evil propensities, it requires more proficiency and practice to expel a malignant spirit from one's person than to introduce it. Those who perform the former office are, therefore, better remunerated than those who do the latter, just as counsel for the defence are generally paid more handsomely than those for the prosecution.

Every hereditary Brahmin exorcist has his patron god or goddess, whose help renders his influence over the denizens of the spirit-world so potent that he can even make them obey his orders of temporary injunction issued from a distant place. If he finds it inconvenient for some days to visit a patient in another part of the country, he inscribes an order on a palmyra leaf, with an iron style, directing the spirit concerned to leave his victim unmolested for a specified period and promising him satisfaction before its expiry. If this leaf is formed into a roll and worn in any part of his body, the patient feels temporary relief in most cases. Preventive sorcery, which is so popular in Malabar, partakes of the same character, but is more lasting in its effects. Certain magic words and cabalistic figures are engraved on a thin gold, silver or copper leaf, three inches square, which, after being purified by ceremonies and sanctified by *Mantras*, is rolled up and inserted into the hollow of a bracelet, a pendant or other ornament. So long as a person wears this ornament, he or she is immune from the insidious attacks of dangerous spirits. Many men and most women in Malabar wear such charms.

Of all the forms of black magic prevailing in Malabar, the most dreaded is the one known as the *odi* (literally, breaking) from the effect it has on the victim. The knowledge of its secret is confined to a few individuals of the Pariah caste, and is transmitted by oral tradition. The *odiyan*, as the *odi* magician is called, is supposed to have the power of assuming at will, *but only at night*, the form of a horse, a bull or any other fourlegged animal, and if in that form he crosses the path of any person in a solitary place at dead of night, the latter is seized by a fright, which results in immediate death or in a fatal or incurable malady. The higher order of sorcerers, however, are able to laugh the odiyan's power to scorn. The story is told of a great sorcerer who, coming across a solitary black horse at night on the confines of a jungle, at once perceived its identity, got on its back and trotted it about till daybreak, when he found himself seated astride on the shoulders of a disconcerted Pariah to the great amusement of the villagers. The belief in *odi* magic was once widely prevalent in Malabar, but it is now fast dying out.

The old laws of Malabar treated black magic as a grave crime punishable with death or long terms of imprisonment. Those laws are of course now obsolete. But as late as 1827, a man was sentenced to six years' penal servitude for causing the health of the Raja of Cochin to break down by the practice of his black art. In 1793 the Dutch Governor of Cochin, Van Auglebeck, advised the Raja to inflict exemplary punishment on a sorcerer, who by his art made his Highness seriously ill and whose guilt was conclusively established by astrological calculations.

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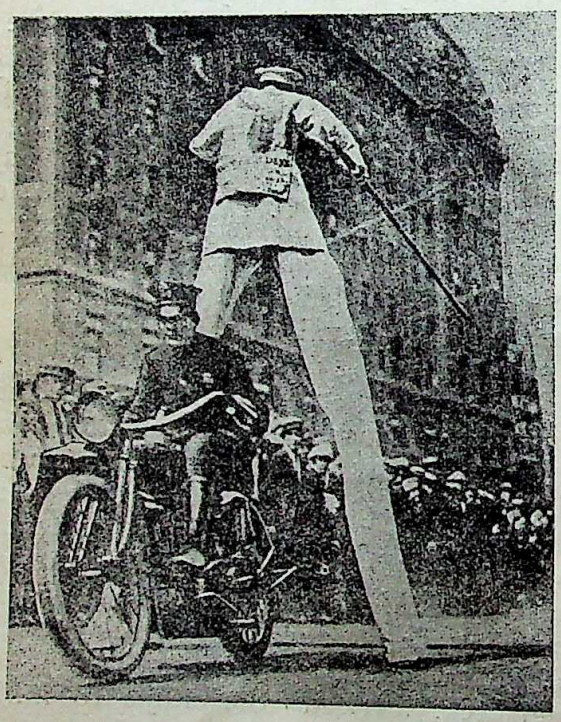
GLEANINGS

Stepping Over Traffic.

There still remains one safe and sure way to cross the streets of a city through the traffic—by walking on stilts! This was demonstrated recently on Broadway, New York, by Fred H. Wilson, of high-stilt fame.

Looking down on the crowds from a 15-foot altitude, Wilson spread his beanpole legs just in time for a motorcycle cop to speed under the human arch at 45 miles an hour.

Wilson is naturally an unusually tall man; and when he straps eight-foot stilts to his legs,



Stepping Over Traffic on Stilts.

there's no trouble picking him from a crowd. A long cane that he carries isn't long enough to reach the ground; he uses it merely as a balancing-pole.

In the course of his strolls through the streets, the "stilt man" is the envy of small boys who take a supreme delight in scampering between his shins.

Radiogram.

By means of the latest automatic radio apparatus a radiogram from London to New York can be delivered in just 60 seconds. One minute after the message is filed in the Lon office, the printed radiogram is placed in hands of the messenger-boy in New York.

This speed, made possible by the aid up-to-the-minute machinery is the more rema able because the message passes through nea 20 instruments. It is relayed from one elec current to another about 12 times, but o three times is it handled by human operat If they could be eliminated, even more sp could be attained.

Man Lacking Hand And Arm Is Clever Rifle Shot.

The fact that he has lost his right arm the shoulder and his left arm between the elb and wrist, does not prevent Wm. A. Wi miller, of Ohio, U. S. A., from being a g rifle shot. He uses a special 22-caliber r having a leather-covered hook beneath the b lance point, against which he presses his

Armless Gunner.

forearm. He pulls the trigger with a small having a rubber button on the end, which holds in his mouth. A slight motion of the lo er jaw exerts the necessary pressure. He lo unloads, and cleans the gun without assista

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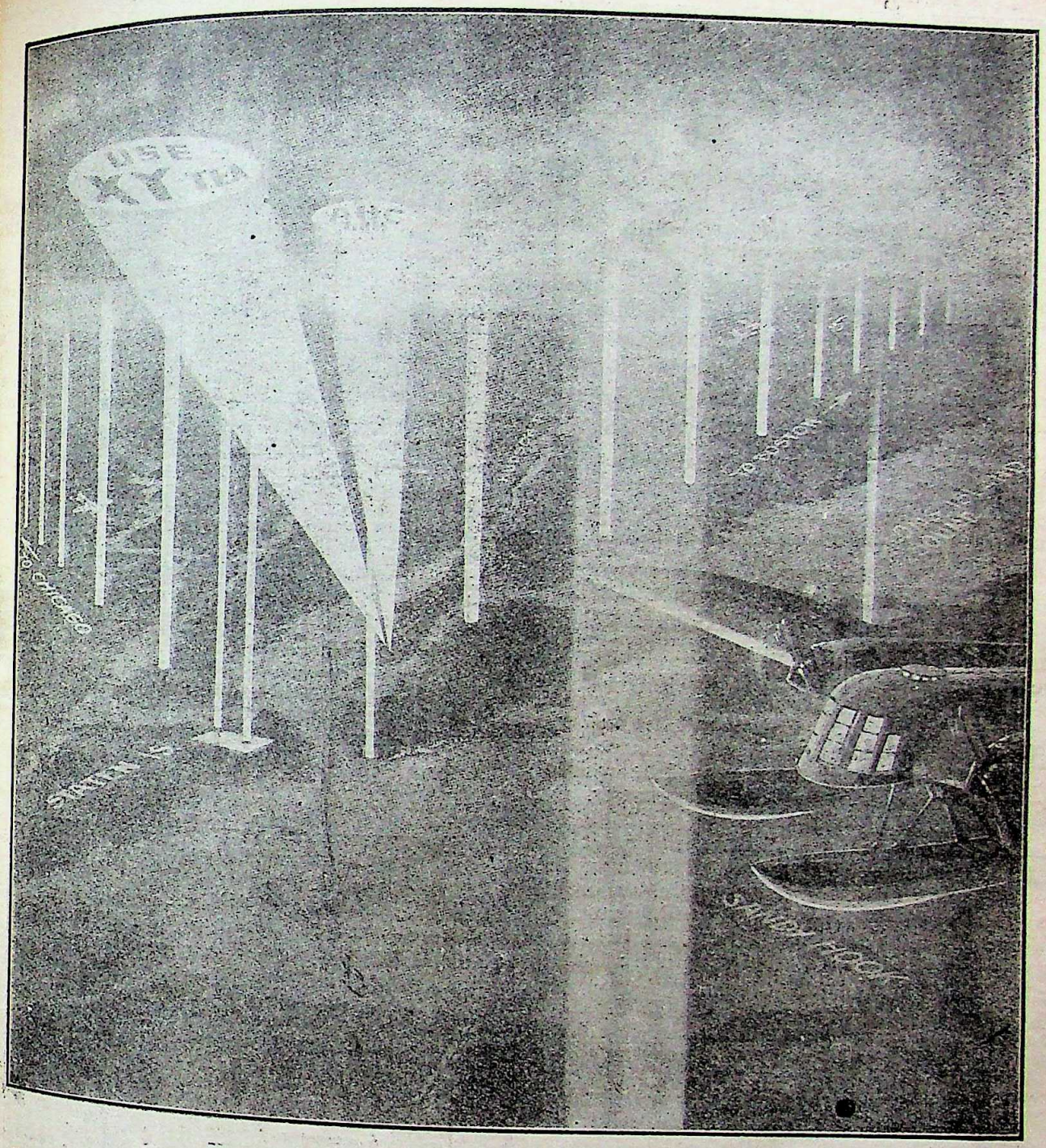

Advertising on the Clouds.

Monster Searchlight Forecasts Dazzling Night Skies.

Ships at sea off New York, a short time ago, began an exchange of radio comment on a glaring light pointing into the clouds.

Some observers guessed it was the aurora borealis; others thought it was lightning. It was neither. It was the beam from the most powerful searchlight in the world—the 1,400,000,000 candlepower torch perfected by Elmer Sperry, noted inventor, and installed in a light-house in New York harbor.

This light, tested for possible use as a beacon for airplanes, throws its beam vertically in the air. It will penetrate thick banks of moisture, and is visible above the clouds. It has lighted up clouds 10 miles above the earth.

As the result of its spectacular effect, advertising concerns already are considering the possibility of blocking out part of the light to type words and draw pictures on the sky.

New Tree-Felling Machine.

A motor-driven saw for felling trees, invented

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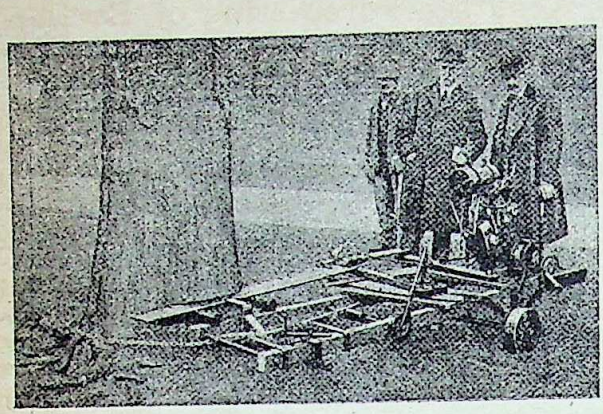


Motor-driven Tree-feeling Saw.

by a New York man, has been given a successful trial at Central Park, in that city. Propelled back and forth by a horizontal wheel geared to a small gasoline engine, an ordinary saw can cut through a 15-in. tree in two minutes, thus greatly reducing the time required to do the same work by human hands.

Weight Vanishes—Can Breathing Exercises Overcome Gravity?

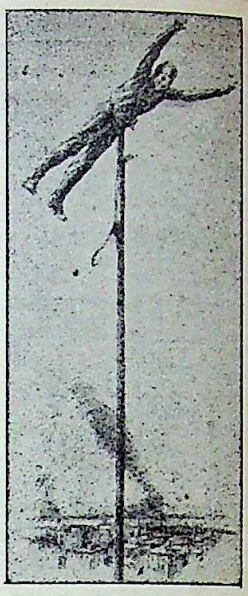
Nearly every one in the West is familiar with the lifting game in which four persons, after breathing deeply in unison, lift a fifth person easily with their finger-tips. The lifters always agree that the subject seems to have lost weight. Does the subject actually lose weight, or is it an illusion? To seek the answer, five persons recently tried the experiment on the platform of a sensitive scale. At the outset the combined weight of the experimenters was 712 pounds, but when the lift was made, according to Hereward Carrington, Ph. D., research officer of the American Psychical Institute, "these surprising results were noted: On the first and second trials, there was a loss of weight, amounting to 52 pounds. On the third, fourth, and fifth lifts, 60 pounds were lost."

A Few Thrills from a Steeplejack's Life.

Steeplejack A. Saunders, of Irvington, N. J., is one of America's leaders in the science of scaling impossible places. A few of his most thrilling experiences are told here in his own words and in pictures.

"To 'out-stunt' a rival, I balanced myself on top of a flagpole on a Newark, N. J., skyscraper for at least eight minutes. The wind was blowing so hard that the camera man thought the thing utterly impossible."

"The most hazardous stunt I ever did was to climb halfway up the ice of Niagara Falls. Inch by inch, clutching at every piece of jagged ice that offered a firm hold, I pulled my way up a sheer 60-foot wall of rough ice. I was arrested for doing it!"



Balancing on Top of a Flagpole.

"In a moving-picture stunt I was one of the crooks being hunted. All had been captured except myself. The only escape, according to the scenario, was to swim to near-by schooner. I made the trip, and as I reached the schooner detectives came alongside in boats. I climbed to the top of the mast prepared to shoot if they attempted to follow. As they were unable to capture me that way, they blew up the boat. I was hurled from the top of the mast to the water, a distance of about 50 feet, and was picked up unconscious."

Climbing 60 foot wall of the frozen Niagara Falls

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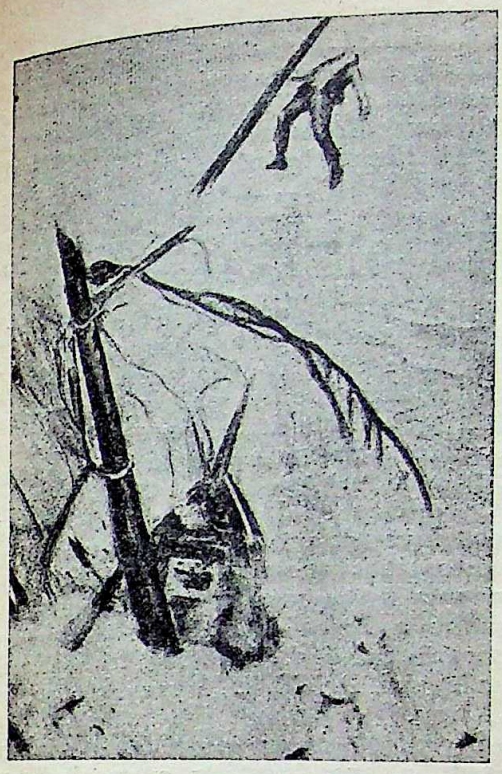


Hurled from the top of a mast.

"While painting a bridge at the Delaware Water Gap I slipped and fell 40 feet to the frozen river, breaking through the ice. Injured and exhausted, crawling on the ice and swimming when I broke through I fought my way 100 feet to land."

Tunnel-digging Machine also Lines Walls.

Digging a tunnel, removing the earth, and lining the walls with concrete blocks as the tunneling advances, are all accomplished by a single recently developed machine. The method is claimed to be more rapid, safer, and cheaper than the open-cut or ordinary underground methods. Four revolving arms at the front of a cutting head, mounted in a steel drum, carry the cutters which remove the earth. It is deposited, by buckets, on a conveyor belt, which carries it to cars, brought up from the rear. Behind the cutting head are the gearing and mechanism for controlling the direction of the cut. Back of this is the lining constructor, which lays concrete blocks designed so that when they are pushed into place they expand and fit tightly against the earth wall. They are laid in spiral courses, giving a forward motion to the machine, which keeps the cutting head in contact with the tunnel heading. This machine, operated by an electric motor, has constructed 18 ft. 8 in. of finished 52-in. tunnel in four hours.

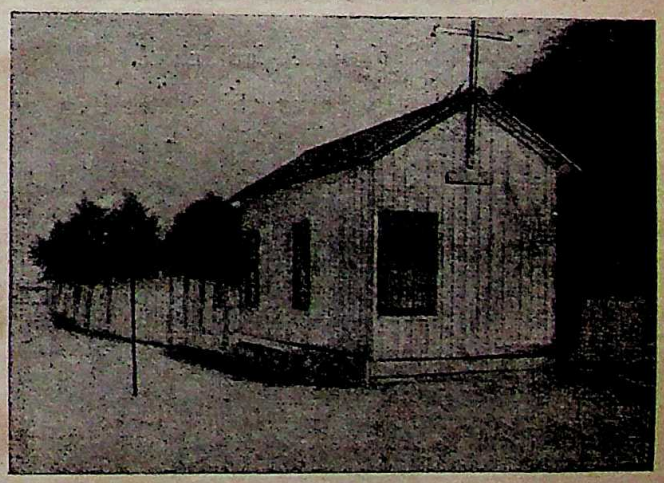
Accurate Forecasting of Earthquakes Now Scientific Possibility.

Prediction of earthquakes, with the same accuracy with which conditions of the weather are now foretold, has become possible, according to a discovery just made by Dr. Andrew C. Lawson, professor of geology at the University of California.

The discovery of the method of forecasting the time and place of earthquakes follows, and is based upon, another recent discovery, also made by Professor Lawson, that movements of the earth's surface, technically known as "the creep of the earth's crust," are antecedent to, as well as consequences of, earthquakes.

The creep of the earth's crust, to explain it briefly and in nontechnical language, is due indirectly to the fact that the poles of the earth do not run true. The North Pole describes a circle of about 60-ft. diameter every time the earth revolves on its axis. It is as if the earth were a globe revolving on a shaft which oscillated around its center. While this deviation of a 60-ft. circle is so small, in view of the size of the earth, as to be almost infinitesimal, it is sufficient to set the soil and the rocks, even the mountains and the valleys, in a slow but steady motion, usually to the northward.

Like a liquid tide setting ever in one direction, this current of earth creates a tremendous strain in its own mass. The pull is so great that a distinctly measurable tension ensues in all the layer of earth crust which is creeping. When this tension reaches a certain point, something has to give way. The result is a tearing open of the earth's crust, in a backward or a sideways motion—which Doctor Lawson calls "the elastic rebound"—and the visible, tangible phenomenon known as an earthquake occurs. As soon as Doctor Lawson had definitely established the creep of the earth's surface, and its re-



Changing place of a House as a result of an earthquake: the black stick indicates the former position of the house.

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bound under the strain of its own tremendous weight, he said :

"If we find the rate of creep and the length of time necessary to produce the limit of tension in the earth's crust, we shall know when and where there is to be the next earthquake, merely by watching closely the increase in tension."

"This gives to the forecasting of earthquakes," says the University of California, in its bulletin announcing Doctor Lawson's double discovery, "the same precision as that with which weather forecasts are made."

Ceylon School Kiddies Read Wooden Books.

In Ceylon school books are made of wood, and the children learn their lessons by heart, a page at a time. The schoolmaster paints the letters on short boards with thick waterproof paint. As soon as a pupil can copy and

Wooden Books in Ceylon School.

repeat from memory everything written on the board, he receives a new one.

Before the invention of printing a system somewhat similar was used in Europe for teaching the A B C's. The lessons were written on a thin sheet of wood, and over this two thin, transparent pieces of horn protected the letters from erasure. These slates were called "horn books."

Street Lamp Reflector Confines Light to Roadway.

From ten to twenty times the illumination possible with reflectors of existing types, and a reduced cost of maintenance are claimed for a longitudinal reflector, which concentrates all the light along the surface of the road. T flat, polished plates meeting at an angle about thirty degrees exactly beneath the ce of the light cast the light a long distance do the road, and do not waste current light lawns and house by the side of the street.

Heart and Lungs Now Voice Their Ills by Phonograph.

From phonographic records of feeble hea and lung sounds, greatly amplified, docto soon may be able to diagnose symptoms diseases without even seeing their patien Records may be submitted to medical autho ties in distant cities or abroad for expert stu and examination.

All this, it is said, will be made possible the recent invention of a recording mechani which intensifies the faint sounds of the hea and lungs until they can be heard plainly, ev throughout a large lecture hall. Credit for t work goes to Dr. F. L. Hunt, of the Bureau Standards, and Dr. M. J. Myres of the Unit States Army.

The invention is an amplifying system li that used in broadcasting a speaker's voi An ordinary carbon telephone transmitter employed as a stethoscope and the curre generated by heartbeats or lung sounds are amplified and transferred to a telegraphon using steel wire as a recording element.

This wire runs between two electromagne actuated by current from the amplifiers. As passes the poles, it is magnetized with varyi intensity, depending on the amount of curre produced by the sound of the heart or lung When the motion of the wire is reversed, t same apparatus produces the sounds in telephone receiver.

Sensitized Paper Aids Amateur Photography.

Amateur photographers have been aided b the introduction of sensitized paper in both ro spool and cut-sheet form of all the importa sizes,--which will fit any camera without usi special attachments. This paper is used in th same manner as are the celluloid film or d plates, and the picture is printed directly on th paper when the shutter is operated.

Grain-Elevator Screenings For Fattening Sheep.

An experiment which may prove of gre value to stockmen is being tried at Fort Willia Ont., where a rancher is wintering a flock o 7,000 sheep. They are being fed on screenin from the grain elevators and are reported s being healthy and thriving. Each sheep co sumes three pounds of screenings per day.

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Can Man Discover Ways Of Tapping Sun Energy ?

There is vital need of finding a solution to the problem created by the diminishing petroleum and coal supplies. The world needs new sources of power, or, better, needs to discover ways of tapping, converting, or harnessing the immense fields of atmospherical, natural energy that develop the earth and fill the infinite space, as well as the energy radiated by the sun and generated by our earth.

There is evidence that the stars and planets, of which there are over 400,000,000 discernible by our still crude astronomic instruments, are, in effect, gigantic dynamos, each generating vast amounts of energy while speeding through space.

Fountain Pen Holds One Year's Ink Supply.

Although no larger than the ordinary fountain-pen, a new invention holds in a tiny chamber enough concentrated ink to last a year. It is filled with water, or tea, or red ink, or whatever else happens to be handy, and five seconds afterward it writes with a jet-black ink that is permanent and waterproof.

A simple, ingenious valve prevents too much concentrated ink from being admitted to the barrel of the pen.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed : Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

INDIAN ADMINISTRATION TO THE DAWN OF RESPONSIBLE GOVERNMENT (1765-1920) : *By B. K. Thakore, B. A, I. E. S., Professor, Deccan College, Poona. D B. Taraporewala Sons & Co., Bombay. Pp. 471. Price Rs. 4.*

The day on which Emperor Shah Alam put his signature to the treaty granting the Dewani of Bengal, Behar and Orissa to the East India Company is a red letter day in British History. It regularised the position of the Company in Bengal and laid the foundation of British Empire in India. After the failure of the attempt to carry on the administration through the officials of the old imperial days, the Company initiated the system of government through the agency of European officials, and the natives of the country sank to the position of mere subordinates in the Administration. For a century and a half a foreign bureaucracy continued to rule autocratically and there was no idea of taking the people of the country into real partnership in the Administration. Mr. Thakore shows considerable ability in tracing historically the growth of British Administration in India during this period. The changes effected by the Government of India Act, 1919, are also fully described. The growth of political conventions is a characteristic feature of all old constitutions ; and India is no exception to this rule. The author renders an important service in pointing out, where necessary, the difference between law and custom, between theory and practice, in the actual working of the Indian constitution today. Herein we think lies his principal contribution to the study of the subject.

It would, perhaps, have been advisable for the author to limit the scope of his work to this portion of the subject. But he goes on to describe the economic and other activities of the Government of India, and there are chapters on Land Revenue, Famines, Railways, Irrigation, Finance, Education, etc. In recent years special treatises have been written bearing on most of these subjects, and a brief discussion, for which only space can be found in a work like the one under review, however helpful it may be to students preparing for examinations, does not make any material addition to our knowledge of these subjects. Towards the end of the book the author is even tempted to dive into current politics—marring thereby the scientific value of his work. The author's views are, however, generally sound and his opinions are always fully and freely expressed.

DAWN OF MODERN FINANCE IN INDIA: *By Prof. V. G. Kale, M. A. Arya Bhusan Press, Poona. Pp. 154. Price Rs. 2.*

There are few living economists who have a more intimate acquaintance with the economic problems of India, past and present, than Prof. Kale ; and the preparation of a comprehensive work on Indian Finance, which he proposes to undertake in the near future, could hardly have fallen into abler hands. This book, which is intended to serve only as an introduction to the

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study of the subject, discusses the finances of the Government of India in the days preceding and immediately succeeding the Mutiny—the greater part being devoted to a discussion of Mr. Wilson's famous Budget of 1860, which has served as the model for all subsequent Budgets of the Indian Government. The last chapter compares the financial position of the Government of India in 1858–59 with that in 1920–21. The total Revenues of the Government in the former year were less than Rs. 34 crores; today they are about Rs. 200 crores. But there is one point of similarity between the two periods—both are characterised by heavy deficits, and for identical reasons, viz., extravagant military expenditure.

The history of Indian Public Debt forms one of the most fascinating chapters in the history of Indian finance. By the Charter Act of 1833, all the debts of the East India Company (mostly incurred to finance military enterprises against Indian Princes) were made chargeable to Indian revenues. At that date this debt exceeded £40 millions. The Mutiny added more than £38 millions to the National Debt of India, and the purchase price of East India Company stocks (of the nominal value of £6 millions) from the shareholders, £12 millions.

The people of India possess little more control over the revenues and expenditure of the Government of India today than they did in the early sixties of the last century. In this respect there has been practically no change in the bureaucratic angle of vision and executive heads of Departments are quite as impatient of criticism and of proposals for retrenchment and economy now as their predecessors were of old. Prof. Kale's remarks in this connection are very apposite: "It is now high time," says he, "that attention were seriously turned to retrenchment and economy. An advocate of these is usually confronted with a non-possumus and is pitied as an ignoramus if he is not ridiculed as a crank. All suggestions about the cutting down of civil and military expenditure are met from the responsible official side with a shaking of the head or a shrug of the shoulders .....It is, however, impossible to believe that there is no room for economy and retrenchment in either, and we feel convinced that an earnest effort in this direction will bear abundant fruit. The virtue of thrift is not only for individual practice, and Governments are not above learning it. Only strong outside pressure, untiringly exercised upon the Government, can have any measurable effect upon expenditure. Even the defence of Treasury Control is helpless against the raids of the spending Departments which are peculiarly skilful to drawing more and more from the national exchequer." It is indeed high time that the promised Committee of enquiry on national expenditure should meet and apply the hatchet mercilessly to the recent luxuriant and unhealthy growth of national expenditure.

MYSORE REFORMS—*A Non-official's Scheme: By H. K. Rao and H. K. Sastry. With an Introduction by B. Chakraverti, M. A, Bar-at-Law. Pp. 68.*

"We need not conceal our conviction that the processes at work in British India cannot leave the (Native) States untouched and must in affect even those whose ideas and institutions of the most conservative and fendal character so said the joint authors of the Report on Constitutional Reforms in 1918, when their proposals for the introduction of constitutional changes in British India; and the truth this statement is evident to all close observers recent events in Native States. Mysore, as of the most advanced of these States and in the rudiments of representative institutions already been set up, naturally desires to abreast of British India in political progress, we find the result of such aspiration embodied the "scheme" under review proposing the establishment of responsible government in the State. Be the autocratic character of the majority of rulers, the chief obstacle in the way of the establishment of responsible government in the Native States seems to be their peculiar position in relation to the Paramount Power. Bound by treaties and agreements to the British Government, rulers cannot divest themselves of responsibility their due and punctual fulfilment, which cannot guaranteed if real power passes away from hands into those of their subjects. How far fear is real only the progress of self-government in the States can show. The joint authors of scheme under review avoid the difficulty by leaving the supreme power in the hands of the rulers.

The authors' main proposals take the form a bi-cameral legislature with a responsible executive for Mysore, in place of the present irresponsible bureaucratic government. But the detailed suggestions bear signs of compromise at every which would make the reforms almost nugatory. The legislature, for instance, is not to have control of the public purse—matters like Pay and Military expenditure and subsidy to the Government are to be non-votable; and the decision in many important matters (including making and unmaking of laws) is to be left the Maharaja, acting on the advice of a Council. This will make the position of the Maharaja's Ministers quite anomalous and, as in case of Provincial Ministers in charge of Transferred Subjects in British India, they will their responsibility to the legislature to be overshadowed by their sense of responsibility to ruler of the State. It is doubtful whether kind of Reform will satisfy the legitimate aspirations of the people of Mysore.

As regards the authors' suggestion that position of British Agents or Residents in Native States should be merely that of ambassadors, change is bound to come with the progress popular government in the States and in British India. The Agents will then have no excuse interference in the internal administration of States "in the interests of the people" and will hesitate to interfere "in the interests of rulers" against popular opinion. They will become, as they are intended to be, guardians imperial interests in the Native Courts.

STATISTICAL ABSTRACT OF THE BARODA STATE *for the decennium 1910–11 to 1919–20.*

This Abstract closely follows the lines of

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Abstracts published by the Department of Statistics of British India. It has been compiled under the direction of Mr. M. B. Nanavati, Director of Commerce and Industries, Baroda State, and is priced at Re. 0-13-0.

ECONOMICUS.

PEACE IN INDIA: HOW TO ATTAIN IT: *By S. M. Mitra. Longmans, Green, and Co., 1922. 1 shilling.*

Mr. Mitra is well known to English readers at home, for he has resided among the English people for nearly two decades, and though he says that he has had greater facilities for meeting Indians of all races and creeds in England than he could have in Calcutta, his constructive proposals show that he is thoroughly out of touch with the spirit which animates his countrymen now. There should be one Indian Governor, selected out of three nominated by the people, Indian members of the Civil Service should be allowed to join the diplomatic service of the Government of India, native princes should be given the right of appeal to the Privy Council, there should be no difference between Indians and Europeans in criminal trials and so on. These 'remedies' might have done something to pacify India when Mr. Mitra was here, but now they will only raise a bitter laugh in the non-co-operator, who is the majority, for the time for such tinkering is gone, never to return.

THE BRAIN OF INDIA: *By Aurobindo Ghose. Prabartak Publishing House, Chandernagore. 1921.*

This booklet is a reprint of some articles from the now defunct *Karmayogin*. *Brahmacharya* and Sattwic development created the wonderful brain of ancient India and it was perfected by Yoga. In making education national, "it is not our contention that the actual system of ancient instruction should be restored in its outward features—a demand often made by fervid lovers of the past. Many of them are not suited to modern requirements. But its fundamental principles are for all time and its discipline can only be replaced by a still more effective discipline, such as European education does not offer us." Again, "Another error which has to be avoided and to which careless minds are liable, is the reactionary idea that in order to be national, education must reproduce the features of the old *Tol* system of Bengal. It is not eighteenth century India, the India which by its moral and intellectual deficiencies gave itself into the keeping of foreigners, that we have to revive, but the spirit, ideals and methods of the ancient and mightier India in a yet more effective form and with a more modern organization."

THE FUTURE OF INDIAN POLITICS: *By Annie Besant, D. L. Theosophical Publishing House, Madras. (The Asian Library.)*

"Under the Gandhi Raj there is no free speech, no open meeting, unless for non-co-operators. Social and religious boycott, threats of personal violence, spitting, insults in the streets are the methods of suppression." And so on the catalogue runs, and the talented authoress returns to the charge now and again, and exposes to her own satisfaction, his 'midsummer madness'. She quotes Sir Sankaran Nair, once a mighty name in Indian politics, but now alas how fallen! And yet there are opponents of a more honourable type, e. g., the Rt. Hon'ble Srinivasa Sastri, who, in his presidential address in the Bombay Provincial Liberal Conference held the other day (May 6), said that "the noncooperation movement had had the exceptional advantage of having been from the very start under the guidance of one whose character was above cavil and whose motives were beyond suspicion. He applauded the work it had achieved in the social field, such as the removal of untouchability, the spread of temperance, and the propagation of the gospel of Swadeshi." (Quoted from the *Statesman.*) Mrs. Besant however quotes Mr. Asquith's phrase, "the intolerable degradation of a foreign yoke" more than once, and says: "India is no longer on her knees for boons; she is on her feet for Rights." "It is because I have taught this that the English in India misunderstand me, and call me seditious." It is a presumptuous claim on the part of any single individual to say that he or she has taught India to take its stand on its rights, and Mr. Gandhi, the one person who could make such a claim with some approach to truth, had too firm a grip of the actualities of the situation to make it. The book is written in the journalistic style, and is largely a defence of Mrs. Besant's own political activities, and deals too much with personal details and particular incidents to deserve the permanence it aspires to. Mrs. Besant sees in India, as a member of the Indo-British Commonwealth, 'a vision of dazzling glory.' Her countrymen and countrywomen have therefore no real cause to call her seditious, for if her advice be followed, the British connection may be prolonged indefinitely. Just as the official world recognised the virtues of Mr. Gokhale after he was dead, though it uniformly opposed him when alive, with a section of our rulers Mr. Tilak, whom they bitterly opposed and persecuted during his lifetime, began to rise in popularity after he was no more and they will be disposed to agree with Mrs. Besant's high encomium (page 244), being actuated probably by the same unconscious bias against Mahatma Gandhi, who replaced Tilak in the leadership of India. If Mrs. Besant's reputation in other parts of the world secures readers for this book among people whom Indian writers on political subjects cannot easily approach she will have done a good service to India to whose welfare she has devoted her long and active life.

POLITICUS.

SANSKRIT—ENGLISH.

RIGVEDASARASANGRAHA: *By Rai Sahib Sivnath Ahitagni. Published by Dr. Harish Chandra, Ph. D., Vedic Jivan Asram, Dehradun. Pp. 26+240, Price Rs. 3.*

The volume contains a compilation of some of the best hymns on the principal gods in the Rig Veda, such as Agni, Indra, Surya and others. There is a note verbatim in English strictly in accordance with the Vedic *padapātha*, and it has been followed, in most cases, by an interpretation, also in English, setting forth the inner meaning of the mantras. As regards the gods or *devatās* in the Vedas, there are, broadly speaking, two schools of interpretation: One, *i.e.*, the Upanisadic, holding that there is only One Great God who is the soul of the Universe ("*ekaiva mahān ātmā devatā sa sarvabhūtātmā*"), the other gods being merely His different manifestations ("*tad*-vibhūtyah anyā *devatāh*"); and the other represented by the followers of the *Nirukta* headed by

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Yāska who maintain that there are only three gods, viz., Aditya 'the sun', Indra or Vāyu 'the wind', and Agni 'the fire' presiding respectively over the three regions, the highest heaven (*Dyu-* or *Svar-loka*) the intermediate space between heaven and earth (*Madhya-* or *Bhuvar-Loka*) and the earth (*Bhuloka*), all the other gods being included in them. The first of these two views is supported by the well-known mantra of the Rig-Veda (I. 164. 46) ending in "*ekam sad viprā bahudhā vadanti*" 'though He is one, the wise ones call him differently.' In this light, and following generally Sāyana and not ignoring altogether what has been written by modern scholars, the author has interpreted the hymns selected by him in the volume under notice.

But his interpretation of *Vritra* appears strange. He takes it to mean *dust*! It is, however, well-known to all acquainted with Vedic literature that Vritra identified with Ahi means a 'cloud'. Yaska clearly says (*Nir.* II. 5 2) that according to the followers of the *Nirukta*, Vritra is a cloud, but the *Aitihāsikas* 'the tellers of ancient legends or stories' take him to be an *Asura*, the son of one *Tvastri*. According to the former, Indra is Vāyu 'the wind', and since a cloud is tossed to and fro by the wind and finally bursts into rain, the Vedic poets depict it allegorically as a battle between them ("*tatra upamārthena Yuddha-varnā bhabanti*"). Sometimes the clouds are poetically depicted as mountains; and in the Vedas most of the words for a cloud are also used for a mountain. And so the fight between Indra and Vritra (*i.e.*, a mountain) has given rise to a later legend of the 'clipping of mountain wings' by Indra.

As the compilation is a good one and contains simple notes and explanation it is hoped that it will help in rousing our English-knowing countrymen's interest in the study of Vedas.

VIDHUSHEKHARA BHATTACHARYA.

SANSKRIT—HINDI.

SAHITYADARPANA OF VISVANATHA KAVIRAJA WITH A COMMENTARY IN HINDI: *By Vidyā-Vācaspati Sāligrama Sāstri Sāhityacarya, published by Syamasundara Sarma Bhisagratna, 326, Aminabad, Lucknow.*

Among the rhetorical works in Sanskrit belonging to the new school, the Sāhityadarpana 'the mirror of Literature' holds a unique place comprising all that a student devoting himself to the subject is expected to know. It includes the dramaturgy as well. And as such it is now widely read, as it deserves to be, both in Colleges and Pathsālās. Its author, Visvanatha (1365 A. D.) was not only a rhetorician of the first rank but also a great poet, or to be more particular and to use the rhetorical phrase, 'a king of poets,' *kavirāja*. The word means, according to Rājasekhara's *Kāvyamimansa* (*G O S*, p. 19) 'one who is free in the use of different languages in different works and in the expression of different feelings or sentiments' (यस्तु तत्र तत्र भाषाविशेषे तेषु प्रबन्धेषु तस्मिंस्तस्मिंश्च रसे स्वतन्त्रः स कविराजः). Thus a work from the pen of such a writer is naturally expected to be very useful. There are two commentaries in Sanskrit on the Sāhityadarpana, one of which by Mathuranatha Sukla has not yet been printed. As the manuscript is very rare and not with us, nothing can be said about its utility. The other is by Rāma Tarkavāgīsa (1701 A. D.) which is well-known to all. Rāma Tarkavāgīsa is also the author of a Prakrit grammar called *Prakrita-kalpadruma*, portions of which are now accessible in print through the kindness of Sir George A. Grierson (The section dealing with *Vibhāsās* has already appeared in the *JRAS* for 1921. The *Apabhramsa* section is being published in the Ind. Ant. from January, 1922, and the *Paisācī* section will appear in the Sir Ashutosh Mukherjee commemorative volume.)

Pandit Saligrama Sastri was formerly a professor of Sanskrit at the Gurukul, Hardwar. His work also shows that he is quite competent to deal with the subject he has undertaken. Perhaps this is for the first time that the Sahitya Darpana is rendered into an Indian vernacular, and Hindi may be proud of it.

In the course of his commentary the author has attacked and criticised the views of Rāma Tarkavāgīsa and has heen successful in discovering some defects. We were disappointed to read the first few pages where, while discussing the meaning of the first *sloka* of the original, he has offered three different versions, as if he is not satisfied with the first interpretation which is undoubtedly the only natural one, and yet has attacked Rāma Tarakavāgīsa for having played about the words quite unnaturally and unnecessarily. But as we proceeded we were glad to find that the new commentator is not so verbose or hair-splitting as might have been. From what we have seen of the volume under notice we may say that it may be safely recommended to our readers specially to students of Pathasālās.

One thing we want to say in conclusion is that in translating books one should follow what is commonly called Western method.

VIDHUSEKHARA BHATTACHARYA.

KANARESE.

SATYAGRAHA DHARMA: *Published by M. Hardekar, Danangere. Pp. XI+13. Price 1 anna.*

As the title signifies, the nine principles of Satyagraha propounded by Mahatma Gandhi are dealt with. The special feature of the book is that the author has admirably compared and contrasted the principles with those of the other religions of the world, viz.—Hinduism, Buddhism, Jainism, Christianism and Stoicism. The present pamphlet is the first of its series, and the author proposes to continue it, giving a separate treatment to each one of the principles of Satyagraha.

VEERESH.

PARA RASHTRAGALALLIYA ASAHAKARITEYU (*Non-Co-Operation in Other Lands*): *By Mr. A. Kamalapur. Printed at the Karnataka Print. Works, Dharwar. Pp. I-IV, 1—121. (1921.)*

This is a Kanarese version of Mr. A. Fenner Brockway's "Non-Co-Operation in Other Lands." The translator has no doubt taken a lot of pains in publishing this work; we would like to see that he revises the whole, using a more elegant language befitting the topic.

HINDI BHASHASARA: *By D. K. Bharadwaj. Published by K. M. Dasa. Prabhu & Sons, Mangalore. 1921. Pp. 1-8, 1-47.*

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It is a good attempt in giving facilities for a Kanarese man to learn Hindi. The author aims at making this a "Self-taught" book. Without a preliminary knowledge of the colloquial language acquired through contact with Hindi-speaking persons it would be difficult to follow the book. Hence a little amplification of the work is necessary for the guidance of the raw student. The treatment of the grammatical portions is quite literary and good. A few more illustrative passages from standard authors would add materially to the value of the book.

RASHTREEYA PADYAVALI.—*Compiled By Keertana Kesari Jayaramachar. Published by P. A. Pai Bros. Udupi, South Canara Pp. 1-14. (1922)*

A collection of poems on political topics of the day. A few of these are intended to be sung in a chorus or otherwise.

SANKSHEPA GEETE: *By Atmarama Sastri, Odlamane. Printed at the Sarada Press, Mangalore, (1922) Pp. 1-78. Price. 10 as.*

The book is divided into two sections. The first section gives in a nut-shell the scope and aim of Bhagavat-geeta. Even laymen can follow the arguments easily. A few words like "gehase," 'Ogha," should be replaced by some other common words.

The second section is devoted to extracts from "Bhagavat-geeta." In all 136 slokas are given together with a brief Kanarese translation of the slokas as a foot-note, The meaning is clear and lucid.

The book deserves commendation and patronage at the hands of the Karnataka public.

P. A. R.

HINDI.

MAHARASHTRA KESARI SHIVAJI—*By Pundit Taracharan Agnihotri, B. A. Published by Ramprasad & Bros., Agra. 1921. Pp. 188. Price Re. 1-4-0.*

The author has attempted to popularize the main life incidents of the great hero and patriot of Maharastra. He has also incorporated the newly-discovered facts of history, and tried to vindicate the character of Sivaji on the strength of informations from the Hindu sources. The book will be found useful for those who have no time and opportunity to go through the work of Prof. Sarkar.

MAHABIRA GARIBALDI: *By Indra Vidyavachaspati. Published by the Sahitya Parishat, Gurukul Viswa-Vidyalaya, Kangri. 1921. Pp. 182. Price Rs. 1-4 0.*

The life-history of Garibaldi and his contemporaries is the history of the re-awakening of a down-trodden nation. So the attempt to present it in a little volume is most welcome. The exemplary life of an ideal patriot who courted a life of poverty will no doubt inspire the heart of every one who feels for his motherland. The pictures of many well-known personages of the times of Garibaldi enhance the usefulness of the work.

DESABANDHU CHITTARANJAN DAS—*By Sampurnananda, B. Sc Published by Jitmal Lunia, Hindi Sahitya Mandira, Indore (C. I.). 1921. Pp. 87. Price, annas 8.*

The various phases of the life of Mr. C. R. Das are briefly touched upon in this little book. The activities of Mr. Das have placed him in the forefront of the Indian patriots and so this up-to-date sketch of his life will be a source of inspiration for many. In the appendix some passages from the speeches of Mr. Das are translated into Hindi. In the fourth chapter the transliterated Bengali poems of Mr. Das are no doubt a curiosity for the readers of Hindusthan.

KOSH KI KATHA: *translated by Santipriya Atmaramji. Published by Jayadeva Bros, Baroda. 1921. Pp. 61+IV. Price as. 8.*

The munificence and farsightedness of Maharaj Sawaji Rao Gaikwar of Baroda have instituted a very most useful and fascinating work in the shape of a series of juvenile booklets called the "Sawaji Rao Bala Jnana Mala." The interest of a fund of two lacs of rupees is utilised for the purpose.

The booklet under notice is the story of the cell told most plainly. The illustrations will add to the utility of the work, and the glossary of technical terms is most helpful. The get-up gives credit to the publishers.

SRI HARSHA—*translated by Anandapriya Atmaramji, B. A., LL.B. Published by Jayadeva Bros., Baroda. 1921. Pp. 81+VI. Price as. 8.*

This is another publication of the above-named series. The history of the times of the Emperor Harshavardhana is presented in this nicely got-up little book. The autograph signature of the emperor and the two appendices which give the Madhuvana inscription and the Bansakhera inscription have enhanced the charm and utility of the work. Thus the book will be found useful not only by a little advanced students but also the general public.

RAMES BASU.

URDU.

GAHWARA-E-TAMADDEN: *By Niaz Fatehpuri. Publisher, Niaz Mohammad Khan, Bhupal State. Pp 254. Price Rs. 2.*

The book deals in a clear, lucid style and rather comprehensively with the place of woman in human evolution. Besides a well-informed Introduction and Conclusion, the book is divided into ten chapters with headings such as "Woman and Food Supply", "Woman and Cloth Manufacture", "Woman and Fine Arts", "Woman and Language", and "Woman and Religion". The author is not a student of science, yet he has endeavoured to keep in touch with the results of modern scientific knowledge concerning women by freely borrowing from authoritative books on travel, anthropology, ethnology, geography, and sociology. We find the book both instructive and interesting. Get up of the book is excellent.

1. JAM-E-FALAK. 2. PAYAM-E-FALAK. 3. MEZANIM-E-TILAK. 4. JAIL KHANE KI KAHANI: *By Lala Lal Chand Falak. Publisher, Vyasa Pustalaya, Lahore. Priced at Re. 1 as. 8, as. 10, as. 6, and as. 12 respectively. All paper covers.*

All these booklets are by the well-known Urdu poet and political worker of the Punjab, Mr. Lal Chand Falak, who is, in official phraseology, an old 'gaol-

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bird'. Number (1) contains his poems, mostly political and patriotic, with an account of his own life. Number (2) is also a collection of his poems, with fragments of autobiography. Number (3) is a translation of some of the late Mr. Tilak's articles. Number (4) gives a vivid account of the jail sufferings of some of India's greatest sons like Tilak, Arabindo Ghose, Dr. Kitchlew, Mahatma Gandhi, Lala Lajpat Rai and others. The author professes to be a disciple of Lokamanya Tilak in politics. His poems and prose writings are not of a particularly high order, and are open to much criticism from liaguistic and artistic points of view; nevertheless they contain a patriotic fervour of their own, and are on this account commendable.

A. M.

GUJARATI.

ARVIND VICHARMALA (अरविन्द विचारमाला) : *By Thakkur Narayan Visanji. Printed at the Vasant Printing Press, Ahmedabad. Cloth cover, pp. 227. Price Rs. 3-8-0. (1922.)*

KARAVAS NI KAHANI (कारावासनी कहाणी) *translated by Navalram J. Trivedi. Printed at the Vasant Printing Press, Ahmedabad. Paper Cover, pp. 151. Price Rs. 0-10-0. (1922).*

It is a noticeable coincidence that two books concerned with the life and writings of Srijut Arabind Ghosh should be published in Gujarati almost simultaneously. This shows how deeply must his life-work have touched the heart of Guzarat, that the eyes of writers are simultaneously turning to him, who is considered in several respects the counterpart of Gandhiji, in the enforced absence of the latter. Arabind served in Gujarat for twelve years, and has left a name behind. His chequered career after he took himself away from our midst, is wellknown. The accounts given in the two books under notice overlap rather than supplement each other, as their subject-matter is identical. The second book is the smaller and the less ambitious, as it is in the main a story of his life in the prison and, as such, a translation of his Bengali work. Some of his letters to his wife Mrinalini and his brother Varindra are reproduced here with his famous Uttarpara speech and some articles from the Karmayogin. They enable, even in this sketchy form, the reader to grasp the central idea of Arabind Babu's later activities, "to realise God in life." The larger work is the more scholarly and the more systematically accomplished of the two as it is planned on ampler lines. It is beautifully got up, testifying to the taste and refinement of the author. Mr. Thakkur is no stranger to Gujarati readers; he has of late migrated from the region of fiction to that of philosophy and religion, and it would not be any exaggeration to say that he has equally well succeeded in the latter. Besides a very informative introduction bearing on Arabind's life, he has been able to present his view of the Gita, the Upanishads and other religious works in such a way as to show that he has clearly grasped the secret of his life. We are much pleased to see the life work of one of the noblest sons of India thus perpetuated in our language. It was a want which was being felt and it has now been met. The photographs in each of them give the reader a good idea of Arabind as he was in his youth and as he is now. Echoes of the Barisal trial bring back to one's mind the and self-less services of Babu C. R. Das in cause of his friend.

(1) MAHATMAJI NO PATRO (2) MAHATMA NO MUKARDAMO (महात्माजीनो पत्रो) (महात्माजीनो मुकर्दमो) : *Published by the Sourashtra Karyal Ranpur, Kathiawad, and printed at the Saurash Mudranalaya, Ranpur. Paper cover, pp. 96 100. Price Rs. 0-4-0. (1922.)*

The first is a collection of Mahatma Gandhi letters and the second describes his trial Ahmedabad. The letters begin from the time he in South Africa and are addressed to his sons friends. The saintliness, sincerity and straightforwardness which rule all his actions at the present moment appear in their full vigor even then (say 1909), and the letters reflect the writer in full glo They are a lesson in themselves and no Gujar should miss reading them.

PRACHIN JAIN LEKHA SANGRAHA, प्राचीन लेख संग्रह *Part II : Compiled by Acharya Shri Vijayji. Printed at the Arya Sudharak Printing Press, Baroda. Cloth bound. Pp. 58 : 336: Price Rs. 3 8-0. (1921.)*

This collection of old Jaina inscriptions engraved on copper plates, stones, images, etc., is one of the most valuable works we have come across, and sincerely congratulate the compiler, and his two helpers, Shrimat Kantivijayji and Jhaveri Lalbhai (furnished the funds to publish it). It is a unique book in so far as it places at the disposal of a study of the history of Gujarat materials of a very useful kind. The period it covers is nearly one thousand years, and the places from which the inscriptions gathered are those invariably connected with Gujarat and Kathiawad, besides the two provinces themselves. Extensive notes of the minutest kind on each inscription, dealing with the history of the spot, the founder of the institution, the event to commemorate which was brought into existence and many other interesting matters, have helped to take away the other technical character of such a collection, and added its worth as a popular historical work. This is more proof of the living interest which some of Jaina religious heads are taking in matters outside their strict routine of preaching sermons and reverting to literary and historical subjects which formed their *forte*, say in the earlier centuries of last era.

KAVI BHAVANISHANKAR NARSINHRAM : *Chhotalal Dalpatram Kavi. Printed at the Adarsh Printing Press, Ahmedabad, pp. 156, with a photograph of the Kavi, paper cover, unpriced, (1922).*

Born about eighty years ago, Kavi Bhavanisankar displayed in his work the characteristics of the type of versification to a large extent; and was more or less a follower of Dalpatram's school. Modern influences also affected him and in respect of social reform he was as good a reformer as anyone else. The present biography is written by Kavi Dalpatram's

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a caste-fellow and ranging as the period does, over nearly eighty years, he has been able to make it very interesting by means of side lights thrown on the mode of life obtaining in Kathiawad, at the time the poet was born. The great merit of the description lies in the way in which these little details have been set out and one reads them with great delight as they are reminiscent of a world that has passed away. The Kavi has written about his works, prose and poetry, and their chief recommendation is their simplicity, a reflexion, pure and simple of the poet's life. This biography was due to us and we are glad it has been published.

K. M. J.

INDIAN EMPLOYEES ON THE UGANDA RAILWAY

On both occasions when I visited East Africa and Uganda I was deeply moved by the sufferings and difficulties of the Indian railway employees on the Uganda Railway, which runs from Mombasa to the borders of Lake Victoria Nyanza. This railway was built by Indian labour and has all along been kept going by an Indian staff under European management. This staff is recruited from India; but there appears to be no means of enforcing the terms of the agreement where it has been broken. There is no Railway Union strong enough to represent the employees as a whole; and when men of the labouring class are thousands of miles away from home, with very little chance of putting by any of their savings, it is almost impossible for them to obtain a position of economic independence. The consequence in East Africa has been, that there has been no organ or channel by which the ordinary workmen can be certain of receiving justice, when a breach of contract terms has occurred. The Government of India is too distant and too vast to be able to deal effectively with individual cases and there is no intermediary agent.

It was made possible for me, after many conferences and discussions on my earlier visit, to deal with certain larger issues. On my second visit to East Africa, I was relieved to find that at the large Nairobi centre there had been improvements owing to these representations which I had made. But what impressed me most, on my second visit, was the large number of individual cases where justice did not appear to have been administered. There was also a great bitterness of racial feeling because the Indian, who was capable and intelligent, could not be promoted to the highest grades in the service, which were practically reserved for Europeans.

One of these individual cases was brought to my notice personally when the train halted at a wayside station, called Simham. The name of this station (which means 'lion') brings back to the mind the perils which the Indian labourers were obliged to undergo while the railway line was still under construction. Many times over the Indian workmen were carried off and devoured by these savage beasts. A book has been written about it called "The Man-Eaters of Tsavo" which gives credit to the Indians for their pluck and endurance. This special place was infested with lions and they made deadly havoc among the labourers at this point in the line, which has been called Simham. The European settlers, who now use the railway so freely both as passengers and for their goods, seem to care very little for those who at an earlier date risked life itself in order to complete the railway.

When I was passing through this station of Simham, the Station-master more than once told me about a certain Station-master of Kiu who had died some years ago, under distressing circumstances when on duty, owing to the lack of medical attendance. His widow had received no help from the Uganda Railway Company, except her return fare to Bombay. I could not get the papers

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in time to deal with his case personally on the spot, but recently they have been sent to me through the registered post and they tell a pitiable tale.

"My late husband," writes the widow, "was employed in the Traffic Department of the Uganda Railway for over 12 years until his death on Oct. 27th, 1918. He last returned, from leave on June 5th, 1914. He had thus earned nearly 4½ months fresh leave, which he would have got in the ordinary way, if he had lived. By his untimely death, I am left quite helpless and without kith and kin. There is not a single soul who can help me for a day. I am eighteen years of age, without any child.

"The circumstances, in which my husband died, are most unusual and pathetic. He fell sick on October 16th, 1918; and on Oct. 21, 1918, a most urgent telegram was sent to the Traffic Manager at Nairobi and also to the Sub-Assistant Surgeon at Makindu. The Sub-Assistant Surgeon replied that he was too busy with other patients and so was unable to leave the Station,—suggesting at the same time that my husband should attend either Makindu or Nairobi Hospital. The reply of the Traffic Manager was that he was short of hands and that my husband should endeavour to 'carry on' with the work. As the Traffic Manager ordered him to 'carry on' with the work, my husband could not leave the Station without his permission. Though ill, he had to obey the Traffic Manager.

"On Oct. 26th, 1918, he became worse and started spitting blood. Thereupon I requested the signaller to telegraph to the authorities for necessary medical help, which he did instantly; but the reply from the Doctor at Makindu was in the negative, and I am unaware if there was any reply from the Traffic Manager. On Oct. 27th, 1918, I brought my husband to Nairobi and arranged with Dr. Mackinon for treatment; but to my misfortune he expired on the same day, leaving me behind to mourn his loss for the rest of my life.

"My husband thus died without any medical help. This was due to inefficient management on the part of the aut-rities. My husband was always faith-to his employers; he was doubtless e-pecting medical help of some kind on t-part of his employers all those days, b-nothing was done and not the least ef-was made to relieve him of his duti-No medical aid was rendered to save-life.

"I now ask you very kindly to gra-me a substantial allowance in order-maintain myself. I understand that-husband was due to receive 4½ mon-leave, if he had lived; and therefore I-quest you kindly to grant me that a-ount, and a proportionate gratuity-his twelve years' service and a pass-to India. I also think that I am entit-to a pension, on account of the negligen-on the part of his employers, wh-caused my husband's death."

The answer which the widow recei-from the Uganda Railway Acting Manag-dated Dec. 5, 1918, ran as follows:—

"I deeply regret the circumstanc-which led to the untimely death of yo-husband. The epidemic of influenz-which proved so disastrous for ma-people, was of so severe a nature, th-it was found impossible to cope with-No effort was spared to relieve the sit-tion arising through it, and everythi-possible was done to aid the staff.

I regret that we have no Widows' Orphans' Fund, from which financial a-could be given you, to help you in y-distress; but under the circumstances-have sanctioned the issue of a pass-Mombasa and the booking of a passa-from Mombasa to Bombay.

Yours faithfully
A. CHURCH.
Acting General Manager,
Uganda Railway.

I have with me the signed copies of th-different telegrams, which passed betwe-the dying man at Kiu, (an isolated a-solitary station) and the Traffic Manag-at Nairobi and the Sub-Assistant Surge-at Makindu. The Doctor wires as f-lows:—

To Station Master. Kiu, Oct. 22.

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"Your wire of date—Many sick here—unable to leave station. Attend Makindu or Nairobi station. Copy sent to Traffic Manager."

The Traffic Manager wires as follows :—

"To Station Master Kiu. Oct. 22.

"Your wire of date. Regret no relief available. Sixteen men of sick here. Endeavour to carry on."

On October 26, 1918, the signaller wired as follows :—

"Chaturbhai, Station Master, coughing blood ; fever not going down. Attend with medicine. Otherwise case will go serious."

It would appear that no further wire was received from the Traffic Manager. But as the Station Master was nearly at death's door, he was taken at last, in a dying condition, by the up mail on the morning of Oct. 27, to Nairobi. But he expired before medical help could be obtained. The telegram from Kiu was sent by the signaller at 9-30 P.M. on Oct. 26 ; the mail leaves early in the morning. The Station Master of Kiu died the same afternoon. The letter from the Acting General Manager of the Uganda Railway, in face of these facts, needs to be carefully noted. It is the only communication officially received. I understand from the widow that nothing whatever has been done by the Railway Company except what this letter states. She was merely given a free pass to Mombasa (which costs the Company nothing) *and a passage to Bombay*. If this sea passage was a second class passage, then the whole cost to the Railway Company would be about 200 rupees ; if the passage was third class, it would cost about 50 rupees.

As I read over the story, knowing the conditions in East Africa, it is as clear as possible to me that this Station Master's life might have been saved, if only the Traffic Manager had allowed him, according to the Doctors' recommendation, to be taken immediately to Makindu or Nairobi Hospital. There was no hope whatever, either of medical service or nursing, at the isolated station of Kiu, where Babu Chaturbhai was Station Master. But in the time of influenza the Traffic Manager, knowing full well the risk that would be run, ordered him to "carry on". He did so up to October 26th and died on October 27th.

I am not, at this moment, questioning the decision of the Traffic Manager. The emergency was very great, owing to the influenza epidemic, and it is just possible that nothing else could have been devised to keep the railway going. But what I consider outrageous is this, that, when this Station Master had actually laid down his life in fulfilment of his duty and had died in the Company's Service, leaving a record behind him of 12 years' faithful work, that then the Company's Manager should turn round and say to the widow in so many words :—

"We are very sorry that such a faithful servant of the Company should have perished in this manner ; we had to take the life out of him in our emergency and he has died in doing his duty. But all we can do for you, his widow, is to offer you a passage back to Bombay. We refuse to give you even the amount of leave-pay and gratuity that was due to your husband. We pocket all that. We get rid of our obligations for the sum of about two hundred rupees."

If this story is all true as the papers appear to prove, then it is clear that something is very wrong when the widow has to go on pleading for justice for more than three years without any effect.

There is scarcely a day passes here in India, on which I do not get by post such letters as this one from which I have quoted, relating some alleged miscarriage of justice. Many of these letters are obviously exaggerated and some are altogether fraudulant ; but in more cases than I like to think of, I have been quite convinced that the record was a true one, and yet I have painfully known that it could not be in my power to find any remedy. What has struck me forcibly has been the pitiless way in which great companies,

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with large capital invested, deal with their servants. Companies, which in England would be under the strictest regulations of the Employers' Liability Act and would have to face united Trades Union action if any scandalous injustice were to be done, out here in the Tropics can do whatever they please.

What it all appears to me to mean is this, that human lives in India and in the Tropics are held so cheap in the eyes of the absentee directors in London and elsewhere, that they cease to think of them in terms of humanity at all and only think in terms of profit and loss. The money comes to London; the human hearts are broken ten thousand miles away. Who cares?

But the nemesis has come at last. The accumulated wealth, drained from every region of the world into the coffers of Europe, has been poured out like water in the late War. None of it remains. Europe herself is starving on all her Eastern borders. Meanwhile, the rest of Europe, in order to avoid a like fate, is more greedily than ever seeking to exploit the weaker races and to bring them into an even more stringent economic subjection. That is the fate of a great part of Asia and Africa today. But when the pitilessly exploited people, who have nothing more to lose, grow desperate and revolt, then with the irresistible might of scientific weapons of destruction, the rebellion of the weak is quelled.

This is not the whole picture. There is a growing volume of moral indignation gathering in Europe itself against this new slavery of the Tropics. The truth is being learnt at last, by the hard facts of experience, that it is impossible to solve the problem of labour and capital at home, without dealing with it also abroad. But although, in the early days of the slave emancipation movement, these voices on behalf of labour in the Tropics are few in number and the efforts which they have made hitherto are feeble, yet they have all the while been learning one thing,—that God is not "on the side of the big batallions" as Napoleon states, but on the side of the weak and the feeble. They have learnt from the last war itself and from the desperate state of Europe today, how true are the words of the Magnificat, concerning God's ways,—

He hath put down the mighty from their seat
And hath exalted the humble and meek
He hath filled the hungry with good things
But the rich He hath sent empty away.

Santiniketan. C. F. ANDREWS

THE SONGS UNSUNG

Each day brings round me
Friendly birds,
Each day I hear
Familiar words;
But there are hours
When strangers come,
And at their beauty
All are dumb.

Who sent them hither
None may know,
To still our babble,
Blind our show;
They teach the heart
An unknown tongue;
Thy are the songs
No soul has sung.

E. E. SPEIGHT

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MOLIERE CENTENARY

It is cold—very cold this morning; but what a glorious sun! The neat wood-paved Rue Thenard, facing our hotel, is innundated with golden sunshine surging down the sombre edifice of College de France. But crying halt to cheap poetising at the cost of the innocent morning sun, I had to run down the Rue St. Jacques to warm the blood a little with a cup of coffee and a sheet of morning news. I snatch at a copy of "Le Journal" and what a fine surprise is there! On the opening page I find a smart cartoon, commemorating the Tri-centenary of Moliere, born in Paris exactly this day 300 years ago! Paris is celebrating the Tri-centenary of her immortal Moliere!

A crowd arrests my attention: a procession of school boys in gala dress streaming down the Rue des Ecoles and approaching the Lycee Louis Le Grand, facing La Sorbonne. Moliere spent six years of his student life in this old school, in our own quarter, the students' Republic, Quartier Latin! So the students are honouring the great dramatist with a fete which terminated with a representation of his last comedy: The Imaginary Invalid (Le Malade Imaginaire). Passing across the Boulevard St. Michel I stand before the Ecole de Medicine and am startled to read the announcement of a lecture on "Moliere and the Medical Men" by a prominent representative of a profession so relentlessly caricatured by Moliere! So every one realised that Moliere is above party, above disputes. The University celebrates the centenary with a grand assemblage of savants and artists under the presidency of Millerand, and the peoples of 43 countries associate their names in offering homage to the illustrious writer. The artists of the Theatre Francais, called also "Maison de Moliere," gave a splendid representation of La Comtesse d'Escarbagnas in the Palais du Louvre where Moliere appeared for the first time with his *troupe* of actors before the Grand Monarch Louis XIV. Moreover, the theatre Odeon, the Comedie Francaise, the theatre Vieux Colombier, vied with one another in presenting in the most faithful and artistic manner the masterpieces of the great Actor-dramatist. Whole Paris is mad after Moliere! Men and women, boys and girls are found standing in *queue* for hours together like pious pilgrims before the portals of a temple! Yes, there seems to be something sacred, something ritualistic about this aesthetic adoration of the French people of their national Poet!

What is the cause of this universal enthusiasm, the basis of this deep adoration? It is the *life*—it is the *art* of Moliere. In his case, as in the case of all great artists, life and art practically coincide.

MOLIERE, THE GREAT COMEDIAN OF FRANCE.
Born 1622 in Paris—Died 17th February, 1673, at the age of 51 years.

But how can I presume to gauge the depth of that life and the subtlety of that art, only after a few months' stay in France! Moliere stands with Shakespeare and Goethe as one of the few immortals of the Literary Olympus! There has developed in course of centuries a *cult* of Moliere just as there is a cult of Shakespeare. Moliere bibliography forms a library by itself! Thanks to the sympathy and singular kindness of Mon. George Berr,—one of the foremost actors of the Comedie Francaise and a friend of Sylvain Levi,—I had the privilege of surveying the marvellous collection of souvenirs, autographs, engravings, illustrations, portraits, caricatures and original editions—all arranged into a Moliere Museum on the occasion of the centenary. It filled me with awe! Yes, the French people know how to perpetuate the memory of their Great Dead! I shall ever re-

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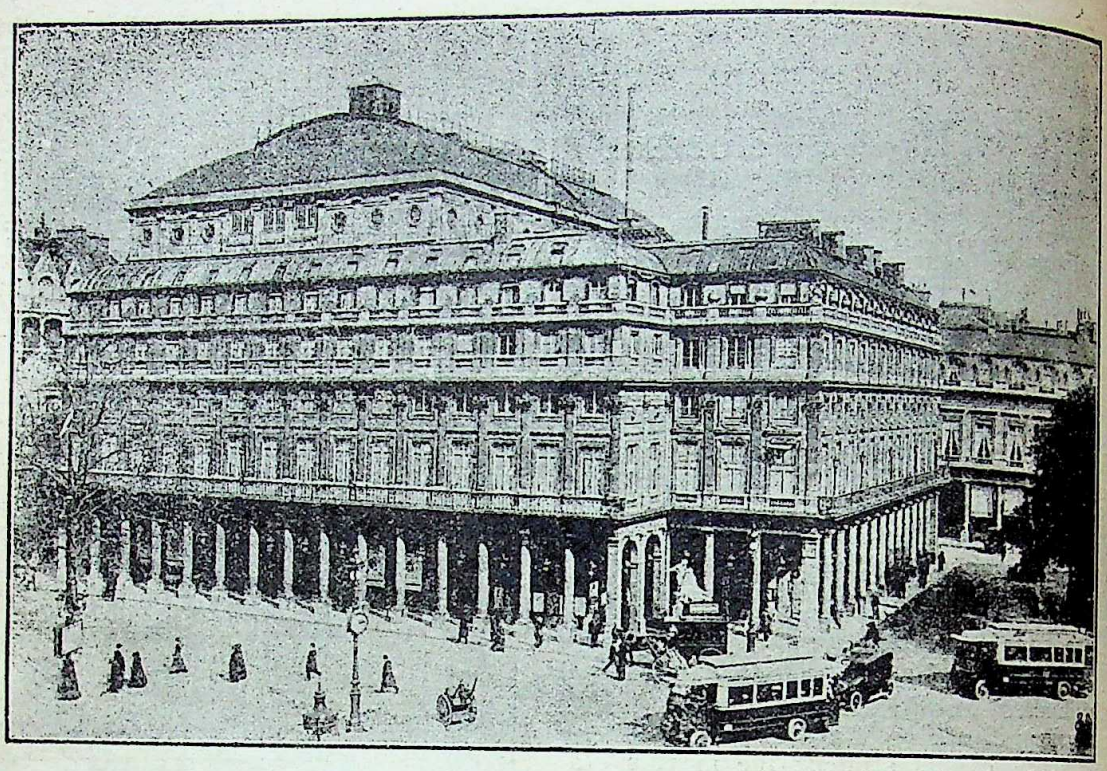

LE THEATRE FRANCAIS.

LOUIS XIV, EMPEROR OF FRANCE.

Born in 1638, Succeeded to the throne of His Father in 1643 and Died on the 1st September, 1715. His reign is famous for the Advancement of Literature and Art.

member the afternoon when Mon. Jules Co the Librarian of the Comedie Francaise, to me across these historic treasures to the vac chair of the master actor, on which he collap while playing his Imaginary Invalid—dying a hours after! Nor can I ever forget the even when Mon. George Berr, staging "*The Bo* (Les Facheux), kindly took me, during *entre acte*, to the room, where the sacred r are guarded—the autograph and the (bone-relic) of the Great Dramatist! So, in humble tribute to the memory of Moliere, I sume to present only a broad outline of the of the immortal artist. For the historical b ground I shall refer my Indian friends to monumental volumes of Michelet (Histoire France), for stage-gossips and reviews to J Lemaitre (Impressions de Theatre), for the and philosophy of Moliere to Ferdin Brunetiere and, above all, for penetration real appreciation to that Solomon of liter judges, Sainte-Beuve.

EARLY LIFE: HEREDITY AND ENVIRONMENT.

Moliere seems to have been a humourist e on the first day that he saw the light of t world: He took fancy to be born in a fa that was not *Moliere* at all but Poquelin; was baptised in St. Eustache Church, Paris, *Jean Baptiste Poquelin*, January 15, 16 Moliere is a pseudonym assumed by him years after when, like a true Nature's Pro he threw the so-called respectability of *bourgeoisie* family to the winds and took to

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JEAN RACINE, THE GREAT FRENCH DRAMATIST.
Born in 1639—Died in 1699. Appointed Member of L'Academie Francaise in 1673.

BOILEAU, THE POET.
Born in Paris in 1636 and Died in 1711.

hen disreputable vocation of an Actor! His ather Jean Poquelin and mother Marie Cresse oth belonged to the family of royal upholsterer tapissier du Roi). Consequently Moliere, hough born in a middle class bourgeoisie family, ame in touch with the dazzling Court of the eyday of French monarchy under Louis XIII nd Louis XIV backed by their no less illus- rious supporters: Richleiu and Mazarin, Colbert nd Conde. It was really a great age in rench history—an age of political giants and terary prodigies: 17th century France seems o be a historical counterpart of 16th century ngland. Henry VII to Elizabeth in England nd Henry IV to Louis XIV in France present royal portrait gallery of unique interest. So r Thomas More and Sir Philip Sydney, arlowe and Shakespeare, Hooker and Sir rancis Bacon balance Pascal and La Roche- ucauld, Corneille and Moliere, La Fontaine d Racine, Boileau and Bossuet—august names the Augustan age of national literature! And we believe Boileau, the severest critic of that ge, Moliere was undoubtedly the greatest enius, in that age of prodigies!

The facts about this early life of Moliere are usual, scanty: we know that he lost his other in his tenth year (May 1632). She was ardent admirer of the Bible and Plutarch nd was a thoughtful sympathetic soul from whom Moliere inherited his delicacy of feeling and tenderness of spirit. In May 1633 Moliere's father remarried and the only friend and companion that the poor sensitive orphan had was his maternal grandfather Louis Cresse. Tradition ascribes to this gentleman the credit of having first awakened the *passion for comedy* in the boy Moliere. The grandfather used to take the orphan to the various species of dramatic representation then in vogue. But there was another world open to the ken of the future Arch-Comedian: the world of street singers, poetasters, students, mountebanks, valets, charlatans, grisettes and wenches—crowding the crudely improvised stages on the historic Pont Neuf (a bridge on the Seine honoured by the brush of Turner) so faithfully represented in the fascinating drama "Moliere" staged in theatre Odeon in commemoration of the Tri-centenary. It was here, in this jostling of diverse types of humanity that Moliere developed his taste for comedy through these popular pieces and screaming farces "with swaggering bullies or the thieving servants as heroes and deceiving wives as heroines!"* This was the real school for the great comedian. Here he imbibed the noblest and the crudest traits of his dramatic art: his 'preference for farces' so often lamented by his friend Boileau

* Biography of Moliere by H. C. Taylor, London, 1907

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and his profound, naturalistic delineation of human life.

But meanwhile we must not forget that the young Poquelin was not yet Moliere! So he must submit himself to be disciplined and patented by the sublime grinding machine which society proudly claims to be its school! So our future dramatist was segregated for six years (1636-1641) in the dismal atmosphere of the Jesuit College of Clermont (now Lycee Louis le Grand). And if we believe the first systematic biography of Moliere by Grimerrest,* (used by Voltaire later on) there seemed to have been a little domestic duel between the father and the maternal grandfather: "Do you wish to make him a comedian?" asked the angry father. "May it please Heaven," the grandfather answered, "that he become as good a comedian as Bellerose!" The grandfather proved to be the better prophet, though the father's wish temporarily prevailed and Moliere entered his school.

School Life and Its Legacies.

For the middle class boys of those days, the school-life, with dull, prosaic costumes, with penitentiary diet of bread and water, with the orthodox whippining master—was far from being enjoyable when contrasted with the gorgeous dresses, the perfumed curled hair, the jackboot and the sword of a noble man's son enjoying all sorts of indulgences and prerogatives! Moliere, however, was fortunate enough to be able to enter a school frequented by young nobles and the boys of the upper middle class. The College of Clermont, since its reopening by the royal Letters Patent (1618) began to attract the boys of the upper clesses to such an extent that it temporarily outshone the University of Paris in importance! Among the contemporaries of Moliere we find Prince de Conti, brother of the great Conde, Claude Chapelle, the dandy and wit, Hesnault, the poet and Francois Bernier, the great French doctor who visited India in the reigns of Shah Jahan and Aurangzeb, and left an invaluable diary of his personal impressions.

These young gallants had the good fortune to sit at the feet of a philosopher who did not refuse to live: Gassendi (1592-1655) the Epicurian was an ardent lover of the *joyful* and *beautiful* in life. Lucratius was his favourite author and he used to recite poems to his pupils while walking in the class room. "Beautiful poems elevate the mind and ennoble the style"—that used to be the frequent subject of his discourse. The influence of the personality of such a teacher on his pupils cannot but be enduring. But while Chapelle and others developed an unbridled epicurianism, Moliere demonstrated his inviduality by modifying Gassendiism with a strong dose of Descartes (1596—1650). His strenuous habits, his briety in personal enjoyment, his earnestne pursuit of his art—all testify to somet foreign to Gassendi and akin to Descartes— noblest of French philosophers. While his cate æstheticism, his sensitiveness to gen fun and the farce element in human existe and above all his inexhaustible zest in s living—these are the legacies of the g Gassendi.

Between 1636—1641 Moliere was occu with his studies in *belles lettres* which me in those days—"much Latin, a little Greek *no French*!" as humorously summarised Mon. Gazier in his monograph on "Moliere the Grande Encyclopaedie. *The mothertor* was of course too vulgar to enter into curriculum of these refined scholars! So t study was mainly directed to Latin classics whom the greatest influence on Moliere from the comedies of Platus and Teren General familiarity with the Athenian class Aeschylus, Sophocles, along with Aristophe and Menander and Euripides was also proba Latin pieces were composed by the master the dramatic training of the boys and Mol is reputed to have appeared for the first t as an *actor* in one such pedantic play in Jesuit college theatre!

But "if Moliere was a good *humourist*," quote from the first complete edition of works (1682)—"he became a still bet *philosopher*." Towards the end of his sch career (1641) he devoted himself passiona to the study of Philosophy. Then, probab owing to a pressure from his father, he took *licentiate* degree in Law at Orleans "where donkey could buy a diploma" says Le Boulan de Chalussay, who made a damaging caricat (highly unjust) of Moliere's life in his co called Elomire Hypocondre (1670).

First Theatrical Venture in Paris.

But neither the library nor the law-co neither humanism nor advocacy was to ch Moliere as a subject. His predestined sphere the *Stage*, his advocacy, the advocacy of eternal *bon sens* (good sense) and his hu nism, the unparalleled study of Humani Hence find the docile law student of Orleans refined *aesthete* of Paris school, the son successor of the tapissier de Roi, suddenly ing all consideration, logic and respectibility the winds and plunging into the precario nay, the then ignoble career of an Actor. doubt the illustrious Cardinal Richlieu had tended for the first time his patronage to stage-profession by building (1639) the the in the Palais Cardinal (now known Palais Royal)—but the *social stigma* insurmountable. As a vocation, the ac path was looked upon as a vocatio

* La Vie de M. Moliere (1705)

† Jules Lemaitre, "Terence et Moliere" (189

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vagabonds (like that in Elizabethan England) and as individuals the actors were considered, to quote Paul Bourget, as a "social pariah"!* So, nothing but an irresistible passion for the Art and an indomitable faith in its future, could explain this mad plunge of Moliere into the Unknown!

In this risky path Moliere met his first companion in spirit—Madeleine Bejart, an actress of great talent, and proto-martyr to her profession. Along with Moliere she is the butt of sordid ridicules and shocking calumnies. As a strolling actress in an "age of license" Madeleine may not exactly stand the test of a moral canonisation. But judged from the fragmentary records of her career as an actress and her lifelong devotion to Moliere (whose talent was first discovered by her!) she now appears before our eyes as a remarkable personality. She went upon the stage at the age of 17 but she was far from being an unbalanced sentimental girl. She is known to be the friend of Rotrou the dramatist and composed verses in his honour which were published with his tragedy the *Dying Hercules* (1636).

Moliere is supposed to have met Madeleine, in course of his problematic visit to the Narbonne as a *Valet de chambre tapissier* to Louis XIII (1642). The young courtier met the brilliant actress in some court performance and the rest of the story is simple! Only it is a little too dramatic to be true! So far as documents permit we find that in January 1643 Moliere received from his father 630 livres on account of his mother's estates and renounced his right of succession to the hereditary office of Royal Upholsterer. In June 30, 1643, Moliere signs *the contract* establishing the "Illustrious Theatre" in which Moliere's name appears along with the names of Madeleine and her brother Joseph Bejart. We know that Madeleine, the daughter of a court official, was as *well-born* as Moliere. So they formed themselves into "a company of respectable amateurs" with the noble ambition of *elevating the stage*! As a histrionic and economic venture the Illustrious Theatre was a stupendous failure. Yet it remains and shall ever remain as a landmark in the history of the French Theatre,† as well as in the life history of the Immortal Dramatist.

The *irony* of Fate was frequently *tragic* in the career of the great Comedian. The Illustrious Theatre was duly opened early in 1644 with the high-flown title of "The Company of His Royal Highness the Duke of Orleans" and to complete his separation from bourgeoisie respectability, Jean Baptiste Poquelin signed, for the first time, his stage name Moliere in a contract (dated 28th June 1644) with the ballet-master Daniel Mollet! But enthusiasm alone does not assure success in such a venture, nor can hired dancers compensate for the lack of dramatic experience. The only talented artist in the group was Madeleine. Moliere was then not only a thoroughly bad actor but betrayed a *tragic preference for tragedies*! So his Theatre became a "*veritable morgue* where every poetaster in Paris exposed dead plays." This was more than enough to scare away his audience. To crown all, between July and August 1645, Moliere, the raw actor-manager, was twice imprisoned in the jail of Grand Chatlet for debt to theatrical contractors, who paved the street before the "Tennis-Court" (which were then synonymous with stage) for the carriages of rich dandies and ladies that "never came"!

To the credit of Moliere's father (frequently mistaken for the original of Moliere's classic type of Miser in L'Avare) this must be said that he paid on behalf of his prodigal son the bond of his theatrical folly. The prodigal however did not return penitent but plunged into deeper audacity!

A Plunge into the Heart of the Country.

The disaster at the very beginning of his dramatic career, however, did not damp the ehthusiasm of Moliere for his profession. He left Paris only to try his fortune in the country! The record that he left behind was sufficiently dismal and the prospect before was not quite encouraging. For, in those days of political instability and religious antagonism there remained always the possibility of privation and persecution. Yet, with the faith and the prophetic vision of a dramatic Columbus, Moliere launched into the unknown to discover a New World of artistic creation.

But before he achieves his end, Moliere, the cockney of the city of Paris, must strengthen his lungs, with the pure open air of the country. The snobbery of the Parisian must be cured by a healthy direct contact with the life "in commonalty spread." Fifteen years of struggling life as a theatrical adventurer in the country probably gave him more than any of his previous studies or disciplines. It gave Moliere that marvellous sense of the concrete and that unique spirit of dramatic detachment which combined to earn for him the laurels of a master dramatist.

Throughout this period of probation and struggle Madeleine was the constant companion of Moliere. The life was very hard indeed. The patronage of the rich was not easy to obtain and the prejudices of the people were very strong. Moreover the problem of maintaining a company of artists on a precarious income derived from a ticket sale of a few *sous* per spectator was almost tragic! Moliere suffered a great deal but he profited by his sufferings. He gained a knowledge of the world and his experience in stagecraft.

* Moliere et le genie Francais", *L'Illustration*, Jany. 1929):

† Brunetiere "Les Epoques du Theatre Francais" (189).

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In 1648 Moliere joined his *troupe* of artists with that of one Dufresue and probably worked under him as one of "the Comedians of the Duke of Epernon" till he appeared with his own play—*The Blunderer*, before the city of Lyons (1653).

It was in Lyons, "that provincial Mecca of the strolling players" at the intersection of the caravans from Spain, Italy and Germany,—that Moliere met his first signal success. *The Blunderer* (L'Etourdi)—a high class farce in spite of its being full of absurd situations—signalised the end of Moliere's blundering with fortune. He became the undisputed master of his company.

That same year (1653) Moliere secured the patro age of his former schoolmate Prince de Conti, now married to the niece of Cardinal Mazarin. So between 1553 and 1556 Moliere's troupe came to be known as "the Comedians of the Prince de Conti" who continued to patronize the party till his conversion to Jansenism (1556). Though still *Social* outcasts, Moliere and his party improved their *financial* condition considerably. Documents attest that they obtained 6000 livres from the authorities of Pezenas (1655) while Madeleine Bejart is found to have advanced 10,000 livres to the province of Lauguedoc! But money was not the only thing that Moliere gained. On the one hand he had been developing his sense of the *local colour* and his power of *observation* by visiting the Barber-shops which were the news-and-gossip centres in those days; while on the other hand Moliere had ever been filling his sketch-book with exquisite pen-pictures and character-studies (to be developed later on) by studying the snobbish assembly in the provincial parliaments where he found the provincial Society parodying solemnly the Parisian life ! So this forced exile from Paris into the country was healthy and fruitful for the future dramatist. It brought a rich harvest without which Moliere would not have been what he is to-day.

First Dramatic Productions.

We have followed thus far our Moliere in the making. We should proceed now to watch Moliere as the budding dramatist. Up to this time he had neither the incentive nor the self-confidence to compose dramas on his own account. His precarious finances forced him to pander to the crude public taste and he had been producing "barn-storming" Comedies and "side-splitting" farces which only could draw an audience. Most of the stage-horrors were stolen, borrowed or adapted from Italian or Spanish pieces then holding the popular stage. Nearly all these abominations are fortunately lost. They mark the same stage in the evolution of Moliere's art as *Titus Andronicus* and *The Comedy of Errors* do with regard to the evolution of Shakespeare. Both were dramatic "die-hards" desparately clinging to any literary artifice somehow to keep them afloat! Both were theatrical adventurers struggling hard to establish their position. And the earliest productions of both contain as much promise of their future greatness as the caterpillar of a butterfly! They mark the "Love's-Labour Lost"-stage in the evolution of their craft.

Two only of the pieces of this period have survived and still hold their place in the Modern repertory of the Comedie Francaise: The Blunderer (L'Etourdi) (1653) and The Love Tiff (Depit Amoureux) (1656)—both farces based on foreign models, full of shocking improbabilities and outrageous horseplay but at the same time redeemed by a cleverness of management, an ease in versification and a refinement of humour that raised them high above contemporary farces and signalised the immediate manifestation of the great comic. And when Moliere's first character-study, Mascarille bantered in silvery laughter :

"Your love is like a porridge
Stewing up to its brim beside too fierce
A fire then boiling over everywhere—"

we already notice here the end of the Italian Spanish influence and the dawn of the true Gallic genius in Moliere.

Yet, two years more must elapse before Moliere is allowed to have steady support and intelligent encouragement. The arch-libertine Prince de Conti suddenly discontinued his support to the ungodly theatrical party owing to his conversion to Jensenism (1656). So Moliere tramped for two years more across Narbonne, Lyons, Dijon, Avignon and Grenoble, till at last he reached Rouen where his friendship with the painter Mignard (a favourite of Mazarin) and the sympathy of the great Corneille—heralded the dawn of a new epoch !

Invitation to Court—Psychological Atmosphere.

Through the agency of some mysterious person as yet unknown Moliere and his troupe were invited to play before the Grand Monarch Louis XIV. On the 24th Oct., 1658, Moliere presented for the first time before the King in the guard room of the old Louvre; the *Nicomedes* of Corneille and *Love as Doctor* of his own composition. Stepping before the curtain Moliere thanked the King for doing him "the honour of amusing the greatest monarch of the world." It is a strange coincidence that at the same time, Moliere's friend Bernier had been serving the greatest monarch of the Orient—Emperor Shah Jahan, the owner of the Peacock Throne and the builder of the Taj Mahal.

So Moliere's future was assured. His party was honoured by Louis XIV with the title of the troupe of Monsieur, only brother of the king. A pension of 300 livres for each artist was fixed. That meant a halt to vagabondage and dramatic opportunism; and brought a support that is unfaltering and a repose that leads to the flowering of genius!

Yes, we have the first unerring testimony

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to the flowering of that genuis of Moliere in his *Les Precieuses Redicules* (the Preciosities Ridiculous). It was first performed at the Hotel du Petit Bourbon, Nov., 1659, and Moliere appeared in the role of Mascarille. By this marvellous caricature of fashionable "blue stockings" Moliere took the whole Paris by storm—the same Paris that drove him to a healthy exile 15 years ago! He felt that he had captured the audience; "price of tickets was doubled while people came to Paris from 20 leagues around to be amused by a comedy the most charming and delicate which had ever appeared upon the stage." From that day to the last day of his life, Moliere would go on producing—nearly 30 pieces in 15 years (1659—1673)—works that testify to the versatility and virility of his genius and assure his place as the greatest comedian of the world.

The time also was extremely opportune for the appearance of Moliere. The Treaty of Westphalia (1648) brought the chapter of the *Wars of Religions* in European history to a close. It gave a temporary stability to that eternally unstable thing—European diplomacy! So also the *internal* troubles and dissensions of France were settled by the termination of the wars of the Froude (1658). The scowling clouds were pierced through and through with golden sunshine. Tension was removed from peoples' minds which naturally turned towards relaxation. From the interrogation to Fate that is *external*, the people passed on to the analysis of self that is *internal*. Unlike the contemporary English mind of the Stuart period, the French national mind was free from the preoccupations of religion or politics and turned to a spontaneous enjoyment of life and beauty. That led to a veritable renaissance in national aesthetics and also, as says* Mon. Brunetiere, "to the nationalisation of literature."

The prevailing tendency to enjoyment and introspection produced a mass psychology of refined *egoism* and sublime *hedonism* that reminded strongly of the spirit of Gassendi; and the pupil of Gassendi came forward to meet the demands of this *new spirit*, to satisfy this *new hunger*. But Moliere was something more than a pupil of Gassendi. He was the intellectual descendant of Montaigne and Descartes as well. Hence, in the very process of amusing the heart of his contemporaries Moliere attempted to purify and *elevate their character* through his inimitable power of caricature based on *bon sens* (that rarest of things on earth), and *enrich their soul* with the dowry of contemplative imagination. Hence we find in the works of Moliere that *rare harmony* of Joy, Equilibrium and Contemplation which go to elevate an ordinary *farceur* into the proud rank of a philosopher-dramatist.

So when in November 1659 Moliere staged for the first time his *Preciosities Ridiculous*, he stood out as the master comedian of Manners (moeurs) declaring war against the False, the Sham, the Unreal. In this drama the unreality of the romance-hunger of two country girls imitating Paris manners, is exposed with a sanity that is sublime and a humour that is irresistible. It threw the generation of blue-stockings, both in the city and in the country, into a convulsion of rage; but it captivated the general public and one of the audience is said to have cried out: "Courage Moliere! that is real Comedy!" Truly a prophetic cheer, for with it French Comedy took its place in world literature.

In 1660 Louis XIV was married to Maria Theresa amidst phenomenal pomp and festivities and Moliere was asked to play three times before the court. In Oct., 1660, he presented his *L'Etourdi* and *Les Precieuses Ridicules* at the Louvre palace before the rising master of the realm Louis XIV and the ailing minister Mazarin who would die soon after (March 1661).

The year 1661 was important in many ways: The renovated theatre at the Palais Royal (which now passes by the name of Maison de Moliere) was opened with the old favourite *The Love Tiff* and a newly written piece *Sganarelle*, reflecting the primitive Gallic humour—a sort of stage recreation. But the Philosopher is ever lurking behind the mask of the Farceur and we soon find Moliere flinging himself into the fight against another Sham—the Sham of Court Life! The old sly Mazarin was dead; the king was young and magnificent; the court was gay and gorgeous; it was the refuge of real wits and true artists; at the same time it was the resort of scented fops and painted dandies, brainless nobles and shameless libertines—all makebelieving themselves into the position of the *elite* of the realm! One of the chief officials, Fouquet, a great aristocratic fraud, wanted to entertain the King with a part of the money plundered from the state. Moliere was asked by Fouquet to write something for the occasion. Within a fortnight he composed in refined and brilliantly witty verse Les Facheux (The Bores), a marvellous caricature of the court life! As a comedy it was, in its relentless exposure, a tragic surprise for the courtiery! Almost every one of them was pierced by the irresistible dart of the Commoner Comedian; but none of them dared to protest, for the witty King understood the game and enjoyed it immensely. Henceforth Moliere had in the Grand Monarch one of his greatest supports in his noble campaign against the "conventional lies of civilisation". Like Shakespeare, Moliere was a commoner connected with the court. But while Shakespeare's touch with the court of his time is more or less legendary and his relations with the aristocracy more or less mysterious, Moliere on the contrary

*L' Histoire de la Litterature Francaise

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LA FONTAINE—THE POET STORY-TELLER.

Born at Chateau-Thierry in 1621 and Died in 1695. Appointed member of L'Academie Francaise in 1684.

is a veritable mirror of contemporary court life and is the foremost critic of that life under the protecting care of Louis XIV. Yet he did his criticism with such a natural ease and finished art that La Fontaine, probably the greatest of his contemporaries, cried out in admiration:

"—now it is no longer *art*
One step from *nature* to depart."

MARRIAGE AND MARRIAGE DRAMAS.

Moliere is now approaching his fortieth year. After 15 years of strenuous fight he has captured the public and established himself in the Court. Naturally his mind sought after the repose of domestic life. Highly emotional and imaginative as he was, Moliere dreamed of a partner who would wipe away all the marks of the cruel battle of life and would bring the dowry of fresh youth and profound love. Madeleine was quite good as a comrade but to think of her as a wife?—that was not possible for a man of Moliere's temperament. His half-starved youth cried for a wife that would be sweet in her daughter-like devotion and sublime in her lover-like inspiration—in short, "a phantom of delight" that exists "neither on earth nor on sea" but is only a reflex of a Poet's tragedy of Imagination! So our otherwise sane Moliere fell into a violent nay insane love for a flippant girl actress of his company—Armande Bejart, the youngest sister of Madeleine (I accept this view in the face of a world of absurd and outrageously calumnious legends). So Moliere married in his 40th year (January, 1662) a young girl of twenty and entered upon a career of marital martyrdom that would last till the last days of his life!

It is significant that suddenly his work seem to be tinged with a strain of subjective autobiography. Exactly one year before his marriage Moliere produced his *School for Husbands* (Ecole des Maris, 1661), and just towards the end of his year of marriage he staged his *School for Wives* (Ecole des Femmes, 1662). These are dangerous coincidences for didactic critics! What a world of speculation they have given birth to! Moliere was an *optimist* when he wrote his School for Husbands; hence he makes a happy husband of Sganarelle who allowed his wife to breathe the atmosphere of freedom. Moliere was a *pessimist* in his School for Wives, for he makes the sweet little heroine, Agnes, the cause of endless psychological torture to her jealous, impossible, old lover Arnolphe and make him preach that ignorance is a woman's safeguard!

These sound very well—almost convincing; only the manner of approach smacks too much of a moral training school! No true artist, never a dramatist like Moliere, suffers his private life to dominate his inner life of art. His creations are neither pegs for his moral maxims nor marks for his domestic masquerades. Each character, every situation requires individual attention and unique handling. Herein lies the dignity of real art—lack of self-consciousness, its divine spontaneity! Moliere's creations of this epoch ranging between 1661—1666—from the *School for Husbands* to the *Misanthrope*—reflect no doubt and do reflect naturally, a good deal of his personal thoughts and aspirations, his private struggles and sufferings. These add a rare charm, a rare vigour seldom found in his creations of other epoch. Yet, these so-called autobiographical pieces should be studied and judged *objectively* as supreme creations of art and not as clever dramatisation of his private diary!

The philosophy of the liberal husband Ariste was surely not out-grown by Moliere; he down to the last piece he wrote he made his heroines choose their partners in a free spontaneous spirit frequently on the teeth of opposition and in the face of adverse circumstances. Leonore and Agnes, Henriette and Angelique all fight and fight successfully with the sublime perversity of womanhood, against the hearty disciplines and thoughtless impositions of their guardians. The victory is always on their side and—may I add—the sympathy of their creator as well? Moliere suffered much in his conjugal life; it was a life of perpetual agony. Yet, as a true descendant of Montaigne he preserved

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artistic equilibrium and championed, with his last breath, the cause of eternal *bon sens*! When an old lover Arnolphe (almost a foster-father) proposes to his youthful ward Agnes, whom he has brought up with great care, and is refused, we feel the situation *comic* indeed, a little *tragic* too—or in other words intensely *human*. It is this *natural humanism*, this indomitable *good sense* that form the crowning glory of Moliere—a good sense maintained amidst excruciating agony sounding through the nervous lines of the broken old lover Arnolphe:—

"Go traitress, go; I give thee back affection:
Thus by the love I bear thee, learn my love,
And seeing me kind, love me in revenge."

In the *School for Wives* Moliere's art soared up by a sudden sweep from the particular to the general. It is no longer a new-fangled fashion of a coterie of Preciosities or the boring inanities of a court life that he is caricaturing. In the School for Wives we find Moliere tackling the *universal* problem of discovering the real training ground for womanhood. And though we hesitate to classify and label, with Brunetiere, the plays of Moliere as comedies of *manners*, of *characters* and of *morals*—yet we cannot help noticing that in his School for Wives for the first time Moliere realised—in a conscious-unconscious manner—his *mission*—if not exactly of a moralist, at least that of a seer and revealer of the Eternal Verity! But the Philosopher is so harmoniously fused into the Artist that amidst many hostile critics none dared charge it with didacticisim. The play, on the contrary, evoked the first enthusiastic praise from the great critic Boileau, who composed a few stanzas on this first literary classic of Moliere.

(*To be concluded.*)

KALIDAS NAG.

A B C OF INDIAN POLITICS

IN the days of the agitation against the partition of Bengal, a Bengali lawyer (now a knighted and pensioned judge of the High Court of Calcutta) remarked that a subject nation has no politics. What he meant was that the politics of a subject nation was entirely different from that of a free nation. In a free nation, the politicians use the constitution for the purpose of reforming and improving the political machinery, so as to bring it in full and better accord with the will of the nation, to make it more efficient, more democratic, and more representative of the constituent wills of the nation. In a free nation, a reactionary politician has his uses. He serves the purpose of a brake or a moderator. The politicians of a free nation may aptly be divided into Radicals, Liberals and Conservatives; into evolutionaries and revolutionaries; into Democrats and antidemocrats; into Royalists and Republicans; and so forth. The politics of a free nation assumes its sovereign nature and its right to deal with other nations on terms of equality and friendship. This is not and can not be true of a subject people. Firstly, a subject people are not a "nation" in the true sense of the term. As long as a people are not free, they are not a political entity with which nations can deal on terms of reciprocation. They have no will which they can enforce or execute. They are a mere mass of heterogeneous elements, which can be or are used by their masters for their purposes. These masters may be good or kindly people, they may be inclined to be 'benevolent' or exacting, but they are masters all the time. A subject people have no corporate will, because if they had one they would not be subject; nor have they a free will, because if they had one, they would have the power to enforce it.

A free nation has a state, which is responsible to the nation. The nation can change the state, can limit its powers, define its responsibilities and bend it to its will. This is not true of a subject people. The very fact of their subjection takes them out of the category of live political units. A government is only an organ of a state. A free nation can

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change its government *at will*. That is its freedom. The politicians of a free country can take care of the liberties of the people; but in a subject country the subjects have no liberties, because the state which is absolutely independent of the people owes no responsibilities to the latter except such as are of its own making and admission, that is, self-imposed. These latter may be called concessions, gifts or boons, but they do not amount to liabilities or responsibilities and have no binding force. Even among free nations, the idea of a responsible state is a new one, which is not yet fully developed in all its bearings. In some countries it is denied in theory, though there is hardly a state in Europe and America where it is not accepted in practice. Even sovereign states are subject to the sovereignty of the nations. There the people can talk of their *fundamental rights or their fundamental liberties*. In a subject country the people have no rights or liberties. They have only *duties*, which have been imposed upon them by the will of the state, which is a power exterior to and independent of them. In a responsible state, the *laws* are the commands of the nation expressed and promulgated in ways and means, sanctioned by the nation. In the case of a subject nation the so-called *laws* are the commands of the rulers expressed and promulgated by them *at their will*. It is a misnomer to call them *laws*. They may be laws in the Austinian sense of the term. But the world has changed since Austin wrote and the conception of *law* has also changed. A law is now the wish or will of the sovereign nation expressed and promulgated in ways sanctioned or approved by it. Even the sovereign "nation" cannot abrogate certain natural rights of the individual and where it does, the individual has a right to disregard the will of the nation so abrogating its "inalienable and imprescribable rights"; but, surely, where the nation has no will, or is by virtue of its subjection incapable of expressing its will, or where its politics are controlled, dominated and governed by an exterior power, there is no such thing as "law" in the real sense of the term. According to the old theory, the nation has a distinct personality from that of the individuals who compose it.

"It has thus a will naturally superior to the will of its constituent individuals, since because the collective person is superior to the individual person. This superiority consists in what we call public service or sovereignty. The nation is organised. *It has built a government to represent it. That government acts as the agent of the national volition.* It thus exercises in the name of the nation a sovereignty of which it cannot be deprived. The state is thus the sovereign nation organised as a government and situated on a definite territory. The state as the organised nation is thus the subject of sovereignty and the public power gives to it the right to exercise a subjective law. *Its commands are the exercise of its law.*"*

"Its members are at once citizens and subjects. As a part of the national collectivity which exercises sovereignty they are citizens, but since they are subordinated to a government exercising sovereignty in the name of the nation, they are also subjects. Constitutional law is thus that mass of regulations dealing first, with the organisation of the state, and second, with the relation of the state to its members. We have thus two unequal subjects of law,"*

—the superior juristic person called the state and the inferior individuals called the subjects. But the subjection right of the state is opposed to the sovereign right of the individual. The latter is a natural right inalienable and imprescribable.

"*It belongs to the individual by virtue of its humanity. It is a right anterior, and superior, to that of the state.* Clearly therefore the first rule of constitutional law obliges the state to organise itself so as to secure the maximum protection of individual rights to every human being."*

This was the theory of the 19th century. In the realm of theory it still holds the field. But the present evolution has been summarised by the French jurist whom I have quoted above.

"The ruling class has no subjective sovereignty. It has a power which it exerts in return for the organisation of those public services which are consistently to respond to the public need. *Its acts have neither force nor legal value save as they contribute to this end.*"

* See "Law in the Modern State" by Duguit, Introduction, p. xxxvii, xxxviii et xxxix.

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"Constituent law is no longer a mass of rules applying to superior and subordinate, to a power that can command and a subject that must obey. All wills are individual wills; all are of equal validity, there is no hierarchy of wills. The measure of their difference is determined by the end they must pursue.....So it is that the idea of service replaces the idea of sovereignty. *The state is no longer a sovereign power issuing its commands*.....The idea of public service lies at the root of the theory of the modern state."*

The tendency of recent thought is to dispute the absolute sovereignty of the state, to deny its subjective rights, to emphasise its objective duties and to hold that the authority of *law* is independent of the state and that "the state is beneath the law; for by its very definition it is an instrument, not an end."† It is clear to an unsophisticated mind that in the political sphere there is no such thing as an Indian nation or an Indian state. The nation whose will counts, is the British, the state which actually rules and the government that functions is that of Great Britain. There is no such thing in India as government established by *its* law. The Government of India is at best only an agency of the British Government. In the words of Lord Curzon, it is a subordinate department of the British Government. The Reform Act of 1919 has made no change in its status. In fact by its very preamble and defining clause it has emphasised its subordinate nature and its derivative authority. By no fiction can it be postulated that the Indian people are a part of the British nation and citizens of the British state or the British Empire—not even in the sense in which the black inhabitants of Senigambia are citizens of the French Republic. The inhabitants of French colonies and French dependencies are more or less French citizens, because they have a right of representation in the French state. The Indians, however, have no such right. The Reform Act has done nothing more than created in India a department of the British state to which the latter has delegated certain of its powers subject to right of revision and recall. The Reform Act may at any minute be recalled by the British state without any reference to the people of India, or it may be revised by them in such a way as to take away the little it has conceded to them. Even as it is, its veto is absolute and complete.

The fact that India is one of the original signatories to the Covenant of the League of Nations, that its 'representatives' have been admitted into the councils of the Empire on terms of equality, that an Indian was nominated as a member at the British delegation to the Washington Conference, may tickle the vanity of those who see in these arrangements, means of personal glory and aggrandisement, but it does not make the slightest difference in the real status of India as a subject country. India cannot be free by its membership of the League of Nations or by its representation at the Washington Conference. *It will be free only when its people are in a position to make its government function in accordance with their will.* Even ten thousand Rt. Hon'bles cannot bring about its freedom, much less bring any glory to it, as long as the Indian people do not constitute themselves into a sovereign nation aud thereby bring into existence a state which will look for its authority to the Indian nation. Mr. Sastri has pronounced his benediction on the policy of repression which has resulted in Mr. Gandhi's imprisonment. Does Mr. Sastri realize what that benediction implies and connotes? It betrays a deplorable ignorance of the constructive side of politics; it shows a confused intellect. He and those who think with him justify all this interference with the liberty of the press, of speech and of meeting on the part of the Government of India on the ground that the first and foremost duty of every Government is to maintain "law" and "order". The doctrine is as pernicious and mischievous as it is antiquated and out of tune with modern conditions of life. I

* "Law in the Modern State" by Leon Duguit. Introduction by H. J. Laski, pp. xiii, xiv.

† Ibid, xix.

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have pointed out above that there is no such thing as Indian "law" in the real and modern sense of the term. There is certainly English Law, which has been imposed upon us by our rulers. Morally, and legally (*i. e.*, according to law in the abstract as expounded by the latest and most enlightened authorities), we owe no allegiance to that law, though according to British-made statute law we do. Our allegiance only comes from the irresistible power of the Government and the powerlessness of the Indian people. The British have conquered us. They have conquered us by our help—by our men and money—that is perfectly true; but all the same they owe their power to the fact of conquest. According to their ideas of morality, the conquest gives them the *right* to impose their rule and their laws on us. Willingly or unwillingly we must submit to their rule and their laws *as long as we do not come into the possession of such power as will force them to restore our liberties to us.* Our first and foremost duty then is to find out the key to that power. In the mean time they must exercise their right of might and rule us to their best advantage. The British say: "Prove that you are fit to govern yourself and we shall retire." The statement may not be sincere, but it is perfectly true. The moment the Indian people prove to the English that they are fit to rule themselves, the English will concede their right to them. But fitness for self-government will come only from power. The measure of our power to impose *our will* on them will be the proof of our fitness. The duty of every Indian patriot then consists in educating his people to formulate their will and to acquire the training, the discipline and the power of imposing it on their foreign masters. The logic of the British Imperialist is sufficiently clear. He wants to gather the harvest he has sown and to take as much advantage of our helplessness as he can. Some, comparatively a very small number, have acquired the consciousness that it is a bad business, immoral, and harmful in the long run—harmful even to the nation—and that it must be ended. Their number, however, is so small that their voice counts for nothing—they are only Little Englanders. The vast bulk of the British nation, Tory, Liberal, Labour, Nationalist and Internationalist, is Imperialistic to the core. Arguments and ideas do not impress them. Political morality they have none, except such as suits their imperial aims. Appeals to their sense of justice, fair play and humanity are absolutely useless. Of course, there are Britishers that have their own characteristics. Some are soft; others hard. Some show the mailed fist; others the iron glove. Some are brutally frank; others are magnificently benevolent. Some prefer to brandish the keen-edged metal, others the keen-edged tongue. Some prefer to rule by the pen; others by the sword. Some are genuinely Liberal, Labourite or Socialist. They are prepared to go far enough, but the moment you question their final supremacy, they change colour and forget all political principles.

They are awfully clever and past masters in the art of cant. They mean what they say, but you do not understand them. The political terms they use have meanings quite different from those in ordinary dictionaries. When they make any political promises or give any political pledges, they are quite sincere, but they are not bound by them. Firstly, all political promises and pledges are variable by circumstances. Secondly, the interpretation rests with them. Thirdly, they can easily explain to you that it is to your advantage and to your interest that they should not fulfil their promises or carry out their pledges. Their intentions are always benevolent. They exist and exert themselves only for the benefit of humanity and advance of civilization. When cornered, they bring in the theory of trust. They are trustees and in the discharge of their trust they must remain in possession of your country and have full control over your purse. They must supply your poor people with cheap goods. No one understood this better than Charles Stewart Parnell's biographer has in one place

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explained what the great Irish leader thought of the English. He says :

"He (Parnell) regarded the moral sermons preached by the English statesmen and publicists as the merest cant...morality was the last thing the English thought of in their dealings with Ireland.....There are men who can readily argue themselves into the belief that whatever serves their purpose is moral."*

Speaking of English parties Parnell remarked in one of his speeches :—

"I have always endeavoured to teach my countrymen, whether at home or abroad, the lesson of self-reliance. I do not depend upon English political parties. I should advise you not to depend upon any such party. I do not depend upon the good wishes of any section of the English...I have never known any important section of any country, who have assumed the government of another country to awaken to the real necessities of the position until compelled to do so."*

These sentiments were repeated by him on more than one occasion. Events have justified his opinions. What was true in the case of Ireland—a country of white Christians, is even truer in the case of India. For any Indian nationalist to build any hopes on the English sense of justice or on English promises and pledges or on English morality, is the merest moonshine and pure delusion. The lessons of English History are writ large on the map of the world. Any reliance upon the English for our emancipation is, therefore, out of the question. Let us once for all understand that there is no use in deceiving ourselves.

Not that the characteristics of the British people belong to them alone. All empire-building peoples have and must have them, to a greater or less extent.

All these declarations or pronouncements about responsible government by instalments or by stages are mere camouflage. You can be slaves by degrees, but you cannot be free by degrees. The idea is absurd. Let us frankly face the situation. We are slaves, we want to be free. In order to be free, we must have compelling force behind us. It need not be physical force. To think of physical force in the existing conditions and circumstances is folly. The force we want to generate is the force of national will. We must form, guide and control the national will in such a way as to make it irresistible. In this task we can expect no help from the British. We all have to do our work ourselves in our own way. It would be foolish to seek the help of the British for this end or to rely on their help. It is not to their interest to help us in gaining power, and they never do a thing which is not to their interest.—Why should they ? We should be prepared for the bitterest opposition from them. In opposing the formation, the expression and the assertion of our national will, they will use all the means and the power at their disposal to thwart us, to crush us and to convince us of our 'folly'. They will use all the forces of their 'law'. But over and above that they will even use violence and have recourse to all the powers they possess regardless of legal forms. Above all, they will divide us and use our own people against us. They will appeal to the self-interest of the big landlords, the big bankers, the big lawyers, the big manufacturers and the big officials among us and seek their co-operation in crushing the national will. They will make frantic appeals to our 'patriotism' and to our 'moderation' also. Yes, they will invoke the very name of our country in order to induce us to desist from what they will call our 'folly', 'madness' and even 'treachery'.

Patriots they will denounce as traitors and the latter they will honour as patriots. And the worst is that they will succeed (in fact they have already succeeded) in winning over a good many of our patriots and publicists to their side. Remember the best, the ablest and the most cunning among us are no match for them. They know these arts to perfection. They have practised them for centuries and for generations. The ablest and the cleverest among us are mere children in politics in their presence.

* The Life of Charles Stewart Parnell by R. B. O'Brien, vol. ii, p. 32.

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We are no match for them in argument, in dissimulation, in diplomacy, in tactics, in political strategy and in negotiations. The first and the foremost duty of an Indian patriot is to keep at a distance from them, to cultivate the strength of will necessary to resist the tempter within and without, to keep his record clean and to refuse all preferment, privileges and places which they offer. It is no honour to join the foreign rulers of one's country to strengthen their rule, to maintain and enhance their prestige, to become the instruments of their will to degrade and exploit ourselves. The honours they confer on us and the places and the privileges they bestow are the price of our shame and the evidence of our subjection. There is no analogy between a foreign government, even though benevolent and liberal, with a national government, even though despotic and monarchical. The interests of the foreigner are always opposed to yours; those of the latter are opposed to you only in certain places. The first is foreign rule, the other may be class rule. You can reform only the latter. The latter may be oppressive, brutal and barbarian: but the former is unnatural, a denial of your very existence as a nation, a deliberate attempt to reduce you to the position of beasts of burden. It is deceiving oneself to think that a foreign rule can be reformed. The more benevolent a foreign rule, the more dangerous it must be for your national existence, if it makes you forget your servitude, as it generally does. Let us not forget our own chains. There can be no willing co-operation between a foreign government and a subject people. Let us not hug our yoke to our bosom and be proud of it, simply because it is gilded and velveted.

Oh! the folly, the insanity, the self-deception involved in deluding ourselves into the belief that we are serving our country and discharging our duties as the patriotic sons of India while we serve a foreign government. To help our masters in tightening our chains, by repressive measures, and be their instruments in insulting, harrassing and imprisoning our countrymen whose only fault is that they are clear-headed and strong-willed enough not be deluded into false hopes of self-gov ment by stages and not to be tempted offers of high offices,—this is not patri ism.

While reading the life of Charles S. P nell by R. B. O'Brien I came upon an i dent which seems to me to be very pe nent to the position of those Indians w call themselves Liberals. Describing t interview which Mr. O'Brien, the biog pher of Mr. Parnell, had with Mr. Gl stone about the prospects of the gene election of 1885 in Ireland, he says:

"I spoke of the Irish Liberals and s that they would be swept off the boar "'Irish Liberals,' said Mr. Gladstone with expression of sublime scorn which I s never forget, 'Irish Liberals! Are there Liberals in Ireland? Where are they? I m confess.....that I feel a great deal of diffic in recognising these Irish Liberals you t about and (in delightfully scoffing acce and with an intonation which has of charmed me in the House of Commons think Ireland would have a good deal of di culty in recognising them either' (laugh ironically)."

I hope the reader can apprecia the ironical laughter of the great Liber leader of England! What did he mean Nothing short of this that a subje country could only have 'Nationalis or 'Tories' and nothing between the For my own part I maintain that t Indians who call themselves 'Libera are doing great injustice to themselve The great bulk of them are 'Nationalis to the very core of their being. There a small section of office-seekers, pla hunters and indifferent men who are ne ther 'Liberals' nor 'Nationalists'. Th are reactionaries pure and simple w are taking shelter behind formu which have been the refuge of men of the way of thinking in all times, in all age and in all countries. What are these cries

'Peace in danger'.
'Law and order in danger'.
'Property in danger'.
'Revolution as against evolution'.

Ghosts of anarchy, chaos and disor visit them every night. Poor souls They do not think that evolution a

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evolution are not antagonistic terms. Evolution always ends in Revolution. There can be no revolution without evolution. The birth of a child is a revolution that follows evolution. Revolution is after all not such a dreadful thing. It is a phenomenon which nature loves and without which there can be no progress, either in nature or in human affairs. It has always been a terror to the holders of power and privilege, though it has always defied the machinations of the latter and put in its appearance in due time. We are certainly aiming at a revolution, although a non-violent one, not in defiance of the laws or processes of evolution. Let them criticise our methods as 'dangerous', 'bad', 'harmful' and 'inadequate', but let them not indulge in this silly talk of evolution against revolution. For revolution is but rapid evolution.

As to law and order, I have already shown that British laws have in ethics and according to the latest juristic theory no binding force upon us. What is the aim and object of our life? What is the end we are striving for? 'The freedom of our country; its emancipation in order to constitute itself into a sovereign nation for the good of all the communities forming the nation, as well as for the good of the human race.' The extent to which the British laws help us in the attainment of these objects is the measure of our loyalty to them. We may even go a step further and say that to the extent to which they do not stand in the way of our attainment of these objects, we shall respect them, but not beyond that. Wherever we feel that loyalty to British Laws is a hindrance in the way of our work for the formulation, expression and assertion of the national will, we must disregard them and suffer the consequences of such disobedience.

At law and order they are only means to an end. The peace and order produced and preserved by foreign bayonets is no peace and order. It is an unnatural state of things. It is the peace of death. An order maintained by foreign rule is not the kind of order which leads to progress. Love of such an order and such a peace implies such a kind of shame and humiliation as to make life itself an intolerable burden. Even under a national government there is always a limit to the desire of order and peace.

"The only justification for a claim by government of its obedience is the clear proof that it satisfies the material and moral claims of those over whom it exercises control. We cannot wander on blindly with self-shut eyes, merely because order is convenient.....It is in the highest degree difficult to understand what exactly is gained by the empty existence that the state must be strong without giving the valid demonstration of the purpose for which that strength is to be used. Government is only a convention, which men, on the whole, accept because of a general conviction that its effort is for good. Where the machine breaks down, where the purpose of those who drive it, becomes to an important class sinister, it is humanly inevitable that an effort towards change should be made. To those who hold the reins of power it was perhaps inevitable that such an effort should be regarded as the coronation of anarchy. To oppose the government is, for them, to destroy the state."*

In another place the same writer discusses the evils of absolutism in self-governed nations. He says :—

"To make the state omni-competent is to leave it at the mercy of any group that is powerful to exploit it. That has been, indeed, one of the main historical causes of social interest.....The supreme interest of the state is in justice and it does not necessarily follow that justice and order are in perfect co-relation."†

To those who have any understanding of the real meanings of politics this is only its A B C, but unfortunately a long subjection and the servile mentality that results therefrom have made us incapable of understanding the elementary truths. It has stunted our minds and dwarfed our intellects. Our lawyers and jurists are still being fed on the exploded and time-barred theories of Austin and Hegel They have acquired the legal habit and the legal

* Authority in the Modern State, by H. J. Lasky, pp. 374-375.

† Ibid, pp. 385.

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mind of looking at everything in terms of positive law without the exactness of thought and the logicalness that insists on first making sure of your facts before applying your law. The most important fact which our lawyers always fail to remember is that the laws for which our implicit loyalty is being claimed were never made by us or by any of our countrymen. The government which has made those laws is not ours, was not made by us, nor the state which that government represents. The state and the government that have made these laws, have in the making of these laws practically ignored us and our nation. These laws were made by them and in the interest of their rule. We or our people were no parties to their making. Consequently these laws have no *moral* claim on our allegiance. When the British-made laws are based on ethical laws, one is, no doubt, *morally* bound to obey them. Let us clear our minds of all camouflage and cant and face the facts as they are. The Government and their laws are not of our making. They are not responsible to us. They do not recognise our right to alter them. Even the Reforms lay emphasis on the fact that they owe their birth not to any desire or wish of ours but to the goodwill of the British—"the faith that is in us", as they call it in the Montagu-Chelmsford report. The Reforms do not recognise our right to national sovereignty or even to our existence as a consciously independent political entity. The difference between 'votable' and 'non-votable' items of state expenditures tells its own tale. In face of these facts what we need are not *Reforms* but rebirth and reconstruction. As a nation we have been dead. Our present attempt is to be reborn. The fact of our rebirth will be computed a revolution, but it will not take place unless and until we have passed through ye and months of preparatory evolu The preparatory evolution will inv much suffering and distress, much forb ance and patience, much nausea and p All this we all must put up with if want to be reborn. The process of reb is a process of pain but nothing can co into existence without pain. In this p od of preparatory evolution it is no b ness of ours to help the operation of for that are opposed to our rebirth. If th are any who have not the strength and courage to help the processes of evoluti let them stand aloof and watch the de lopment. But to be active agents in hands of your opponents is a sight at o depressing and exasperating. It is t that 'Liberal' Indians should thr away their pseudo-liberalism and don the armour of pure and simple nationali Liberalism is a discredited creed in Euro It is a hypocritical disguise for capitali Imperialism. There are some good m among English Liberals as there are so even among Tories, but Liberalism as creed is dead and buried. It is a cre which appeals only to old women in state of decay and disintegration. those young and live it does not app Moreover, there is no occasion yet fo distinction between Liberals and 'n Liberals' in India. The time for th party labels will come when we h established a real live Sovereign Par ment with power to make and unm governments. At present the title is mere mimicry. However we may di in our methods we are all nationali The only other possible party is that of loyalists who want the present syst to be perpetuated and who are oppo to our national regeneration.

AMRIT RAI.

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CORRESPONDENCE

Emigration to U. S. A.

Sir,

I have read with a great deal of interest a proposition about emigration to Florida, U. S. A, by Srijukta Prabodhchandra Ghosh, that has appeared in your last December issue.

It seems that the writer has not been personally in U.S.A. The right place for the Indians is still in India, to make it worth while to live in, by their organized efforts and well directed cooperative activities. It is certainly not in U. S. A., especially in Florida, where color prejudice is so strong that hardly a dark complexioned man can enter into a white man's car without being insulted, and the land is more or less barren and unproductive, marshy and insalubrious, except on the ocean beach where there are flourishing winter colonies. Moreover it is now a fixed and determined policy of the U S. A. immigration authorities not to permit admission to any oriental as a settler or to bring his wife with him, but he is only allowed to land as a student, a traveller or a merchant.

Of course, it is but natural for 'young India' to wish to see the 'wider world' and to remove the existing prejudices by mingling freely in the modern international intellectual current and to convince the thinking classes that India's contribution to the world culture, either in the past or in the present, is not insignificant.

In this, New York, really a great cosmopolitan city, offers a tempting field of unique opportunities and there is a great possibility of success for a band of resourceful, capable, intelligent, adaptable and hardy young men, who might come here for that important mission.

Americans are voracious readers and they have a great hunger for knowledge, especially about the orient. The business people want to extend business and to have access to the marts of the teeming millions of Asia and they want the positive knowledge of the economic, political and industrial situation and the needs of the countries, and there is a large leisured class, especially women of the middle-upper stratum of society, for whom oriental literature, art, philosophy and religion have a great attraction. There is a great demand for the Buddhistic sacred books and the ancient and modern Hindu literature. To meet this demand, a publishing business may be started here. Earnest enquirers may write to me for details.

But it should be well to recognize the fact, that wages being very high in this country, it would not pay to start publishing with hired labor. The young men that will come, should come prepared to do the composing and type-setting with their own hands. And with proper arrangement, they will find plenty of time, to deliver lectures all over the country and to convert the place as the meeting-ground and the centre of the 'Friends of India', a real 'Bharata Asrama', for the needy present and prospective Indian students in America.

C. CHAKRABARTY.

364 West 120th Street,
New York City, U. S. A.

EDITOR'S NOTE. Those who are interested in the subject should correspond direct with the writer, whose address is printed above. We are not prepared to enter into or to forward correspondence on the subject, as we know nothing about it.

Calcutta University Affairs.

I. A PIECE OF PSEUDO-RESEARCH.

Sir,

Mr. S. N. B., recently a professor in the Calcutta University, contributed a paper with plates, in 1919, to the University Journal of the Department of Science, vol. II (Botany section), pp. 2-3, under the title of Exoascus (Fuckel) on Nephelium Litchi, and described the particular pest of the litchi leaf as a sort of fungus attack. This very disease of the litchi leaf had formed the subject of a paper, entitled litchi leaf burl, contributed in 1912 to *The Agricultural Journal of India*, vol. vii, pp. 286-293, by Mr. C. S. Misra, B. A., Assistant to the Entomologist at the Pusa Imperial Research Institute (plates being numbered xxxviii and xxxiv) in which Mr. Misra had described the leaf pest as caused by an attack of minute whitish mites. Mr. B.'s paper soon attracted the attention of Dr. E. J. Butler, the then Imperial Mycologist, who called for a specimen of the diseased litchi leaf from Mr. B. On examination of the specimen forwarded by Mr. B., Dr. Butler found that it was the same pest as had been described by Mr. Misra in his paper and that there was no trace of any fungus organism in it. After this incident, Mr. B., it is reported, was advised to send specimens of his discoveries to the Imperial Institute for identification before he sent out the results of his "researches" to the world. I also understand that the whole correspondence relating to this piece of so-called research work is still preserved in the Museum of the Mycological Department at Pusa, where also Mr. B.'s specimen is kept in the Herbarium.

Yours, &c.,
"BOTANIST."

II. INSTANCES OF BOOSTING UP BY GRACE MARKS.

Sir,

(1) Mr. M. K. G., son of Mr. J. C. G., fell short by a considerable number of marks, after the final tabulation, to enable him to secure the position he eventually attained at the M. A. (Econ) in

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1918. One of the friendly examiners had very obligingly given him half a dozen extra marks before he submitted his marks sheet. The remaining examiners were sounded as to whether they would allow some extra marks each to the candidate in question. But as they showed reluctance on the ground that, besides marking the papers quite liberally, they had already given on revision ample grace marks, it so happened that the marks that were still wanting to make the candidate first in first class were allowed by way of grace straightway.

(2) Mr. S. C. M., son of Mr. A. C. M., obtained a low second class on the marks allotted on his papers being added up at the M. A. (Experimental Psychology) in 1919. But it was perhaps thought necessary that he should get a first class, and so his case was similarly taken up and a goodly number of marks—about two scores—was given him as grace to raise him to the first class.

I hope the Examiners concerned will be pleased to correct or contradict any information that is wrong in the above.

"One Who Knows."

III. One Out Of Many Instances Of Nepotism.

Sir,

Directly Mr. M. K. G. came out first in first class, in the way mentioned above, he was put on the staff of the Post-graduate Department on a salary of Rs. 200 a month. Then well within a year he was elected for the Guru Prasanna Ghosh scholarship to proceed to Europe to study for the B. Comm. in the London University in supersession of the claims of a number of *bona fide* science students, for whom particularly the scholarship is intended. Favoritism did not stop here. He was allowed to draw an outfit allowance of Rs. 800—a thing unheard of in the case of such scholars and quite unprovided for in the terms of the endowment.

"One Who Knows."

[Editor's Note.—In the three letters printed above, *we* have substituted initials for the full names of the persons referred to therein. We shall publish the full names, if necessity arises.]

IV. Exemption of a Tagore Professor From His Legal Obligation.

Sir,

In 1900 Mr. Joges Chandra Roy, B. L., Vakil, High Court, Calcutta, was appointed Tagore Law Professor to deliver a course of twelve lectures on the *Law Relating to Torts in British India*. After he had delivered a course of oral lectures on the subject, he got himself paid Rs. 10,000, as fee for the professorship. Still during these 22 years Mr. Roy has not thought fit to deliver to the University the manuscript of his lectures in order to be printed, despite the express provision in the donor's will "that within 6 months after the delivery of each course of lectures, the lectures shall be printed"—one of the conditions which the learned professor must have accepted before he realised the fee. Off and on reminders have been sent out to him all these years to make over the manuscript, but all along he has asked for time, time after time. The last time when he was rather seriously taken up was in 1919. As was his wont, on that occasion, too, he pleaded for further time up to January 1921, by which time he promised once for to make over the lectures printed. But although time applied for and allowed is gone, the Professor not kept his promise, nor is it evident that he has any explanation therefor. All the same, for reasons best known to the authorities and conjectured High Court practitioners, it is apprehended that Professor has been or will be altogether absolved the obligation to make over the lectures to University, though the scheme which the Senate adopted with reference to the endowment hardly them any such power. The proper course should been to set the law in motion against the defaulting Professor to compel him either to make over lectures or to return the fee of Rupees ten thousand with interest.

It is a wonder how for twenty-two years auditors have been fooled regarding such a big sum.

"Vakil."

Mr. Hoogewerf and the Bery Loom

With reference to a statement which appeared some papers in connection with the recent Swadeshi Mela that Mr. Hoogewerf, Deputy Director Industries, Bengal, had stated that with a Bery loom a weaver could earn five rupees a day, Mr. Lalit Kumar Mitra, who has had long experience as teacher of weaving, has sent us copies of some correspondence which he had with Mr. Hoogewerf on the subject. We have no space to print the whole correspondence. But it appears to us that Mr. Hoogewerf has not been able to substantiate his claim that the Bery loom can enable a weaver to earn Rs. 5 per day. We think Mr. Mitra is, therefore, right when he says:

"The price of Bery's patent loom is Rs. 5 and its accessories will cost one another minimum sum of Rs. 30, *i. e.*, Rs. 580 in all, and the maximum production obtained is 20 to 30 yards per day while an improved fly-shuttle loom with its accessories will cost Rs. 100 only and an ordinary weaver can produce 20 yards of cloth on it per day. So a can, instead of laying out Rs. 580 for a Bery's patent loom in order to obtain 30 yards of cloth daily, get 30 yards of cloth daily if he will set up 5 improved fly-shuttles in its place.

"Any defect in a fly-shuttle loom can be remedied by a village carpenter, while the defects in a Bery's loom require an expert weaver with a knowledge of mechanical engineering to remedy."

Mr. Mitra's contention is supported by the following letter which appeared in *The Servant* of May 4 town edition:

"Sir,—Recent correspondence about Bery's loom has attracted my attention.

"A year ago on behalf of the Social Service League we bought such a loom. But it is not at all yielding anything like the advertised quantity. In spite all efforts it has failed to produce anything the promised quantity.

"I wonder how an expert like Mr. Hoogewerf could at all recommend the thing to the public."

J. Niyogi,
Organising Secretary,
B. S. S. League.

May 5, 1922.

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INDIAN FISCAL ENQUIRY

By Mr. Sudhir Kumar Lahiri, Formerly Editor of the Daily "Punjabee".

THE QUESTION OF FOREIGN CAPITAL.

A VERY important question on which the Indian Fiscal Commission will have to deliver their judgment is, whether it is advantageous to India to have an extended use of foreign capital. The Commission have endeavoured to elicit the opinions of witnesses in the matter by including in their Questionnaire a reference on the subject. If a protective policy was adopted, the witnesses were asked, was it likely that British or foreign industrial firms would endeavour to establish themselves in India in order to get the benefit of the protective tariff, and if so, what would be their attitude towards such a movement? The general public has no means of forming an exact idea as to the general trend of the views of the witnesses, who made statements before the Commission, so long as their Report is not published. From the accounts of the proceedings of the Commission, that have appeared in the press, it has, however, been seen already that some of the most influential and well-informed among the Indian witnesses have expressed themselves very emphatically against the unrestricted flow of foreign capital into the country. The evidence placed before the Commission in the matter represents varying shades of opinion. There are people who do not see any reason for excluding foreign capital from India. There are some who, though friendly to British capital, demand that no capital from either the Dominions or other countries should be allowed to be invested in India. There are others who express themselves wholly against any use of foreign capital. There are yet others who think that capital from foreign countries might be utilized in this country but that not without certain conditions of a restrictive nature. The popular feeling in the matter seems to be, first, that so long as the Self-governing Dominions of the Empire do not treat Indians on a footing of perfect equality with other British citizens, no capital coming from those countries should be allowed to be invested in India, and, secondly, that in cases in which non-Indians desire to invest capital in this country they should be asked to agree to an arrangement providing that some proportion of the total capital should be held by Indians along with a condition ensuring an effective power of control by Indians.

It is a well-known fact that foreign capital is largely attracted to countries which follow a policy of protection. Although India has so far pursued quite a different fiscal system, there has been no lack, in the country, of enterprises established with foreign capital and controlled by non-Indians. If in addition to the facilities for the starting of industrial undertakings, now possessed by India, a policy of protection is introduced, this will undoubtedly have the effect of further stimulating the flow of foreign capital into the country. There are people, whose opinion it is not possible to brush aside easily, who feel convinced that an unrestricted flow of foreign capital, in the present circumstances, cannot but be disadvantageous to India in the long run, as it will have the inevitable effect of putting back the day when Indians might, otherwise, expect to achieve economic efficiency and independence. There is already a strong case for checking the unrestricted flow of foreign capital into India. This case will be further strengthened if the present fiscal system is replaced by protective tariffs. If and when the policy of protection is introduced the consumer will have to pay higher prices at least for sometime to come. The comsumer will readily agree to this arrangement because he is firmly convinced that his sacrifice will pave the way for the economic and industrial development of the country. A system of protective tariffs is demanded by Indians because they are unable to stand against the competition of other countries, many of which have built up their industries under a protective system and other favour-

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able circumstances, and also because they consider it to be a normal condition in the life of a nation that the primary needs and requirements of the people should, as far as possible, be supplied by themselves. This means that the wealth with which others enrich themselves by supplying the needs and requirements of Indians should, as far as possible, be made available to the people of the country. This object will, it is feared, be wholly defeated if foreign capital is allowed to flow unrestricted into India, for the increased amounts that the consumer will have to pay under a system of protection for the commodities used by him, will mostly go to enrich not the people of the country for whose benefit alone such a policy is advocated and justified but the foreign exploiter whose activities have rendered the people of India so utterly helpless in the sphere of industry and commerce.

The fear to which expression has been given by many, of late, that the introduction of a policy of protection is likely to encourage the flow of foreign capital into this country is not an imaginary one. There was a distinct movement among British manufacturers, wrote *Capital*, the well-informed financial review of Calcutta, some weeks ago, to consider the opening of branch factories in different parts of the British Empire. The journal pointed out that Cadburys had already established a factory in Australia and three other big British manufacturers were making arrangements to erect manufacturing plants in that country. Tasmania was also stated to be under investigation for possibilities of maintaining factories. "The idea is," *Capital* further stated, "to get as near as possible to the source of raw material and markets. Many British firms are considering manufacturing possibilities in India, and already one British firm, which manufactures cigarette-making machinery, has decided to put up a manufacturing plant in India." The Commonwealth Bureau of Commerce and Industry some time ago published an important report outlining the fiscal policy of Australia. The report declared that the policy of the Commonwealth was to encourage British manufacturers to start operations in Australia. It emphasised "the increasing number and importance of the enquiries made by British and other firms for information that will justify their establishing in Australia," and foreshadowed a considerable increase in the number of such firms in the future. *The Manchester Guardian Commercial*, in its issue of February 16, 1922, outlined some alternative schemes for setting up Lancashire Mills in India. Now that Lancashire's cotton trade in India was experiencing an unprecedented depression, the journal said, it might not be unedifying to consider the possibilities of the cotton industry in India as an opportunity for the profitable employment of capital. The Bombay correspondent of the *Manchester Guardian* in an article printed on February 10, 1922 said as follows :—

"British owners of mills in India confess to ten per-cent profits, and they have for several years paid dividends up to 40 per cent. To open mills in India seems to mill-owners, whose Lancashire looms have been silent for months, a tempting line of advance."

The second Report of the wide-awake Trade Commissioner in India contains the following ominous passage :—

"In my last report I dealt at some length with the competition of Indian made soaps for household use. The remarks then made still hold good, and I believe that this is the only serious competition which we may meet in the future. Should this competition ever become serious owing to the protective duty or other causes, then the only way to counteract would be for British manufacturers to erect works in the country."

The manufacture of soap is one of the industries in which India has achieved little success during the last few years. This is, however, too much for His Majesty's Trade Commissioner in India, who feels no hesitation in inviting British capitalists open to set up factories with the object of killing the Indian soap industry. Had it not been for the world-wide financial depression that overtook the civilised world after the war, a number of new factories would have reared their chimneys on the banks of the Hugli before now. All this points to the need of effective measures for checking the movement of economic exploitation of India by non-Indians that seems to have gained a fresh accession of strength since the great war came to a close.

When discussing the advantages and disadvantages of foreign capital, an English writer is apt to look at the question mainly from the point of view of the effect that the employment of British capital by other countries produces on his own country than anything else. It is true that the United Kingdom has, by investing her surplus

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capital in foreign countries, benefited her own people enormously. While the employment of British capital has been advantageous to certain countries, it is possible to refer to instances showing that its use has been prejudicial to the interests of other countries in which it is invested. What is good for one country cannot always and under all circumstances be equally good for all other countries. British capital has, for instance, been employed, among other countries, in Canada and Australia, in Japan and the United States of America, and in India and China. The conditions in Canada and Australia are such that the people of those countries not only desire the import of foreign capital, but they enthusiastically welcome it. The appeal that the Australian Government have made to British manufacturers in the Report issued by the Commonwealth Bureau of Commerce and Industry, referred to above very clearly explains the attitude of Australia towards foreign capital. The Report states :

"The Government is anxious to encourage and facilitate in every way the transference of British manufacturing concerns to this country.....Representatives of other nations are studying our land in order to capture our markets, and to acquaint themselves with local conditions with a view to establishing branch factories or even of transferring their manufacturing establishments here. Welcome as they are, our choice, our preference, must be and undoubtedly is, to welcome the men of our own blood, and our own race, and so we suggest that British manufacturers should come if they would protect their interests in this market and be in a better position to supply the markets adjacent to this country."

Japan and the United States of America are not only industrially advanced, but they are also politically strong. There is no anxiety on the part of the people of these countries to shut their gates against the admission of foreign capital, because they are aware that it is not possible for any Government, however strong, to impose their will on them. The case of India and China are, however, different. The people of India and China do not favour the use of foreign capital because they have seen that such obligations are almost always accompanied by very serious troubles, political as well as economic.

The way in which China has been subjected to economic exploitation by powerful groups of foreign financiers, backed and protected by their Governments has been described in a number of works by American and English writers of acknowledged authority and integrity. While her intrepid and far-sighted neighbour, Japan, has succeeded in withstanding the menace of political absorption and economic exploitation at the hands of the more important among the imperialistic states of the West, by adapting her institutions to modern conditions and standards, China's efforts to save herself from the aggressive imperialism of Europe and America have proved futile. In his work on Economic Imperialism Mr. Leonard Woolf sets forth in a graphic manner the circumstances under which China has been reduced by the great powers to her present position of political impotence and economic helplessness. The part that Great Britain played in wringing from China her Railway concessions illustrates the pitiless and unrelenting nature of the measures that are adopted by foreign capitalists, to enrich themselves at the expense of weak and helpless people. A Belgian syndicate obtained a concession for constructing a railway from Peking to Hankow in 1897. The British Government believed that French and Russian financiers worked behind the Belgian syndicate in the matter, and Lord Salisbury at once entered his protest against the transaction. In a communication to England's representative in China, the British statesman wrote that

"A concession of this nature is no longer a Commercial or industrial enterprise, and becomes a political movement against the British interests in the region of the Yangtsze. You should inform the Tsungli-Yamen (*i.e.*, the Chinese Government) that Her Majesty's Government cannot possibly continue to co-operate in a friendly manner in matters of interest to China, if, while preferential advantages are conceded to Russia in Manchuria and to Germany in Shantung, these or other foreign powers should also be offered special openings or privileges in the region of the Yangtsze. Satisfactory proposals will be forthcoming if the Chinese Government will invite the employment of British capital in the development of those provinces."

As, however, the Chinese Government did not show any desire to yield to this threat, the British Minister presented an ultimatum to the former, typical of the spirit of selfish greed, combined with an utter disregard for the interests of others, that actuates the apostles of economic imperialism of modern days.

"Her Majesty's Government," the British Ultimatum stated, "considered that they had been badly

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treated by China in the matter of railway concessions, and now demanded from the Chinese Government the right for British merchants to build the following lines upon the same terms as those granted in the case of the Belgian line: Tientsin to Chinkiang (to be shared, if desired, with the Germans and Americans), Honan and Shansi; Peking syndicate lines to the Yangtsze; Kowloon to Canton; Pukou to Sinyang; Soochow to Hangchow, with extension to Ningpo." The Chinese Government was informed that "Unless they agree at once, we shall regard their breach of faith, concerning the Peking-Hankoo Railway as an act of deliberate hostility against this Country and shall act accordingly. After consultation with the Admiral, you may give them the number of days or hours you think proper within which to send their reply."

Mr. Leonard Woolf quotes an American historical writer, who states that after this the Chinese Government "being aware of the concentration of the fleet" "conceded everything."

"Thus", writes Mr. Woolf, "did Great Britain obtain her railway concessions. The total length of the lines conceded amounted to 2,800 miles extending over ten provinces, as compared to 1,530 Russian miles, the rest of the nations falling way below the Russian figure. To England fell the lion's share of the battle of concessions, as Lord Salisbury properly styled this 'peaceful' conflict. The other imperialist powers and their financiers, although they may not have obtained as big a share of the loot in this battle as Britain did, adopted no less brutal and ruthless measures of exaction."

Mr. Woolf describes the results of this international competition for the exploitation of China in the following significant passage:

"For several years, the battle of concessions raged with increasing violence between the groups of financiers, supported by their Governments. This struggle proved ruinous to China. In the first place no attempt was made to safeguard the interests of the Chinese. China's communications, and much of her mineral wealth were mortgaged to foreign financiers, whose sole object was the making of profits. The railways or the concessions were in the hands of different groups of bitter competitors. In the competition for the right of exploitation loans were made for railway construction with little or no safeguard for adequate control over the expenditure, and the corruption of Chinese officials hastened the ruin of the country. Every possible source of Chinese revenue was mortgaged to secure the interest on these foreign loans. The chinese themselves saw with growing anger and dismay the exploitation by foreign financiers corrupting their Government and draining the wealth of their country. They saw that this policy of exploitation was openly supported by the bayonets and fleets of the imperialist powers. The first result was an outburst of hostility, in the Boxer rebellion, against all foreigners. The events of 1900 are well-known. The outbreak against foreigners which resulted in the siege of the legations in Peking was put down by a military expedition of the great powers against the Chinese capital. The Christian Powers of the West, who had directly provoked this break by robbing China of territory and by forcing her to mortgage the wealth of her people to their financiers, then proceeded to exact from her an indemnity of £67,000,000, presumably as a punishment upon an Asiatic people for resisting the aggressive and economic imperialism of Europe."

If has to be noted that the indemnity which was realised from China amounted to over one-third of the indemnity imposed by Germany on France in 1871 after the Franco-Prussian War. Japan which had so long been a silent though observant spectator of the struggle that had brought China to the very brink of ruin, later asserted her claim to a share of the spoils and, as Mr. Woolf says, by political pressure and economic exploitation she acquired a dominant position in China and the Far East. Mr. Woolf concludes his interesting and instructive survey of the results of economic exploitation of China in the following words:

Instead of helping the new republic to stand upon its feet, Europe and Japan have continued the system of economic exploitation. Civil war has been fomented and fostered by foreign bribes to corrupt generals and politicians who have secured them on the armies or have taken the simpler and more direct course of putting the money straight into their own pockets. Japan, whom the War temporarily relieved of all rivals in the Far East, seized the opportunity of increasing enormously both her political and economic hold on China. She is now established in Germany's place in Shantung and Russia's in Manchuria; she has a large army in Siberia; her banks and financiers have made enormous loans to the Chinese militarists, which place those militarists in power; in 1915 she presented an ultimatum with "Twenty-one Demands" to China which resulted in her obtaining large economic concessions. This situation has created a violent feeling among the Chinese against Japan and has already given rise to an effective boycott of Japanese goods. Meanwhile, however, economic imperialism has completed its task; civil war in China is endemic; the Government is hopelessly corrupt; finances are in chaos; large portions of Chinese territory are occupied by foreign armies; the revenue is all mortgaged to pay the interest on foreign loans from which the Chinese have derived little or no benefit and incur loss; and by a system of mingled fraud and force foreigners now hold in their hands China's communications and a large part of her mineral wealth.

China furnishes one of the most flagrant illustrations of the evils of the use of foreign capital. But there are people who want the world seriously to believe that the spirit that animated the Great Powers in their dealings with China before the War does not dominate them now. The events that are now taking place do not support

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this view Indeed, what thoughtful, observant, and peace-loving people, all over the world, feel is that the Great Powers are at the present moment led by politicians advocating economic imperialism in its grossest and most rampant form. The system of Mandates, to which the League of Nations is a party, exemplifies this. The principles of the system are defined by Article 22 of the Covenant of the League, which declares that the "well-being and development of" certain African and Asiatic territories indicated therein, "form a sacred trust of civilisation," that "the tutelage of such peoples should be entrusted to advanced nations,... and that this tutelage should be exercised by them as Mandatories on behalf of the League" and that "securities for the performance of the trust should be embodied in this Covenant."

I will refer to two concrete instances showing, as Mr. Leonard Woolf says in his work, to which reference has been made more than once in the course of this paper, that Article 22 of the Covenant of the League of Nations "is simply being used to obscure the fact that France and Britain are obtaining large accessions of territory for economic exploitation in Africa and Asia." Naura is a little island in the Pacific which is rich in phosphates. The island has fallen to the lot of Great Britain, and it is stated that it has been decided that "the sale of phosphates is to be restricted to the United Kingdom, Australia, and New Zealand, unless there be any surplus over and above what they require, and that these countries are to have the right to receive them at cost price." When the matter came up for discussion before the British House of Commons, one of the members who described the action taken by the British Government as a violation of the Covenant of the League, which promises "equal opportunities for the trade and commerce of other members of the League," did not hesitate to support his Government "on the ground of imperial needs, and the necessity for procuring this tremendous and vital product."

Referring to the application of the Mandatory system to the territories which Turkey has lost, Article 22 of the Covenant of the League lays down that "the wishes of these communities must be a principal consideration in the selection of the Mandatory States." In one of his recent works, Mr. G. Lowes Dickinson unmasks the hypocrisy of some of the Great Powers by showing how they are violating this most important direction of the League of Nations by directly going against it. Mr. Dickinson writes thus in his work, "Causes of International War":

"By the Peace Treaty the Turks are to be deprived of the greater part of their territory. How has it been disposed of? According to Treaties drawn up during the war, before the Mandatory system or a League of Nations was heard of, and conceived frankly on the old imperialistic lines. The mandates are being assigned to the States by themselves, not by the League, and they themselves are drawing up the terms of their own trusteeship. Britain is to have Palestine and Mespotamia; France, Syria and Cilicia; Italy, Adalia; and so on. And no concealment is made of the fact that, in all these territories, what interests the self-appointed mandatories is the material resources involved. Why, for instance, is the British taking Mesopotamia? From a disinterested desire to benefit the Arabs, our paternal care of whom we are showing, at the moment of this writing, by killing them with bombs and machine guns? He must be very credulous or very ignorant of the ways of States who can believe it. It is not even strategical considerations that move us; for if it were, we should be content to hold the head of the Persian Gulf, as we had arranged to do by the Treaty with Germany, drawn up in 1914. No! The lure is the oil. We are, indeed, told that this oil is to belong to the Arab State. But that is "subject to any arrangements that were made before the war with Turkey." And before the war, Turkey had granted a concession of all of the oil of Baghdad and Mosul to a British Company. The ownership of the Arab State presumably will be confined to the power of taxing the Company to pay for the administration. One reason then, we may fairly say, why we are taking Mesopotamia is that a British Company may exploit the oil."

On all fours with the cases referred to above is the case of India. Those who have studied the history of India during British rule must have seen how India has been reduced to her present state of economic dependence and industrial helplessness as a result of the policy of economic exploitation that Great Britain has followed almost from the beginning of her connection with this country. If this exploitation is to cease, it is imperative that measures should be taken to restrict the flow of foreign capital into India that is going on unchecked. There is evidence of a growing feeling against the investment of foreign capital even in some of the most important among the industrially advanced countries of the world. It was long ago that H. H. Wilson complained that his countrymen

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"employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms." Matters do not appear to have much improved in India since H. H. Wilson wrote the words quoted above. Now that India has been given a measure of responsible government she should be allowed to exercise her rightful power of control over her fiscal policy as is enjoyed by the self-governing Dominions of the British Empire. This more than anything else can be expected to solve India's economic difficulties and to extricate her from her present position of utter helplessness and dependence in the economic domain.

WE ARE THE CONQUERORS

By Peter Golden.

We are the Conquerors—we who ride forth
On no red car of Conquest, drawn by beasts
Emitting Death and Plague and Pestilence—
But we within whose souls great visions brood
And in whose brains eternally there glows
The flashing, blinding beauty of a Dream.
We of the Gael—we have the Spirit things
Whose wings are star dust—dust that shall endure
Down all the arches of Eternity—
For she who was our primal, eldest Nurse,
Baptised us in the Beauty of a Vision,
And on the flaming mane of an Ideal
Set us astride to ride triumphantly.
And whoso breathe this Vision yet shall build
An arch above the cenotaph of Time.
For Time may fade, but Dream things are eternal.

Brooding beside the embers of the years
Raking the ashes of the fires of Time,
Seven wondering centuries saw us stand alone
Against an Empire's shock and shot and shell,
And saw us evermore emerge magnificent,
Through all our Crucifixion crowning still
With victor bays the brows of that array,
Noble and wonderful who laughed at Death
In every generation, anointing men with life
And pouring out
The chrism of our deepest adoration
Upon the martyr's memory who held high
The torch of our Ideal—
The flaming torch forever kept alight
By the great ardor of those burning souls
Who spurned the world's allurements when they came
The barter of our great Inheritance—
Seven centuries in surprise stood still to see
And marveling drew back their tawny hair
To gaze more clear lest it should be a Dream
To gaze in awe because such things should be
To gaze in rapture for the splendor of it,
To gaze rejoiceful for its victory—
Then smiling, they dipped down
Into the deep abysmal well of Time,
And drawing forth therefrom a single shield
Spotless and shining and without alloy,
Upon it they enscrolled a single name—
TERENCE MACSWINEY
That and nothing more—
Then held it up for Time to gaze upon—
Held it up high for all mankind to see
How greatly we indeed were Conquerors.

A VAISHNAVA POEM

Oh, love; oh, love—so love is sweet, say men?
Why is my loving full of venom then?

So no more among talkers will I roam,
But to my loveliness make love at home.

Being thus calmed, shall I not win the whole—
So to be reconciled to my own soul?

Saith Chandidās, the Twice-born: "Nay, [illegible]
Beauty will win him. Oh, but that is sure

J. A. Chapman
Librarian, Imperial Library, Calcutta

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THREE MONTHS IN ENGLAND

By Dr. Sudhindra Bose, Lecturer, State University of Iowa.

"WHAT have you in your suit cases?" demanded the customs officials at Southampton, England, as I landed from the Atlantic liner.

"Personal effects, mostly consisting of books and clothing."

"Let's see."

He plowed through my grips most painstakingly, and then proceeded to tackle my steel trunk *a la* Sherlock Holmes. His industry excited my pity.

"Can I help you? Is there anything special that you are looking for?"

"Yes; I want to see if you have got any liquor?"

"Well, with fifteen bucks a quart in America, why should I bring the stuff here in England where I can get drunk as a lord at any time and pay much less?"

"I don't know about that. But I thought you might have some booze with you anyway as you are from New York, the boot-legger's paradise."

As I now look back in my mind's eye over the trip around the world, which I have just concluded, I find that this unsophisticated globe-trotting has brought me friendships, hopes, fears, honours, pleasant memories, and also exquisite snubs. Taking it all in all, some of my experiences, I believe, are as thrilling as any three-reel thrillers.

The British people as a rule are a bit cold toward the foreigners; but Americans, when properly armed with letters of introduction, experience little difficulty in having interviews with the great and the near-great of England. Mark Twain used to say—when in doubt tell the truth. Whenever I was in doubt in England, I would cut through the red tape and use American direct action.

I shall not soon forget how I met Lord Lytton, the under-secretary of state for India. He was presiding over a carefully hand-picked gathering to which I had an invitation. When the meeting was over, various titled dignitaries were ceremoniously presented to Lord Lytton, and nobody seemed to remember that I was also a guest, and entitled to similar courtesies. That seemed a little queer. At an opportune moment I stepped up to Lytton, and in offering my hand without a formal introduction, I told him who I was. He was delighted to see me, of course. After a moment's chat, I asked Lytton if he, as a member of the Lloyd George cabinet, could be interviewed for the American newspaper I represented.

"Could you see me tomorrow, Lord Lytton?"

"Well——"

Before he could finish the sentence, one

Indian "coeds" [women students studying in the same classes with male students] at play in London.

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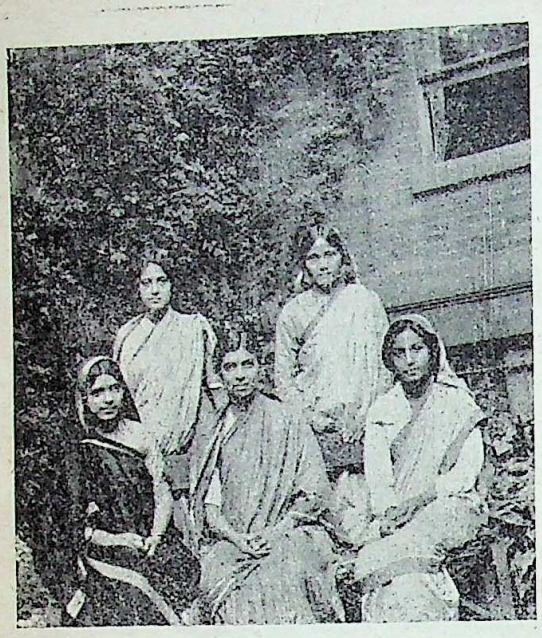

A group of Indian "co-eds" (girl students) in London. The pretty girl sitting on the left is the daughter of the Premier of Mysore. Next to her is Miss Minakshi Devi of Travancore, who is studying to be a barrister. The rest are medical students.

of his henchmen, who seemed nervous as a cat, edged up to me and said,

"Sir, if you wish to have an interview with his lordship, you must make a formal application for that."

"That's funny!" I remarked, quietly, "I don't remember sending for you. Wait till I call for your help."

Quickly I turned my back upon the half-dazed flunky, and made my appointment with Lytton who seemed amused at the incident.

I stayed in London for some time, and took to it in spite of its fogs and chills, and crooked streets with their everchanging names. The parts of England which appealed to me most were, however, the rural districts. The hedgerows and green meadows and ivy-covered cottages of the English village are really as picturesque as they appear in ordinary colour prints. The natives of the village, too, are not without their interest. They are homespun, simple folk.

In many respects, England struck me as a smug, self-complacent world of groceries and sermons. At bottom the Englishman is an indecently vain, self-conceited shop-keepeer in a theological backwater. And he is—I say it without any hope of being understood by the English islanders—a crab. No doubt the English character has some good traits; but it cannot easily be accused of sincerity. In their collective dealing with other nations, the English are almost devoid of conscience. This point of view is aptly expressed by Sir Roger Casement in his "Diary", which is now being published posthumously in the New York *Nation*. "Individually the Englishman is a gentleman," wrote the martyred Irish patriot, "often very charming, collectively they are a most dangerous compound and form a national type that has no parallel in humanity. Like certain chemicals apart harmless, brought together you get an infernal explosive or a deadly poison."

Democratic politics is considered by many to be the speciality of England. I question. More than once I was amused to see how hundreds of Englishmen hold their Prime Minister in superstitious devotion and regard their government as omniscient. To doubt its perfection is to commit a sin against the Holy Ghost. Right here let me confess that the English politico-theological buffoonery has always been a little too deep for me to fathom.

Nevertheless I could not help noticing that in "the greatest European democracy," all sorts of political chicaneries of "commercial brigandages and throat slittings," of international "legal swindles and harlotries" were going on. What sort of justice and fair-play can India expect from such a nation? Was John Bright correct when he said that when England had done many things which were right, she had never done anything because it was right?

To be sure there are a few rare and dubious Indians in England who say that God is in His heaven and all is right with the world because the government of the viceroy will rule India for ever and ever. They trust naively to the decency and honesty of England to right Indian wrongs. These individuals, so far as my information goes, read the

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A rural scene at Albury, England. The tradition has it that John Bunyan once preached under the spreading tree. On the fore-ground are the stocks where the village offenders used to be punished a generation or so ago.

Times, visit the National Liberal Club, contribute to the charity funds, admire the Right Honorable Edwin Samuel Somebody, and patronize variety halls. They are, in brief, a species of vegetables ; but is it necessary to worry about vegetables ?

It was while I was in England that a fight—real picturesque hand-to-hand fight took place one afternoon on the floor of the House of Commons. It was reported to be the biggest and best melee ever staged in the English Parliament. Indeed the affair became so interesting and so lively and so hot that the Speaker had actually to suspend the session for a time. Imagine what an inspiring spectacle it was when the honorable members after the manner of "the charge of the light brigade", rushed forward and proceeded to knock one another's teeth out, while their coat-tails kept flapping in the air and their shiny plug hats chased all over the floor! Torn papers flew. Tables and chairs and inkpots hurled about. Bang !—Clang !—Dang ! It was a grand old scrap for the enlightenment of the world ; but, oh, it is such an ungrateful world ! One of the poignant regrets of my life is now that I missed this fine show. I would gladly have given five annas to see it. It was worth it !

As I went up and down the country, it appeared to me that England was one of the most densely congested areas in the world. There did not seem to be room enough to swing a cat. And yet the English population is multiplying fast. "In the year 1920 the births in England and Wales were over 950,000. It was the largest number of births ever recorded in England and Wales, and the proportion of births to population—the birth rate—was the highest since 1909. In that same year—1920—the number of deaths was 466,000. It was the smallest number of deaths recorded in England and Wales since 1862—when the population was only about half what it is now. It followed that in the year 1920 the 'natural increase' of the population of England and Wales—the excess, that is, of births over deaths—was the largest ever recorded."

One result of this ever-increasing population is that it has outgrown the means of subsistence. Professional and working classes have hard time in finding enough remunerative work within the over-crowded island. The struggle for existence is intensely keen ; it is almost a case of "dog eat dog". To a detached onlooker it is apparent that the enor-

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A Group of Girl Students from all parts of the British Empire in St. Hilda's Hall in the Oxford University. From the left to right—Miss Raymond (New Zealand), Miss Asher (Australia) Miss Lobb and Miss Maclelland (Canada), Miss Asplen (South Africa), Miss Kamala Sircar (Bengal, India).—Taken from *Lectures pour Tous*.

mous increase of English population is not only a calamity to the English, but to the human race. Why? The simple reason is that it is the outflow of the superfluous population which has given rise to the pernicious imperial expansion, to the nasty habit of "pegging out claims for posterity" in all parts of the globe. England should now, in decent regard for the welfare of humanity, practise birth-control.

One of my purposes in stopping in England was to secure the necessary British visa on my American passport to visit India, where my mother was lying on her death-bed. I had not seen her for the past sixteen years, and was anxious to meet her.

The British consul at Chicago gave me a visa to go to London, and assured me in writing that from there I could easily get the English permit to proceed to India. I waited in London month after month; but I failed to get the promised visa.

Finally, some of the liberal papers in England took up the matter, and following the publication of facts, the ex-food minister J. R. Clynes raised a question in the House of Commons; but the English government remained obdurate.

"This Indian gentleman is now a citizen of the United States," spoke Mr. Montagu on behalf of the viceroy's government in India, "having applied to renounce his British-Indian nationality a few weeks after the outbreak of war. I am not therefore prepared to facilitate his return to India."

This statement is untrue. Since my landing in America I made repeated attempts to get my "first paper". I was not, however, successful until 1914. The English government did not evidently like it. The pity of it is that the bureaucrats did not even allege any of my past activities that might from their own view-point be construed as undesirable.

Somehow or other my mother could not believe that I was actually debarred from visiting her while she was dying.

"Perhaps the English authorities have not yet allowed you to come," dictated mother from her sick bed at Benares, "because of some misunderstanding. I know they are kind and generous. They, too, have their mothers. Is it possible that the agony and tears of a dying mother will not touch their hearts?"

Although I was not able to go to India, I had unusual opportunities to meet some of the greatest sons and daughters of Hindustan who were then visiting England. They were among the foremost leaders of the political, social, and literary movements which have ushered in the Indian renaissance. One of these persons whom I came in contact with was Mr. Rabindranath Tagore. I met him in America years ago. He looked the same as ever. He had the same light of morning in his eyes. Nothing seemed beneath his notice. He was interested in everything and in everybody.

"What the outside world has so far failed to grasp with sufficient clearness," remarked Mr. Tagore during a visit in

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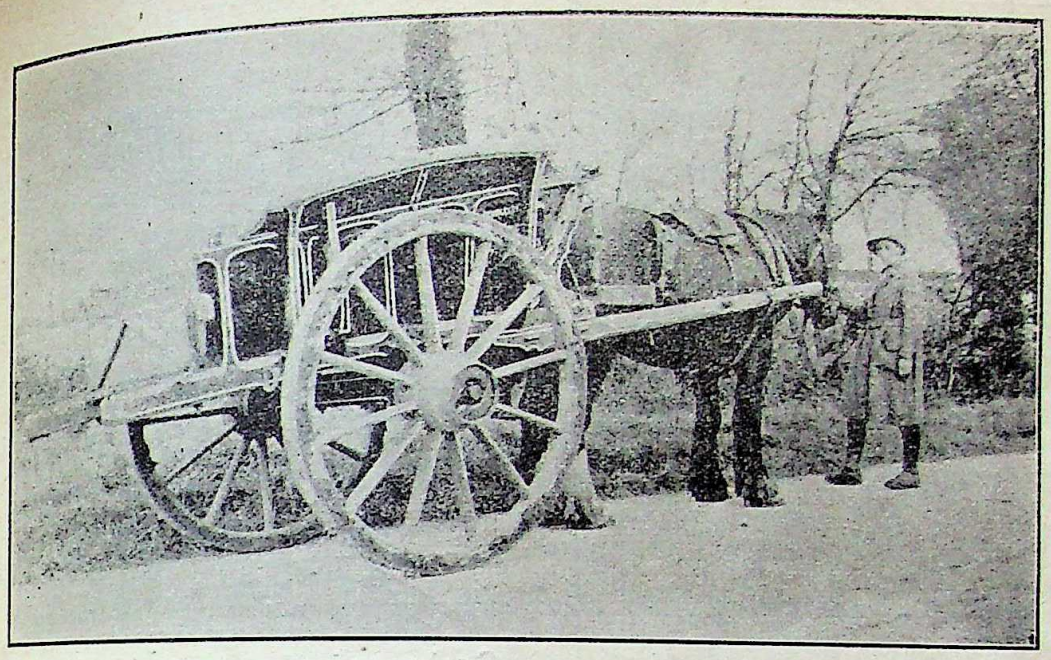

A "land-girl" driving wagon in an English village.

peaking on the Indian situation with guarded hopefulness, "is that the masses of India are far, far ahead of their leaders. They are vastly outdistanced in their political and social vision by the common folks. Mr. Gandhi is, of course, a glorious exception. He is indeed a noble soul."

I gained the impression from persons close to Tagore that he was not appreciated in England. Indeed if he stirred more than a ripple, I did not see it. I mention this as a commentary upon the English attitude to Indian genius.

It also came to me as a cruel surprise that some of the British universities had become poison-factories of anti-Indian sentiments. A few of them were openly and deliberately discourteous to students from Hindustan. When I visited Scotland, my attention was called to the fact that a well-known Scotch University had gone so far as to actually discourage Indian students from going there.

"You keep away from our university," bellowed a veal-faced, bristly-bearded old professor.

"All right, we will," retorted a quick-witted young Indian, "just as soon as you Scotch and English and Welsh clear out of India."

Although this whole business of sending Indian students to England, instead of to France, Germany or America, has appeared to me as somewhat of a tragedy, I must say that the majority of the Indian youths I came across in the British Isles are of sturdy manhood. They are to be reckoned among the most forward-looking, up-standing souls. It is my confident belief that in the near future many of these men will take the center of the stage in Hindustan.

Slowly, but surely, a better day is dawning for Young India. For one thing, democracy is making heavy inroads on the very citadel of Indian aristocracy. A vivid illustration of this was afforded me when I had an audience with His Highness Sri Sayaji Rao Ji, Gaekwar of Baroda.

When I went to his residence at Hartsbourne manor in Hartfordshire, I was met at the antechamber by one of his aides-de-camp. I explained to him that much as I would like to see the Gaekwar, it would be impossible for me as an American citizen to observe the Oriental court etiquette.

"Could I talk to his highness just as a man to man?"

The aide-de-camp vanished through one of the side doors only to reappear a moment later.

"The Maharaja knows you are an

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H. H. Maharaja Gaekwar of Baroda.

American," he brought the message, "and does not expect you to observe any courtly ceremonies."

Presently I was ushered into the room where the Gaekwar was working at desk crowded with books and papers. He was dressed in a simple frock coat of an American business man. And I approached him, this son of the blood aristocracy rose to receive me and greeted me with a regular American handshake.

The Gackwar told me of the political and social reforms he has introduced, the free compulsory education he has inaugurated in his state, and inquired minutely of the present condition of democracy in America.

"What India needs to-day more than anything else," commented this superman apostle of progress in excellent English, "is democracy, and more of democracy."

I do not remember just now how old the Gaekwar is; but he surely is a live spark. He radiates fire, enthusiasm and vitality. A dozen men of his personality could change the climate of India.

Then at the end of the interview as I rose to leave, the courteous Maharaja followed me to the door, and invited me to be his guest at the palace when I visit Baroda.

"Good-bye."

"Good-bye."

THE BANKRUPTCY OF THE CALCUTTA UNIVERSITY

THE inevitable has happened. The Calcutta University has reached a stage when it is no longer able to pay its employees or its creditors on the due date. We understand that salaries of professors and lecturers which were due on the 1st of April could not be paid till two or three weeks after, and the same state of things was repeated in an aggravated form in the following month. The prospects for the next month are understood to be gloomier still. The examination fees for the Matriculation, Intermediate and B. A. and B. Sc., as well as for the Law and Medical Examinations, which came in, have all been spent out already, and not a pice is left of this money for the poor examiners, though one should have thought that theirs was the first claim upon this sum. Now, what does all this mean? And what notice are Government going to take of the conduct of the man or superman who has brought things to such a scandalous pass? The Hon. the Minister for Education made an angry speech in the Council the other day, but is that all that he is prepared to do? What steps has he taken or does he propose to take to cleanse the Augean stables? What has brought about this bankruptcy of the University? It will do to blame Government—that Gov-

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ment did not pay handsomely to feed the Post-Graduate White Elephant. Rightly or wrongly, Government had told the University plainly at the very outset that they were not in a position to make any grants in the near future beyond what they were paying. This is what they said in the terms of reference of the Committee which was appointed to consider the question of Post-Graduate studies in 1916:—

"The Committee should review the existing facilities in the University of Calcutta for instruction beyond the bachelorship degrees and should make suggestions whereby the *existing expenditure and available resources* for such teaching may be put to the best use.....The Committee should frame its recommendations *merely* with a view to the best expenditure of *existing funds*, and it *should understand that further grants for post-graduate education cannot be expected in the near future.*" [The Italics are ours.]

It was as the outcome of the recommendations of this Committee that the present Post-Graduate system came to be established in the University. And it is worthy of note that Sir Ashutosh Mukerjee was himself the Chairman of this Committee. How did Sir Ashutosh carry out in practice the intentions of Government? Why, the tale is told in the rapidly dwindling balances of the University Fee Fund till they have disappeared altogether and turned into swelling deficits. The Post-Graduate appointments have all got to be ultimately sanctioned by the Senate, but the beauty of the whole arrangement is that the Senate has been consistently kept in the dark as to the financial position at the time of sanctioning these appointments. The Budget is brought up long after the appointments are sanctioned, and any criticisms that might otherwise be raised are at once silenced by the plea that the Senate is already committed to the expenditure. There is a Board of Accounts in the University, which is expected and required by the Regulations to report on any proposal that involves expenditure, but in not one instance has the Board been consulted before making any appointment. The Board of Accounts has practically ceased to exist as a living body for the last few years. It is required to meet at least once in a quarter, but for months and months it has had no meeting whatever. Of course, when it is necessary to invest trust funds in mortgages, an emergency meeting is held to register the wishes or the orders of a particular individual in the University, but so far as its normal work of keeping a watch or control over University expenditure or devising ways and means is concerned, the Board of Accounts has practically ceased to function. Time was when Sir Ashutosh Mookerjee was president of the Board of Accounts. Sir Devaprasad Sarbadhikari was Vice-Chancellor then, and it was found necessary to keep the Vice-Chancellor under proper control. The Board of Accounts then under the guidance of Sir Ashutosh at once set about to frame a body of rules by which the Senate could not move one step without the authority or concurrence of the Board of Accounts. These rules will be found printed in Vol. II, pp. 398-9, of the Minutes of the Syndicate for 1916. I have read these rules, and whatever the motive that may have led to their framing, I must say that they are not only very excellent rules but absolutely necessary. I quote some of the rules below:—

"1. The Board of Accounts shall prepare the Budget Estimate of income and expenditure of the University in March and submit it to the Syndicate early in April. It shall be based on (*a*) special preliminary Budgets, prepared in February, by the Governing Body of....., and (*b*) the actuals of the three preceding years supplemented or modified by the latest imformation available."

"4. The syndicate shall consider the Budget Estimate in April and shall, not later than the second week of May, send a copy thereof to every Member of the Senate, with their observations and recommendations."

"5. The Senate shall discuss the Budget at a special meeting to be held in the last week of June ..."

"7. All proposals involving an increase of expenditure not provided for in the Budget, shall, before they are considered by the Syndicate or the Senate, be scrutinised by the Board of Accounts. Sanction for additional grants, if necessary, shall be given by the Syndicate, only on the recommendation of the Board of Accounts, but before the expenditure is actually incurred, the sanction of the Senate must be obtained."

"8.....no savings under Teaching Staff or under Establishment shall be appropriated by the Syndicate to meet expenditure under any other head without the sanction of the Senate."

Through some mischance or other, for which we are unable to find any explanation, it appears these rules were never formally adopted by the Senate, which is certainly a great pity. But whether they were formally passed by the Senate or not, may we ask what has prevented Sir Asutosh Mookerjee from acting in accordance with the instructions which he had himself considered so necessary in 1916 and which are so natural and commonsensible? If these rules were followed it is absolutely certain the Univer-

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sity would not have been led into its present *impasse*. The Senate would have had its eyes open in that case and been able to tread the ground with steady steps, instead of leaping from precipice to precipice, all in the dark, only to find itself suddenly on the brink of yawning ruin. We say that the University authorities have been deliberately playing a game of bluff, and now that it is no longer possible to hide the consequences of their thoughtless action, they come forward w the beggar's bowl, whining and groa as if they were the victim of some unforeseen calamity. For such people, there may pity, but no sympathy. We ask again, are the Government going to do to put end to such scandalous financial maladmi tration?

"UNIVERSITY MA

INDIAN PERIODICALS.

Radium in South India.

Indian and Eastern Engineer writes:

The discovery in Brazil of a mineral containing seven per cent. of uranium oxide, and consequently a large amount of radium has aroused considerable interest among scientific circles. According to Mr. J. Johnson of Trivandrum, in Travancore and other places in India similar and richer minerals have been reported from time to time but nothing has come out of them. To take Travancore alone, as far back as 1915, Mr. E. Masillamani, the then State Geologist, reported a green monazite carrying 6·56 per cent. of uranium oxide. Late in 1916, or early in 1917, a variety of thorianite was discovered by him, carrying something like 40 per cent. of uranium oxide. In the same year the same geologist discovered two other minerals in Travancore. The exact composition of these has not been yet determined, but they are minerals very much like æschynite and hatcheteolite and carry a very large amount of uranium oxide, from 15 per cent. to 27 per cent. besides tantalum, niobium, thorium, etc. Near Madhura, on the Siromalay Hills, one comes across allanite, a mineral containing a fair amount of uranium oxide. In Kadavur Zemindary, a mineral very similar in composition to Hatcheteolitic has been discovered carrying as much as 25 per cent. of uranium oxide. This brief list discloses that there are some minerals in South India which are as rich as, and even richer in uranium oxide and consequently of radium, than the Brazilian mineral recently reported.

India may be, as she undoubtedly is, very rich in various kinds of minerals. But what are the *people* of India doing to use them to their advantage? And if they are unable at present so to use them, what are they doing to conser them till such time as they are able utilise them?

Water Hyacinth, A Serious Pest in Bengal.

Mr. Kenneth McLean, officiating fi expert to the Government of Beng writing on the pest of water hyacin in Bengal in the *Agricultural Journal India*, observes:

The reduction of the cost of eradication utilization of the weed appeals to the eco mist. The danger lies in that the weed m not be properly destroyed if it obtains commercial value, and that plants not d troyed will continue to spread the evil.

"Nothing short of the complete destr tion of the plant will save Bengal from t disastrous pest, and the findings of the co mittee which is at present sitting in Beng are awaited with interest. It is hoped th the recommendations will be put into immedi effect, as it is felt that there has already be too much delay in tackling this vital proble

"A Sixteenth Century Experiment in Nation Building."

That is how Mr. P. B. Joshi de cribes the emperor Akbar's Din-i-Ilahi an interesting article in the *Hindust Reveiw* for May. According to the write an attempt to define this religion is bou to be a failure.

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It is not for us to define the Din-i-Ilahi. An attempt of that nature is bound to be a failure. Suffice it to say that it was a cosmopolitan religion, founded with the object, best expressed in Akbar's words, who, while condemning the disunion among his subjects, said "we ought....to bring them all into one, but in such a fashion that they should be both 'one' and 'all'; with the advantage of not losing what is good in any one religion, while gaining whatever is better in another. In that way, honour would be rendered to God, peace would be given to peoples, and security to the Empire."

The Din-i-Ilahi, however, was a failure. It failed to attract the Hindus and it displeased the Musalmans. Bir Bal is perhaps the only solitary instance of a high grade Hindu disciple of Akbar. The Rajputs refused one and all to be initiated. No political object could be gained out of a movement which attracted neither the Hindus nor the Muslims; and Akbar's dream of uniting India through religion could not be realised.

But if the Din-i-Ilahi was a failure as a political factor of any consequence, it could not succeed as a religion. Akbar himself was a sincerely religious person, and perhaps believed that he was the chosen of the Almighty to preach the truth to his subjects. But between him and them there was unfortunately a gulf which it was beyond his powers to bridge. He might have felt the inward change in himself, he might have felt the awakening, he might have known the truth, but the masses, whom he wished to convert, had neither his sincerity, nor his brain, nor yet his heart. Well might it have been, had Akbar rested content with the fact, that,

"The dust of the rose petal belongs to the heart of the perfume seller,"

and not to the masses in the streets.

A New Religious Movement Among the Oraons.

The Editor of *Man in India* gives in the December number of that quarterly an elaborate account of a new religious movement among the Oraons of Chota-Nagpur. Says he:

A section of the Oraons of Chota-Nagpur have, within recent years, developed a new religion which is a curious result of the influence of Hindu and Christian ideas on primitive animism. The doctrines and practices of this new religious movement are not without their interest for the anthropologist.

The Oraon is a typical animist; and even conversion to Christianity does not appear to have eradicated animistic habits of thought from the minds of the uneducated Oraon convert. The Tana Bhagat movement, as their new religious movement is called, although professedly directed against the primitive animistic religion of the tribe, has not, as might be expected, been able to divest itself of animistic ideas; and the *modus operandi* adopted by the leaders of the movement to purge their old spirits and superstitions out of their religion is, as we shall presently see, the characteristic *modus operandi* of animism itself.

The main-spring of the new movement appears to have been a desire in the originators of the movement to raise the now degraded social position of their community to the higher level occupied by the Hindu and Christian converts amongst their tribe-fellows and to remedy, if possible, their longstanding agrarian grievances and the present wretchedness of their economic condition. And thus the social and economic aspects of this movement are bound up with its religious aspect.

The leaders of the new movement began by suspecting that the old spirits to whom they so long looked for help were powerless to help them in their economic distress and their agrarian troubles, and ended by persuading themselves that it was indeed those very spirits that were wholly responsible for their present miserable social and economic condition and must be not only abandoned but expelled from the Oraon country. The belief in these spirits, they declared, was no part of their ancient tribal faith but was a later importation or 'cultural drift'. Accordingly they named their new reformed faith as the "Kurukh Dharam" or the real religion of the Kurukhs or Oraons. They also sometimes call their religion the 'Bhakat' or 'Bhakti' religion (literally, religion of love or devotion). From the frequent use of the word "tano" and "tana" ("pull" and "pulling") in their hymns and songs, the followers of the new religion came to be called "Tanas" or "Tana Bhagats" by their neighbours.

Needs of the Spirit of India.

In the May *Young Men of India*, "Watchman" expresses the view:

Almost every item of the non-co-operation programme, as outlined in the Calcutta Special Congress of September, 1920, has broken down: student strikes, lawyer withdrawals, surrender of titles, resignation of Government service, burning of foreign cloth, dislocation of liquor traffic, and mass civil disobedience.

Khaddar has come to stay: for it symbolises (*a*) the simplicity of life, (*b*) the absence of class gulf based on property, (*c*) the independence from foreigners for necessities of life, (*d*) the poverty of spirit which counters evil by love in all human relationships, and (*e*) the paring down of all non-essentials, in the

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pursuit of the sacred cause—these and such, which one usually connects with ancient India. In a word, khaddar implies that one thing has risen never again to subside, the spirit of India, which will not draw the sword, but which has sent 15,000 brave men to jail.

1. The spirit of India declares that *swarajya* is the intrinsic right of India as of any people. It resents the India Act as it denies this right, and is worked out on such a denial.

2. The spirit of India demands Hindu-Moslem unity as indispensable for the very existence of an Indian State. It holds that the Indian State is bound to put before the world, and before whom such may concern, the views of its Moslem population, with all the strength in its power, short of actual violence.

3. The spirit of India rises in horror against the principle of rule which made Jallianwala possible.

4. The spirit of India cannot tolerate the present rush toward the blinding materialising of life, where the soul is killed, the poor are ground down, and incidentally, the country is become more and more dependant on the exploiting traders of all lands.

5. The spirit of India maintains that while the parliamentary system of Britain may be suited to the British people as having grown up with them for eight centuries, it is built on an assumption of the free competition of individuals, which is foreign to the genius of India, and is found to be injurious even in the West. Such a system is by no means the last word in Democracy. A new order has to be created in India, suited to her own genius, traditions, conditions, human and spiritual. In the evolving of such a new order the essential condition is complete *Swarajya*.

6. The spirit of India very deliberately votes for the British connexion, deeply grateful for what it has meant and highly appreciative of what it can yet be. But there is the clear conviction that the time has come when foreign intervention should be withdrawn from all internal affairs. Assistance will be gratefully valued: guidance is impossible where there is no understanding.

We do not think the spirit of India has yet definitely formed and expressed its opinion on the proposition stated in the first sentence of section 5. Nor can we say that the spirit of India has *very deliberately* or even *thoughtlessly*, voted for the British connexion. As for gratitude and appreciation, we cannot with accuracy say that in the minds of the majority of politically-minded Indians there is any deep or superficial gratitude for and appreciation of the British connexion.

"Drink More Milk."

We read in the April *Indian Scientific Agriculturist*:

In reference to a "Drink More Milk" campaign in England, the February issue of "The Milk Industry" says:—"Undoubtedly the educational effort of the industry in America has had a big effect in stimulating demand. The same result may fairly be expected here. We agree that special child feeding schemes, as well as advertising and exhibitions, are desirable parts of a 'Drink More Milk' campaign, and that welfare centres and medical men, indeed all persons and bodies of good-will, should be brought into line." Dr. Percy Howe, at the head of research work in the Forsyth Dental Infirmary, Boston, Mass., where the teeth of nearly 100,000 children are examined annually and treated, states:—"The mineral salts and vitamines found in milk and certain leafy vegetables are indispensable to sound teeth in children." Dr. Howe has demonstrated this beyond question by experimental research. Dr. Harriet Fulmer, in charge of social service work in Cook County, Illinois, reports that fully 5 per cent. of the school children have defective teeth. She states that if these children had used plenty of milk, more than 50 per cent. of them would not have had this trouble with their teeth. Dietary scientists and food authorities state that no single food is as valuable as milk in developing and maintaining sound teeth. If these mineral salts and vitamines found in milk are not supplied to growing children in abundance, the jaw-bones do not develop properly and the teeth become imperfect in character and tend to decay.

In India the number of cows has decreased and their breed and physique deteriorated. So we cannot drink more milk or even as much as we did before.

Uses of the Coconut Tree.

Industry furnishes the following list, not exhaustive, of the uses of the coconut tree:—

1. The *leaves* for roofing, for mats, baskets, torches, chubs, fuel, brooms, fodder for cattle, and manure.

2. The *stem* of the leaf for fences, for pipes (or yokes), for carrying burdens on shoulders, for fish-rods, and innumerable domestic utensils.

3. The *cabbage*, or cluster of unexpanded leaves, for pickles or preserves.

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4. The *sap* for toddy, for distilling, and for making vineger and sugar.
5. The *unformed nut* for medicine and sweetmeats.
6. The *young nut* for its milk for drinking, and for dessert.
7. The *green husk* for preserves.
8. The *nut* for eating, for curry, for milk, and for cooking.
9. The *oil* for margarine, soap and candles, for rheumatism, for anointing the hair, and for light.
10. The *dried flesh* (copra) for nut butter, margarine and other purposes.
11. The *residue* of the flesh of the nut, after expressing the oil, for cattle food and poultry cake.
12. The *shell* of the nut for drinking cups, charcoal, tooth powder, spoons, medicine, hookahs, beads, bottles, knife handles, and linoleum.
13. The *coir or fibre* which envelops the shell within the husk, for mattresses, cushions, ropes, cables, cordage, canvas, fishing nets, fuel, brushes, oakum, door mats, and floor matting.
14. The *trunk* for rafters, laths, sailing boats, troughs, furniture, firewood, and polished bric-a-brac.
15. The *early shoots* of the seedling for vegetable for the table.
16. The nut for confectionery, dessicated coconut and many other purposes.

Cookery.

Indian Cookery is the name of a new monthly published at Madras. An article in its first number claims for Cookery a high place as a "science" and as a "fine art".

Cookery is in itself a science as dignified and useful as any other science, and an art as interesting and inspiring as any fine art. It is the preparation and dressing of food materials by the application of heat, by conduction or radiation, fit for human consumption.

Of all animals man alone is the cooking animal. He cooks his food firstly to make it more nutritious and easily digestible, and secondly to make it more palatable and appealing.

Of late this branch of science has become a monopoly of woman. To a man the knowledge of cookery is an accomplishment. But to a woman it is birth-right. It is no meanness for one to be a cook, rather it is a greatness. The sooner one realises that those assumptions of false dignity and self-respect do mar our progress on our road to freedom the better for him and his country. For a woman, therefore, to plead ignorance of this useful art is something unexpected of her. Dr. Marden says, "The woman who wants to care for her home in a way to retain the love of her husband, her children *her relatives and her friends* (italics ours), will do well to study the science and art of cookery."

The Late Kumar Devendra Prasad.

In *The Jaina Gazette* for April we are pleased to find a well-deserved tribute to the late Kumar Devendra Prasad of Arrah, who was a great publisher of the Sacred Books of the Jainas.

He was an ardent follower of the Blessed Lord Mahavira. He loved Jainism as his own life. His whole life was purified by selfless motives. No one has rendered more service to Jainism than what he has done within the brief span of his life which was meteoric.

In 1918 when he published "Dravya Samgraha" as the first Volume of the Sacred Books of the Jainas, all students of Jainism, and oriental scholars were extremely glad that the Dawn of Wisdom had appeared. Sri Tattvartha Sutra of Srimad Umasvami, and Panchastikaya of Sri Kundakundacharya came out as the 2nd and 3rd Volumes of the Series. He had also published a number of books in Hindi for the benefit of our Hindi reading brethren. Whatever he has done is excellent and praiseworthy. By his immortal services he has made all Jains deeply indebted to him. Having fulfilled his mission and shown us the way to propagate the eternal truths of Jainism, he departed from our midst last year and is now a dear guest and companion of the Gods. He is watching us from above, how we appreciate his work and what arrangements we are making to continue his work.

It is to be regretted that

After his death his favourite institution, the Central Jaina Publishing House, has also come to a dead stop. There is no successor to take up his work. It is not easy to find many Devendras. For the past one year the old question, "Who will publish our Literature," has again cropped up and is demanding an answer. Since no Devendra is coming forth, let all the Jainas join together and say, "*Ourselves.*" Let them all do what they can to revive and preserve their Ancient Literature.

The task before us is very great. The Jaina Literature is vast and varied. It comprises all branches of science. There are masterpieces in Philosophy, Metaphysics, Ethics, Logic, and Jurisprudence unrivalled and unimpeachable by others. We have also Jaina works on Mathematics, Astronomy, Astrology, Chemistry and Medicine. There is no use of our vain boast that we have good and valuable works. Where

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are they? Of what use are they to us, the Jainas, and to others in the world? If we should live, our Literature should also live; if we should be recognised as the followers of an ancient and independent system of religion, our religious books should be made open to the world. We should make the Universities prescribe Jaina works for the curricula of studies. But in the first place we have to save our books from being worm-eaten or turned into dust and publish them in a well arranged series.

Jains and Swadeshi.

The Jaina Gazette for April contains the following news :—

The well-known Jaina Acharya, Shri Vijianand Suri's (Atma Ramji) disciple Shri Muni Valhab Vijiaji with some 10 Jain sadhus, all clad in Khaddar, visited Hoshiarpur on Friday, (3rd March). They were accorded a hearty reception by thousands of Jains who mustered strong from every part of the province, from Bikaner and some other stations of India. A procession was formed which passed through the principal streets of the city. A special feature of the procession was that the Jains and all were dressed in Khaddar.

In the afternoon, Shrimanji was presented with a welcome address on behalf of the Jains of the province. Replying to the address he made an eloquent and impressive speech, in the course of which he said that the using of the mill cloth was against the dogmas of their religion as grease is used in its preparation and urged upon the immediate necessity of wearing Khaddar cloth. He further exhorted them not to use silk as also Videshi sugar.

The effect of the speech was that the Jainas unanimously passed a resolution there and then *to the effect that* (1) no other clothes but *hand woven and hand spun khaddar* should be worn in temples, while performing *puja* and saying morning and evening prayers. (2) *Chandan* alone should be used unless pure Kashmere *kesar* is available.

Shrimanji addressed the Jains the following day again and appealed to them to start a Vidyalaya on a grand scale which was responded to at once and more than 2 lacs of rupees were promised on the spot. The Vidyalaya will be free from the control of any Government University.

Ground-nut Oil-cake.

According to *The Journal of the Mysore Agricultural and Experimental Union*,

The chemical analysis of ground-nut cake ranks it as the highest of all similar feedstuffs from a nitrogenous standpoint, with a cr protein content of almost 50 per cent and carbohydrate and fat content of 22 per c and 7 per cent respectively. The price of th cake per ton also compares favourably w that of other oil-cakes on the local mark as well as abroad, and the supply is a fa good one.

In those countries of the Western He sphere, where ground-nut cake is available, it esteemed as a good nitrogenous concentra feed for cattle of all kinds, and readily us for that purpose; the amount fed running up as much as 5 lbs. or more per diem. In suita quantities it is also fed to young sto Provided that the material is fresh and pu it is not found to have any bad influence on animals to which it is fed.

In Mysore feeding experiments a being made with ground-nut cake.

A Policy of Prohibition.

In the opinion of Mr. B. N. Motiva as expressed in an article in the Bomb *Social Service Quarterly*, the excise poli of Government has become quite an quated. For,

The most recent medical opinion has pr nounced that alcohol, taken in moder quantities, produces deleterious effects on dividuals. Confirmed drunkards become by being moderate drinkers first. If t question of allowing the use of spiritu liquors in moderation had only to do w the drinkers themselves, one might have to ated the evil; but when it is a ques of safeguarding the rights of unborn gene tions, one is in duty bound to agitate the adoption of drastic policy. All restrictions and regulations devised with pious wish to check the drink evil ha neither restricted nor regulated the tra they have proved to be palliatives with curbing the great evil at its source. only effective measure seems to be the a tion of a policy of total prohibition im diately. But if for administrative reasons time limit of 5 or 10 years is consid desirable to carry out this declared po in definite stages, even that method has be welcomed, because then every year a finite advance is certain to be made. Rest tions and regulations should then be so fra as to carry out the policy fully within stipulated period; and every care should taken to see that they are rigidly enforced.

The enforcement of total prohibition u the constitution would be a great achi ment, for, apart from action by tempera reformers, it is primarily the duty of

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legislature to prohibit the manufacture and sale of alcoholic liquors for use as beverages. In the words of the late Mr. Gokhale, "total prohibition is really in keeping with the sentiment of the Indian people." The evils of drunkenness outweigh the evils of war, pestilence and famine put together. Further, all social problems group round the question of alcoholism.

The Divine in Women.

Prabuddha Bharata, an organ of the Rama-Krishna-Vivekananda Mission, takes note of the increasing public activity of women and advises adaptation to the altered circumstances of the times, not giving up at the same time India's spiritual standpoint and outlook.

We see before our eyes how women are slowly coming out of their seclusion even in India. We find them in schools and colleges, on pulpits and public platforms and in various departments of life working for the national weal side by side with men. No power can stop the spirit of the age and no time, therefore, needed more to realise the Divine in women as well as in men, to ensure the maintenance of spiritual atmosphere even in the midst of the manifold activities of modern times, in which all persons, irrespective of caste colour or sex, are to join hands to bring about a new order all over the world. And without perfect purity of character and motive the great work can never be accomplished. It is possible only if all men and women, following in the footsteps of the great Prophet of Dakshineswar, try to realise that all beings are potentially divine, that the Self is sexless as the Sruti declares :

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥

"The Atman has no sex ; It is neither feminine, nor masculine ; nor neuter. Whatever body It takes, with that It is joined."

The following extract is from the same journal :

"How do you feel in the presence of a woman ?"—Sri Ramakrishna once asked one of his beloved disciples, a young man of austere habits and leading a life of utmost restraint and continence. "Why, Sir," replied the young disciple, "I feel an abominable hatred for women. From boyhood I have been training myself to look upon them with hatred and disgust. At times I feel as if a lion resides in me, which rages and roars as soon as a woman appears before me." "How you speak like a fool, my boy !" said the Master, "Why do you hate a woman ? Certainly that is not the way to fly away from her. And after all why should you hate her ? She is the Divine Mother —Her earthly manifestation. Worship the Mother in her and she would be propitiated. He who is face to face with Reality, who is blessed with the vision of God, does not regard woman with any fear. He sees her as she really is, the image of the Divine Mother of the Universe. So he not only pays to woman honour and respect, but actually worships her as a son does his mother." This, in a nutshell represents the attitude of that stern Sannyasin —a man of uncompromising purity and renunciation—towards the members of the fair sex. His whole life stands as the glorious vindication of the honour and worship which is woman's due.

"स्त्रियः समस्ता सकला जगत्सु"—"Thou, oh Mother, hast incarnated as all the women of the world." Thus did the gods praise the Divine Durga. The Hindu scriptures, without any exception, enjoin upon all to look upon women as the manifestations of the Divine Prakriti or the Great Cause of the Universe. Manu says that the gods remain satisfied where women are worshipped. In fact, this worship of woman as the visible representative of Divinity, forms a glorious chapter in the history of Indian civilisation. It is here alone, that every unknown woman, even a beggar of the street, is addressed as 'mother'.

In Praise of Buddhist Missionaries.

We read in *Prabuddha Bharata* for May,

Of all the great religions of the world it is the special glory of the Vedic religion and its rebel child, Buddhism, that they were preached not by the power of the sword but by the innate strength and invincible potency of their principles and culture. The sphere of the influence of Buddhism has been much greater than that of the Mother-religion. And between the fifth and tenth centuries of the Christian era, more than one half of the human race embraced the religion of the Enlightened One. This was accomplished not with the help of religious persecutions or forcible conversions, which taint the history of the Semitic religions, but by the unconquerable power of love and by the unfailing appeal which the religion of Buddha made to the higher sense of mankind. The Indo-Aryans who went to foreign lands never made their religion subserve any material end. And the commercial adventures, colonising enterprises and missionary projects they undertook were under no circumstances utilised as means to further any form of political domination or economic exploitation.

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Hindu-Buddhist Unity.

The same journal dwells thus on the need of union between Hinduism and Buddhism :—

Whatever may be the nature of degraded Buddhism, however great might be its divergence from the great Mother-religion, the pure form of Buddhism as preached by the Enlightened One, is an exposition of the true spirit of the ancient faith, a natural development of the old religion of the Vedas. Hinduism represents the brain, and Buddhism the heart of the same ancient religion of India. The followers of the two great religions have lived long in utter isolation to the great disadvantage of both. We want now a true union based on the eternal principles common to Hinduism and Buddhism alike. We should now recognise that the Hindu and the Buddhist both belong to the same Sanatana Dharma of India, so that we may realise the underlying unity, like the Nepali Buddhist who would resent and retort, if he is called a non-Hindu by any of his Hindu countrymen, saying, "You are a Hindu and so am I. You are a worshipper of Siva, and I am a worshipper of Buddha." In memorable words Swami Vivekananda advocated the union between the Hindu and the Buddhist, in the Chicago Parliament of Religions: "Hinduism cannot live without Buddism, nor Buddhism without Hinduism. The Buddhist cannot stand without the brain and philosophy of the Brahmanas, nor the Brahmana without the heart of the Buddhist. Let us join the wonderful intellect of the Brahmana with the heart, the noble soul, the wonderful humanising power of the Great Master."

"Exit the Slave Psychology."

In the *Indian Review* for April Mr. St. Nihal Singh takes note of the change in the mentality of the Indian people which has taken place in recent years.

Since landing at Dhanushkodi—the southern terminus of the South Indian Railway—on December 1, 1921, I see everywhere signs of the process of transition through which my country and my people have been passing during the almost eleven years of my exile. I cannot say that the changes have unexpectedly burst upon my vision. In my mind's eye I have visualised them as they have been happening. There is, however, so great a difference between intellectual perception and actual experience, that even the changes for which I was fully prepared send a thrill through me.

The changes which the foreigners within our gates deplore the most are, in many cases, the ones which appeal to me the most. Nothing inspires in me greater joy—greater hope—than for instance the new consciousness in our common people, the spirit of manhood in the younger generation, and especially the new impulse in our women.

Some of the causes of this change are briefly indicated :

The British administrator can say that he has taunted the classes into establishing contact with the masses. He can even add that, in giving us the new Constitution, and compelling "educated Indians" to seek the votes of men who, in many cases, are not literate, or are barely literate, he has done something to bridge the gulf between the educated and the uneducated people.

I must, however, tell him quite plainly that I cannot imagine the present awakening among our common people without the shabby, inhuman treatment meted out to many Indians in the Dominions and Colonies. The men and women who have returned from the various parts of the British Empire embittered by the treatment accorded them there, do not belong to one area, to one creed, or to one locality. They have come back with the iron in their soul, from Britain overseas, and anyone who expects them to live happily in the conditions of pitiful poverty from which they tried to escape does not understand human nature.

In the awakening of our masses, a memorable part has also been played by Indian soldiers who fought in the great war in theatres of action strewn over three continents. They have returned to their Motherland wiser and alas! in most cases sadder men, deeply conscious of the fact that Indians, in the present circumstance, are denied equality of treatment.

Officials like O' Dwyer, who look upon India as a milch cow, know that the Indian, no matter how ignorant, who for one reason or another has had the opportunity of spending some time no matter how short, abroad, could not, upon his return, be so easily exploited. Being incapable of getting out of the mental rut, they sought to dog the footsteps of such Indians, and to make their life utterly miserable. Thanks to the short-sightedness of the Indian "politicals" who cast their votes in favour of the Defence of India Bill, they had ample powers to take such action during the war. Before that Act died a natural death they sought to arm themselves with even a more stringent Act to be used in time of peace. In the Rowlatt committee report there is a significant clause in which the fashioning of that instrument is justified, with great delicacy, but not without force, by reference to the disbanding of large masses of soldiers.

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The O'Dwyerism and Dyerism which followed as a natural sequence of thrusting the Rowlatt legislation down India's throat did more to drive away that cowering, crawling mentality, which was responsible for India's depressed status, than all other agencies combined. Persons who, in the old days, would let anyone walk over them without so much as whimpering are now standing erect and demanding their rights like men.

The change itself is described in the following paragraphs :—

We Indians, whether we permit the world to label us "Moderate," or "Extremist," or whether we style ourselves "Liberal" or "Nationalist," or whether we choose to co-operate with the British officials or are attempting to boycott them have lost that spirit of political mendicancy which so recently characterised us. There is not a single one among us who does not believe that Indians can be and should be self-sufficing in respect of managing our own affairs—and who is not working towards that end. Some of us are more willing to learn from the British than others: but in the last analysis, we all realise that nations by themselves are made, and are acting upon that principle.

And if some of my and the other generation are inclined to be weak-kneed, there are the young men, and, God bless them! the young women, behind us, who more than make up our deficiencies in this respect. Behind these citizens of to-morrow, with their sturdy sense of self-respect and self-reliance, are our masses, rapidly awakening to a realisation of what is happening about them—men and women who may be lacking in literacy, but who are determined to rise out of the abyss in which India has been plunged for many a century.

I, in any case, rejoice that our slave psychology is disappearing. The Britisher in our midst must rejoice equally with me, for heretofore he has so long had only underlings in India, whereas now there is promise of real co-operation between men who respect themselves and who will soon learn to respect one another.

Difficulties of Educational Journalism in India.

In the March-April number of *Education*, the organ of the U. P. Secondary Education Association, Dr. L. C. Burman points out the difficulties of educational journalism in India.

Educational journalism in India undoubtedly suffers from many disabilities. There are comparatively few Indians with the requisite knowledge, time and inclination to conduct educational journals. Owing to the poor prospects which teaching offers to ambitious and capable men, there are comparatively few Indians who having a thorough knowledge of the science and practice, and what may be called the politics of Education, the very essentials of successful educational journalism, can afford to help with their contributions. Another disability is the absence in India of Teachers' Associations, such as are to be found in England and America. There are indeed Associations in India but they are mostly local, and are not for a moment comparable in numbers and influence with similar societies in the West. Consequently, there are no periodicals serving as organs of associations such as are found in England, and which count their circulation by thousands where we count by tens. In England, to take one example, the National Union of Teachers, originally the National Union Elementary Teachers, has as many as 94,000 members and over 500 local associations. It is a perfectly organised body, whose chief object is to secure the material welfare of its members. It is directly represented in Parliament; more than one of its members have held protfolios as Ministers; it maintains a benevolent fund and a register of teachers; and it has its own publication and what the circulation of that periodical is compared with the best effort in India, may rather be easily imagined than described.

The Achievements of British University Women.

Sir Michael Sadler's monthly letter on Education in England in the April number of *Indian Education* is as instructive and interesting as usual. The first topic which he calls attention to and discusses in it is "women at universities." He first states the case against university women.

Among some of the younger University professors there are signs of dissatisfaction with the literary and scientific unproductiveness of women who have taken high honours at the University but fail in subsequent years to justify their early reputation for scholarship and ability. One of these critics has declared that the women who have graduated from his classes in English literature do no original work afterwards and add nothing to their own knowledge or to that of other people. He alleges that not only in his own subject but also in Philosophy, Mathematics and Chemistry the women accomplish nothing new or important after the end of their University career. In his view women students lack originality and initiative. His charges are supported by a biologist of an older generation who speaks

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with some experience of the higher education of women in England. This man says that he has noticed the docility with which women follow a course laid down for them, but is fain to admit that, considering their intense industry and often brilliant powers, their subsequent output of original work is disappointing.

Then follows the defence.

Those who reply to these strictures, follow one of two quite different lines of argument. Some deny the charge of unproductiveness, and point out that in the fifty years during which University education has been effectively open to them in England, women have won for their sex the franchise and other civic opportunities by a propaganda which led in an unexpectedly short time to a constitutional revolution in the status of women in the British State. Many of the leaders in this movement were University women. What bigger thing have men achieved within the same time? Other defenders of the present state of things, while declaring the charge of unproductiveness to be exaggerated, reply that up to the present women have not had the same chance as men to continue advanced studies after taking their degrees. The old endowments, which provide fellowships, etc., are reserved for men. Many single women who have followed literary studies are obliged to teach for their livelihood from their University days onwards and have been much less liberally paid than men for like work, although they are not less sensitive than men to family claims. One shrewd observer remarks that 'a woman cannot have a wife to keep her hours of original work inviolate.' And another recalls, from her war-time experience in organising women's work on the land, the fact that farmers who employed women always assumed that after a hard day's work a woman should cook her own dinner, although a man doing similar work was regarded as having a natural claim to be exempt from such domestic duty in his spare time.

Sir Michael closes the discussion with remarks of his own.

The discussion which these younger professors have provoked turns upon the meaning they put upon that insinuating word "productive." In the case of a teacher or advanced student of philosophy, is it the sole criterion of excellence that he should write a book or explore some hitherto disregarded corner in the history of thought! Or is it also productive work when the teacher, unselfishly giving himself to the needs of his pupils, kindles in them a love of philosophy and trains them in the study of it? Both, I submit, are 'productive'. In the one case the man's thought lives on in the books he writes; in the other case, his harvest is in the lives of his pupils. In old days, the Government economists used to classify educational expenditure as 'unproductive', not realising that education is the seed corn of the future. 'Productive' and 'unproductive' are discoloured words.

During the last fifty years university trained women in England have created for their country a new ideal of girls' secondary education. This is perhaps their greatest gift to their motherland. But, if you ask whether they have been 'productive' in other ways also, the answer is that the majority of them have been good mothers and good homemakers. It is none the worse for England that they should have produced babies rather than books. If they had failed to do so the charge against them would have been that of sterility and unwomanliness. As it is, some of them have made young professors happy, and have seen to the mending of their socks and the cooking of their dinners.

But have University women in England written no original works or made no researches of some value?

Women the World Over.

As usual, we extract some items of news relating to women, from *Stri Dharma*, official organ of the Women's Indian Association.

Compulsory Elementary Free Education in Bombay City

Bombay is the premier large city in India to start its scheme of Compulsory Education on the right principle and right basis of girls and boys equally. It is a matter for congratulation that it has done so and is thus setting a splendid example to all other Municipal authorities.

Japan.

There are eleven women's magazines and six children's magazines printed in Japan in Japanese and all have a good circulation.

Belgium.

Madame Spaak has been co-opted to the Belgian Senate, and she is, therefore, the first woman M. P. in the Upper House.

A Bill authorising women who have graduated as Doctors of Laws to practise at the Bar has been passed by the Belgian Chamber without a division.

Buddhist Holy Places.

We are pleased to learn from the *Mahabodhi Society's Journal* that there is

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at least one spot connected with the blessed life of the Buddha which may again become a centre of Buddhist culture and piety. It is Isipatan, near Benares. Here it is intended to build a college and a Vihara. It would have been a matter for rejoicing if Lumbini, where the Blessed one was born, and Buddha Gaya, where he received the light, could be made similar centres. But the former is not freely accessible, being in Nepal and the latter is in the possession of Saiva monks.

The Subject-matter of the Indian Drama.

Writing on the origin of the Indian Drama in *The Calcutta Review* for May, Prof. S. K. Belvalkar states :—

The subject-matter of the drama was not confined always to mythology; it had as wide a range as almost the form of its presentation. If the Vishnu-Krishna cult lent it some specific features, the Rudra-Siva worship furnished some more, and there would be variations without end introduced by the idiosyncracies of custom and worship as prevalent in different peoples and provinces. The ethico-didactical preachings of the Jaina-Buddhistic religion were probably responsible for the introduction of an allegorical element into the play, whereas the continued Royal patronage of the profession led in all likelihood to the adumbration of the Court-play or the play of Harem-intrigue, which in time came to be regarded as the norm for all plays, the technical terms of which as preserved to us now being, in the first instance, probably coined for them. Nor need we finally gainsay the possibility of the Indian Stage taking a lesson or two in the way of stage-management from the Greek or New Attic drama when it became known to the Indian court, though it is easy enough to exaggerate this factor. The Indian drama is a growth of centuries; it was an organism that contually evolved assimilating into itself each new or foreign factor and yet preserving its own peculiar individuality unabated. No one theory can be adequate to explain all its complex factors. The war of wits that ranges now over one, and now over the other of its manifold features and aspects makes the problem more intricate than ever. And this what we must expect; for the drama purports to be "lokānukrtih"—and it is no wonder if, like life itself, it baffles all analysis.

Scholarship of Women in Ancient India.

The Quarterly Journal of the Mythic Society for January contains a learned article on "Ancient Hindu Education as Revealed in the Works of Pānini, Kātyāyana and Patanjali" by Prof. Radha Kumud Mukerjee, which gives some fresh evidences of the extent to which women enjoyed the advantages of high education. Prof. Mukerjee writes ;—

"The Vārtika on iv. I. 48 (Pānini) makes this quite clear. Women teachers, not the wives of teachers, are called Upādhyāyi or Upādhāyā, or Acharyā. Bhattoji Diksita explains these terms to mean ladies who are themselves teachers, while the Bālamanoramā quotes an interesting old verse to show that in earlier times there were women who were well-versed in Vedic Literature and were called Brahmavādinis. Women students of Vedic Sākhās are referred to by Pānini (iv. I. 63). Thus Kathi means the female student of Katho Sākhā. Bahvrichi means the student who studies many hymns, i. e., the Rig-Veda. (Bālamanoramā and Kāsikā).

"This shows that women were admitted to the discipline of Brahmacharya as indicated by the binding of the Munja girdle and to the studies of the Vedas and repetition of the Sāvitri Mantra, so that they could afterwards be qualified teachers."

"Nada Nedi" as Applied to Bengali Vaishnavas.

In his paper on "Buddhists in Bengal" in the *Dacca Review*, October 1921, Pandit Haraprasad Sastri writes that the Sahajayāna doctrines, preached by the Udiyā chief Indrabhuti and his daughter Lakshmidevi, produced in Western Bengal Nada Pandit, his wife Nadi, Lui, Savara and a whole host of pious men called Siddhāchāryas, each with a large following.

They are still worshipped in Tibet. Their wooden images are to be found in many monasteries and their books both in Sanskrit and in Bengali have been carefully translated and preserved in the Tangyur. Their songs the prototype of modern Kirtanapada are exceedingly musical and melodious and their doctrines have with certain modifications been adopted by the Vaisnavas of Bengal. The followers of Nada and Nadi and of the Siddhācaryyas are still numerous now in the district of Midnapore, Birbhum and Bankura. They gather in their thousands and tens of thousands on the Ajaya at Kenduli, the place hallowed by the dust of the feet of the immortal poet Jayadeva. Last year I purposely went there to meet them and gather firsthand information about their doctrines....I asked him (the foreman of the Nada sect) what the meaning of the words "Nadha" and "Nadhi" was by which their

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sect was known. Babu Dinesh Chandra said that they are so called because they had bald heads. Is this true? The foreman said, "This cannot be true; for you can see here. There are about 5000 Neda Nedis assembled here, and there is not a single bald head amongst them." I looked round and found that he was absolutely right. Instead of bald heads they had flowing hair. So the theory that Neda-Nedis received their name from the fact shaving their heads like Buddhist monks fell through. I then asked them what was the meaning of the term Neda Nedi. They could not give me any re[illegible] Then I asked them the meaning of the term "[illegible] used by Chaitanya in addressing the elderly Ad[illegible] They could not give any satisfactory answer. [illegible] then suggested to them that in the 10th cen[illegible] A. D. five hundred years before Chaitanya [illegible] was a preacher of Sahajiya doctrine in Bengal [illegible] Nada Pandit and he had a wife more learned [illegible] himself and that their followers might be called N[illegible] Nedi. They thought I might be right.

FOREIGN PERIODICALS

Marquis Okuma's Ideals.

A Japanese paper named *Tokyo* writes thus of Marquis Okuma's ideals :—

The grand ideal which was always uppermost in the mind of the late Marquis Okuma, who was known as an idealist while he was alive, was the adjustment and harmony of Oriental and Occidental civilizations and it is said that a few days previous to his death, he spoke of it to Viscount Kato who sat near his bed. To harmonize the civilizations of the East and the West has been much discussed and studied in the world a long time since and some people have been of opinion that in view of her geographical position Japan is destined to act as the medium for harmonizing and adjusting these two great civilizations in the world. As a matter of fact, they have been harmonized and brought into full contact with each other in certain respects; but, viewed from broad and general viewpoints, the ideal has been realized in but a small degree much to our regret.

If we do not pay proper attention in the absorption of Occidental civilization with the object of cultivating and developing our spiritual enlightenment, we may commit the mistake of swallowing the Western knowledge and thoughts and eventually lose our existence as a race in the strict sense of the word Quite recently, a certain Chinese scholar has deplored the fact that the Japanese of the present day are fast losing the special spirit inherent in them as a race.

In undertaking the true harmony and conglomeration of Eastern and Western civilizations, it is essential that we should first perfectly understand what Oriental civilization is like and have the complete mastery of that which is a unique and sacred treasure. If we can revive the essential spirit of Oriental culture and civilization in our breasts thereby, then, and not till then, we shall be able to adjust ours with the civilization of the Western peoples with the ultimate object of creating a new world civilization. Only when we succeed in the initiation of a new civilization in the world, our mission as harmonizer of the two civilizations and leader in the enlightenment of the Orient will have been fulfilled.

The Social Work of the League of Nations.

Dr. Inazo Nitabe, Assistant Secretary of the League of Nations, observes in [illegible] *Japan Advertiser* :—

A good Samaritan is an internationalist and e[illegible] internationalist should be a good Samaritan. In [illegible] sight of suffering and sorrow, all controversy as [illegible] whether God is to be worshipped in Gerizim or [illegible] Jerusalem dwindles into idle talk, and all claim[illegible] race superiority vanish. Compassion has no res[illegible] of persons, of races, or creeds, of political philosop[illegible] or national frontiers.

As the League of Nations is avowedly a poli[illegible] institution, its work must necessarily be largely [illegible] political and legal nature. And yet the moral sol[illegible] ity of peoples, the interest and walfare of man as [illegible] and not as a national, are explicitly recognized in [illegible] Covenant of the League. This could not be o[illegible] wise, seeing that the primary purpose of the Leag[illegible] to put a stop to war—war which sometimes co[illegible] among its protagonists economists and financiers, [illegible] triots and moralists, but never a humanitarian.

He calls attention to definite statem[illegible] committing the League to the performa[illegible] of humanitarian work. Article 23 of [illegible] Covenant of the League reads :—

Subject to and in accordance with the provi[illegible] of international conventions existing or hereafter [illegible] agreed upon, the Members of the League—

(a) will endeavor to secure and maintain fair [illegible] humane conditions of labor for men, women and c[illegible] ren, both in their own countries and in all countri[illegible] which their commercial and industrial relations ext[illegible] and for that purpose will establish and maintain [illegible] necessary international organizations;

(b) undertake to secure just treatment of [illegible] native inhabitants of territories under their control;

(c) will entrust the League with the general su[illegible] vision over the execution of agreements with re[illegible] to the traffic in women and children, and the [illegible] in opium and other dangerous drugs;

(d) will entrust the League with the su[illegible] supervision of the trade in arms and ammu[illegible]

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with the countries in which the control of this traffic is necessary in the common interest;

(e) will make provision to secure and maintain freedom of communication and of transit and equitable treatment for the commerce of all Members of the League. In this connection, the special necessities of the regions devastated during the war of 1913-18 shall be borne in mind;

(f) will endeavor to take steps in matters of international concern for the prevention and control of disease.

In addition to the above, article 25 lays down that—

As though the clauses in this Article were not sufficiently comprehensive, Article 25 stipulates that—

The Members of the League agree to encourage and promote the establishment and co-operation of duly authorized voluntary national Red Cross organizations, having as purposes the improvement of health, the prevention of disease and the mitigation of suffering throughout the world.

What Education Should Do.

According to *The Inquirer* of London,

Some of the questions which have been asked by a professor at the University of Chicago, with a view to testing the degree of education of those to whom they are addressed, are worth quoting. They include the following: Has education given you any sympathy with all the good causes and made you espouse them? Has it made you public-spirited? Has it made you a brother to the weak? Have you learned how to make friends and keep them? Can you be high-minded and happy in the drudgeries of life? There are others of a similar nature, but, it should be stated, none dealing with knowledge in regard to history, science, mathematics and the like. It would appear that you can have learning and yet not be "truly educated"—which some people do not quite realize.

"Joy in Widest Commonalty Spread."

In our country the indigenous musical and dramatic entertainments provided by well-to-do persons or by the people of a neighborhood banding themselves together (popularly known in Bengal as Baro-yari, "Of Twelve Friends"), have been always free to all, rich or poor, learned or illiterate. Americans are aiming at this ideal of refined pleasure for all, free of cost, as the two paragraphs quoted below from *The Playground* for April will show.

MUSIC FOR ALL.—One of the most important events of Music Week in Bellingham was the production of *The Mikado* by the American Legion. The owner of the Herald and Reveille raised the money through ten dollar subscriptions to pay the expenses. Tickets were distributed by the Central Labor Council, the Salvation Army, the city mission, the Herald, the Reveille, the American Legion and Community Service, one thouaand being placed in the hands of people unable to pay for any sort of amusement. It was said that the majority of these people had never before been seen at a public affair.

MUNICIPAL MUSIC.—Music is to play a large part during the coming year in the life of the people of Portland, Maine—a city fortunate in having had for a number of years a municipal organ. This year Edwin H. Lemare has been engaged to give ten concerts in the municipal course. He will also give a recital every Sunday afternoon from November to May and a daily recital during the summer months of July and August. The Municipal Music Commission has arranged in addition a series of municipal concerts presenting some of the most notable artists of the present day.

A Justification of Play.

Recreation or play is not the most important thing in life. Nevertheless it is important. Orlando F. Lewis justifies play thus in *The Playground* for April:—

Earl Grey, who was Secretary of Foreign Affairs in England when the war broke out, has just written a treatise on recreation as an essential in the rounded life. Edward Bok, the noted editor of the *Ladies' Home Journal*, wrote in the *Atlantic Monthly* for September the reasons why he had resigned from the important work of editing, to play for the rest of his life. Not "play" solely in the simple sense of physical sports and games, but play also through diversions and hobbies, and cultural satisfactions.

What does this "play movement" mean? What significance has it for the church? How much play should there be in life? Let us quote Earl Grey:

"I do not recommend recreation as the most important thing in life. There are at least four other things which are more or less under our own control and which are essential to our happiness.

"The first is some moral standard by which to guide our actions. The second is some satisfactory home life in the form of good relations with family or friends. The third is some form of work which justifies our existence to our country and makes us good citizens.

"The fourth thing is some degree of leisure and the use of it in some way that makes us happy.

"To succeed in making a good use of our leisure will not compensate for failure in any one of the other three things to which I have referred but a reasonable amount of leisure and a good use of it is an important contribution to a happy life."

In short, Earl Grey says: "Religion; family; work; leisure." And the thread of recreation running through life, and manifested particularly in the leisure time.

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Genoa and Soviet Russia.

Karl Radek has an article in the *International Press Correspondence* for April 19, which gives some idea of the attitude of Soviet Russia towards the Genoa Conference and the reasons thereof. It begins thus :—

Soviet Russia is fully aware of all dangers threatening it. Soviet Russia is going to Genoa free from all illusions. It knows very well that not a single capitalistic power is able to approach the work of reconstructing the world fearlessly and honestly. It knows too, that all of them are obsessed by a sole aim when they speak of reconstruction, and that aim is—to benefit at the expense of the weaker ones. In spite of this, however, Soviet Russia is going to Genoa with the conviction that no matter how diplomatic the negotiations at Genoa may be, Soviet Russia will none the less come back stronger than she went. What the capitalistic governments feared most until now was that the diplomatic forum might be used for Communist agitation. They were mostly afraid of the Communist propaganda of Soviet diplomacy. But Soviet diplomacy shall spare them from such propaganda. Not for the sake of compromise, nor to spare the delicate ears of Lloyd George and Poincare, but because *that which might and could have been said from the Communist point of view, is expressed more vigorously and impressively by the facts, the accomplished facts of Allied policy of Europe and throughout the world, during the three years that have elapsed since the conclusion of peace.*

The capitalist press jubilantly announces to the world the *bankruptcy of Communism*, because the proletarians of Russia, isolated as they were in an agricultural peasant country, left to their own resources, attacked by the whole of the capitalistic world, subjected to wars and the blockade, and defending their bare existence with arms, were not able to realize a form of society, whose foundation is high technical development.

Well, capitalism rules the entire world with the exception of Russia. The guns have been silent for three years, and the capitalistic governments and the bourgeoisie of the world have had ample opportunity to show us how excellently they could reconstruct the world on the basis of the capitalistic system, the same world which they laid in ruins through the war. But the results are "peace" ruins on top of war ruins.

The capitalist system is doomed by the events of the past and by the events of the present.

Programme of the African Blood Brotherhood.

The Communist Review for April informs its readers that one of the most active Negro organisations in America is the African Blood Brotherhood. This organisation is growing more powerful every day. It publishes a monthly organ, The Crusader, and is arranging to issue a weekly paper. The Liberator. *The Communist Review* has published the programme of this Brotherhood. In the programme we find it stated that,

In order to more intensively exploit our rich motherland and the cheap labour power of our enslaved people, it was necessary to bring into our land certain machine industries and certain material improvements, like railroads, etc., and to-day we may witness, especially in the coast cities of Africa, the steady growth of modern enterprise. With the introduction of industrial equipment the African has learned to wield the white man's machines, his guns, his methods, and with the possession of this knowledge has grown a new hope and determination to achieve his freedom and become the master of his own motherland.

HOPE NEVER MORE JUSTIFIED.

Indeed the hope of the Negro people to free themselves from the imperialist enslavers was never more justified than at present. The home governments of the planter-capitalists are weakening day by day, and are trembling under the menace of the Proletarian Revolution. The oppressed colonies and small nations are in constant rebellion, as witness the Irish, Turks, Persians, Indians, Arabs, Egyptians, etc.

While the interior of Africa is as yet barely touched by predatory Capitalism, the tribes fully realise the danger they would be subjected to should the enslavers penetrate more into the interior. Under the leadership of the more able and developed Negroes in the coast district, the tremendous power of the Negro race in Africa could be organised. Towards this end we propose that every effort shall be bent to organise the Negroes in the coast districts, and bring all Negro organisations in each of the African countries into a world-wide Negro Federation. The various sections of the Federation to have their own Executive Committees, etc., and to get in touch with the tribes in the interior, with a view of common action. The Supreme Executive Committee to get in touch with all other peoples on the African continent, the Arabs, Egyptians, etc., as well as the revolutionists of Europe and America, for the purpose of effecting co-ordination of action.

Labour organisations should be formed in industrial sections in order to protect and improve the conditions of the Negro workers.

No opportunity should be lost for propagandising the native soldiers in the "colonial armies" and for organising secretly a great Pan-African army in the same way as the Sinn Fein built up the Irish Army under the very nose of England.

Modern arms must be smuggled into Africa. Men sent into Africa in the guise of missionaries, etc., to establish relations with the Senussi, the various tribes of the interior, and to study the topography of the country. The Senussi already have an "army in existence," a fact that is keeping European capitalist statesmen awake o'nights.

Every effort and every dollar should be spent to effect the organisation of a Pan-African army whose very existence would drive respect and terror into the hearts of the white capitalist-planters and protect our people against their abuses. Remember

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MIGHT MAKES RIGHT—ALWAYS DID AND ALWAYS WILL.

The programme also lays stress on various non-violent methods, such as labour and economic organisations, Negro farmer organisations, co-operative organisations, &c. "It is the Negroes resident in America who are destined to assume the leadership of our people in a powerful world movement for Negro liberation."

British Subsidy to the Arabs.

We read in *The Youth's Companion* :

The relations between the British government and the Arabs have been close ever since the war began. The Arabs are the only Mohammedans who are not displaying any particular interest in remaking the treaty of Sevres and rehabilitating the Sultan of Turkey at Constantinople. But the Arabs have never been easy under Turkish supremacy and would gladly see the capital of their religion re-established at Mecca. It appears from the estimates of the British budget that some £60,000 a year is paid to Hussein, King of the Hejaz, and that a like sum is paid to the Sultan of Nejd. When some one in the House of Commons asked what those rulers were supposed to do in return for these handsome retainers, Mr. Churchill, the colonial secretary, replied that they were rather paid for doing nothing. It would cost, he said, £150,000 to maintain a native infantry battalion for a year, and since the political payments began it had been possible to withdraw almost fifty battalions from that part of the world. The pensions, or whatever else they may be called, are regarded as the premium on a policy of peace insurance.

What is Wrong with the World?

According to Dr. Frank Crane, the chief disease which the world suffers from is due to national stagnation and national exclusiveness. He expounds his opinion in *Current Opinion* for May.

Humanity is a unit. Whether we refuse to believe it or not, we are all members of one body.

Whenever you attempt to isolate any group of the human race, to wall it up or to "protect" it you are creating a conditton that is bound sooner or later to make some sort of a carbuncle.

Almost all the public ills of men come from our artificial exclusions. These exclusions are often good enough in intent and are not particularly harmful up to a certain point, but carried to an extreme they invariably produce disease.

One of the most common examples of this grouping business, this attempt to wall off a portion of the human race and treat it as different from all the rest is the nation myth.

When we become crazy about nationality and forget humanity, then the body politic breaks out in that kind of smallpox which we call War.

War is merely patriotism unregulated by humanity.

You can see all this illustrated very concretely if you attempt to travel across Europe at the present time.

In America you can travel on through-trains for days without any passports, customs barriers, exchange of currency or police inquisition. That is why America is healthy. Our circulation is good.

In Europe when you attempt to go from one country to another you have infinite bother with passports and visas, you must get your money changed into a new kind of currency, at which transaction you always lose, your baggage is searched when you cross the border and you are in luck if they do not go through your pockets, and in addition to all this the agents of police want to know what is your business, where you are from, where you were born, and why.

All this is caused by the contentious little nationalities and by the pestiferous little peacock vanities of each nation.

All this annoyance does no good whatever. In fact it is the cause of appreciable harm.

What every country needs is a free circulation of its population, plenty of visitors coming in and plenty of travelers going out. All this brings business and is good generally for the national health just as stagnation is bad for business and national health.

Every country is doing its utmost to produce a condition of stagnation. It is doing this because they are all crazy as bedbugs on the subject of patriotism.

Instead of their love of country making them helpful to the human race it is making of each nation an enemy to the human race, a source of disquiet and of possible war.

Viewed from the standpoint of the philosophical historian, with any sort of appreciation of the tendency of evolution and with any degree of detachment of mind from local and petty prejudices and passions, all such mottoes as Sinn Fein, Deutschland uber Alles, America First, and the like, are merely reactionary attempts to thwart the course of destiny.

It is well enough to have a proper pride in one's birthplace, in one's family and in one's nation. But when these things lead to separation and stagnation instead of leading to cooperation and progress they are distinctly harmful.

Thus we see what is the matter with the world. It is a case of stagnation. It is a case of the vigorous growth of the life of humanity being hampered by the hold-over of nationalism. It is a cause of conspiracy against life by the old forces of reaction.

Everywhere this reactionary tendency is accompanied by intense passion and often by entire conscientiousness.

The doom of humanity is growth We must grow, or we must become sick and die. We must get over our petty nationalisms. We must envisage cooperating world. Humanity cannot stop. It cannot cease that continuous change which life implies.

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And if we succeed in accomplishing a temporary stagnation the result is the pus of provincialism which sooner or later breaks out in the horrible boil of War.

Seeing and Hearing, and Doing.

The same writer dwells in the same journal on the values of seeing and hearing and of doing, in an instructive and interesting way.

One of the differences between play and sport is that play is exercize you take for yourself and sport is exercize you watch somebody else take.

Play is engaged in by children who are healthy and happy. Sport is engaged in by grown-ups who are puffy-eyed and bored.

Enthusiasm for sports is no sign that a nation is athletic.

In fact the kind of enthusiasm which loads down the sporting pages of the newspapers, draws a hundred thousand people to the bleachers at a baseball match and attracts welldressed crowds to a race-course, argues a nation of spectators rather than a nation of athletes.

Instead of sport encouraging play it bids fair to kill play.

Watching games instead of playing them is a sign of an effete civilization.

This is illustrated in the wellknown incident of the Chinese Mandarin who was visiting in Washington and was taken by his host to attend a grand ball. The oriental visitor expressed himself as pleased with the gaiety of the occasion but permitted himself the inquiry, "It is all very well but I cannot understand why your upper classes do all this work themselves. In China we hire people to dance for us." China is very old.

In fact, watching people play is rather an old man's business, and may be indulged in in a harmless way by those who have not the energy nor the disposition to do the playing themselves.

A company of professional sports, however, the kind you see at horse-races, prize-fights and pool-rooms, is not an inspiring sight. Most of them are inclined to be red-faced, puffy-eyed and pot-bellied. All of them are flabby.

A great many people place too much importance upon the acquisition of knowledge and the pursuit of learning. There is no special benefit in amassing information. In fact it may become very much like the habit of going to baseball games, and the mind that is forever reading and studying and never doing anything with the facts it am sses is liable also to be flabby.

That form of exercize which does the mind good is creation and construction.

It is doing things with the mind that brings mental strength, and not merely receiving things by the mind.

One reason perhaps why there are so many Christians and so little Christianity is the habit of church-going and listening to sermons.

To attend a church service, to hear the music and look at the stained glass, to follow the prayers in the book and the preacher's homily may become a sort of a bad habit.

That is to say, we may get into the way of assuming that this sort of thing is religion. It is no more religion than the taking of plenty of food is health. Food is health only in proportion as we translate it into vigor by good digestion and exercize.

The real and usable morality we acquire is that which we acquire by overcoming, not by receiving; that which we acquire by utilizing our moral principles in the give and take of life and not that which we get morally by hearing moral precepts recited from the pulpit.

There is more education in one thing done than there is in a thousand things listened to.

The place to learn navigation is on a ship. The place to learn soldiering is in war. The place to learn business is in the market. The place to learn botany is in the field. So also the place to learn those underlying laws of life which we call morality and religion is in the midst of affairs in the complex actualities of family life, and among the hard facts of the business world.

It is only thus we become spiritual athletes.

The Problem of Restoring Europe

In *La Revue Universelle* M. Jacques Bainville discusses the problem of reconstructing Europe and incidentally considers how civilization ought to be defined.

Charles Maurras has described civilization as a social state where the individual who comes into the world finds incomparably more there than he brings with him.' In other words, civilization is first of all capital. In the second place, it is capital passed on from one generation to another. For knowledge, ideas, technical skill, and morality constitute capital as much as do material things. Capital and tradition—tradition is passing on—are two words inseparable from the idea of civilization. Let either of these be destroyed and civilization is in danger. Any revolt of the individual, process of destruction, any revolt of the individual against wholesome restraint, any brutal break with the past, is equally a blow to civilization. That is the lesson that the war should teach us. It also points to a remedy. The day for vaunting our progress is passed. The future should be dedicated to the humble shrines of labor, discipline, and patience. We have other things to rebuild besides our private fortunes, ravaged fields, ruined buildings, and mutilated monuments. Humility that is the lesson the European catastrophe teaches.

We still see men called statesmen who imagine that is necessary to restore Europe is to form a corporation with twenty million pounds sterling capital. There is no more crushing proof of the decadence of human wit than that no Swift or Voltaire has risen to laugh these solemn follies from the public stage. We need a restored public mind as much as a restored balance of trade. When we awaken some morning to discover that we have the equivalent of *Candide* and of *Gulliver*, then we may say that civilization has at last recovered.

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The Religion of Aestheticism.

In an article entitled "Whither Tends Religion?" contributed to *Neue Freie Presse* of Vienna by R. R. Coudenhove-Kalergi, a high place is assigned to art.

The priests and prophets of the heroic and æsthetic faith of the future are the artists. True art is not only æsthetic—it is also heroic. In this new religion, art for the first time is accorded the position to which she is entitled. Christianity used art as a dispensable ornament; the age of enlightenment did not comprehend her meaning; the religion of the future sets her at the very centre of its temple.

For it is the function of art to give men images and symbols of harmony and strength—to lead men out of the ugly and the commonplace into a future realm of heroic beauty. The religious mission of art in the new era will be political and pedagogical, in the loftiest meaning of those words. Its function will be not to please and to entertain, but to mould mankind in a new image.

This coming religion will incorporate with the Paganism of the North and the South all the beauty which Christianity has bestowed upon Europe. Christianity will disappear; but it will leave its inheritance to enrich its spiritual successors. Its bequest to the religion of beauty and heroism will be the idea of love, an idea that will survive the source of its origin.

World and nature stand outside of good and evil, but not outside of law; they are not moral, but beautiful. Their law is harmony, which rules all things from the electron to the Milky Way. It also governs men. The inconsistencies involved in an ethical conception of the Deity have led us, first into a system of sophistical paradoxes, then into atheism. The æsthetic conception of God leads us out of this labyrinth and preserves for us both God and ultimate values. Ethics is rooted in human society, æsthetics in divine nature.

Beauty as a principle of life produces a more comprehensive theory of values than ethics; since beauty embraces ethical values, it abolishes the dualism in values, that contradiction between virtue and beauty that has sown dissension within the European soul and made that soul untrue to itself.

Nature has but one categorical imperative—the imperative of beauty. She bids the flowers to bloom, the trees to grow, the animals to reproduce—all beings to be beautiful, strong, perfect. It is the supreme duty of every living thing to attain its specific beauty.

Superethics bids man not to choose the agreeable nor the easy, but the fruitful. It enjoins him to obey ideals instead of interests. In this command to seek beauty valiantly, the heroic ideal fuses with the æsthetic, every heroic act becomes beautiful, and every act of sacrifice for the sake of beauty becomes heroic.

A man's value depends on the perfection of his body, character, and mind. In a complete and final world there will be no sin and no merit; but there will be defects and excellencies, for there will be a gradation of values. An inferior person is guiltless of his defects, but he is none the less inferior; a superior person acquires no moral merit by virtue of his gifts, but he is none the less superior. A perfect rose is fairer than a rose deformed; a diamond is more beautiful than coal.

In the same way that the beauty of a flower or a precious gem is an end in itself, so human beauty is its own reward.

What is beauty? Maximum vitality and harmony.

What gives pleasure? Maximum vitality and harmony.

What is of ultimate value? Maximum vitality and harmony.

Maximum vitality expresses itself in power and wisdom, in love and fruitfulness, in growth and activity, in freedom and courage. Harmony expresses itself physically as health, mentality as wisdom, morally as nobility—in inner harmony with one's self, in loving harmony with one's fellow men, in religious harmony with the All.

The ultimate end of all superethics is beauty; its way of attainment, courage. Beauty and courage are the end and the path to Europe's salvation.

The Seven Lamps of Advocacy.

The Lamp of Eloquence.

His Honour Judge Parry dwells on "The Lamp of Eloquence" in *Chambers's Journal* for May, having in previous numbers treated of Honesty, Courage, Industry and Wit. "There are some who think that rhetoric at the Bar has fallen in esteem. The modern world has certainly lost its taste for sweet and honeyed sentences, and sets a truer value on fine phrases and the fopperies of the tongue; but", the writer adds,

> There will always be a high place in the profession for the man who speaks good English with smooth elocution, and whose speeches fall within Pope's description:
>
> Fit words attended in his weighty sense,
> And mild persuation flow'd in eloquence.

The test of eloquence in advocacy is necessarily its effect upon those to whom it is addressed. The aim of eloquence is persuasion. The one absolute essential is sincerity, or, perhaps one should say, the appearance of sincerity. As Garrick reminded a clerical friend: 'We actors portray fiction as if it were truth, and you clergymen preach truth as if it were fiction. It is no use preaching to a jury, but the eloquence of persuasion will work miracles; and there is a well-authenticated story on every circuit of the criminal who, listening with rapt attention to his counsel's pathetic details of his wrongs, burst into sobs after his peroration, crying out, 'I never knew I was such an ill-used man until now—s' help me, I never did!'

Does Tobacco Make One Tired.

Good Health says that the effects of tobacco upon the efficiency of persons engaged in strenuous mental occupation

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have been recently studied at Stanford University by J. P. Bomberg and E. G. Martin :

"Telegraph operators were selected as the subjects. As all were smokers, the comparisons were made not between smokers and non-smokers but between heavy smokers and light smokers. Men who smoked much of the time when off duty were regarded as heavy smokers. Those who smoked two or three cigarets before work at noon and after work, or smoked two pipes or one cigar a day were considered as light smokers. None of the operators smoked when at work. There was also a group of women who were non-smokers whose performance might be considered as establishing a standard for non-smokers, altho this is hardly fair, for the reason that it is reasonable to expect of the average man a greater degree of endurance than that of the average woman. The results of the research showed the relative efficiency of the heavy smokers, light smokers and non-smokers to be as 38 for the heavy smokers, 40.1 for the light smokers and 46.6 for the women. From this it appears that the efficiency of heavy smokers was 95 per cent. as compared with the light-smokers and 80 per cent as compared with the non-smoking women. This is certainly a bad showing for the smokers."

Babies and Prisons.

We read in *The Woman Citizen* :

Babies can no longer live in prisons under the New York state law. The Fearon bill recently signed, amends the law so that babies born to women in prison shall be taken from their mothers and sent either to relatives or to the County Superintendent of the Poor. The immediate occasion for the law was the case of a girl entering upon a long term for perjury who is shortly to become a mother.

Everywhere the law should be what it is in New York.

Philosophy of Syndicalism.

In the article on "The Political Theory of Syndicalism" contributed to the March *Political Science Quarterly* by Rodney L. Mott, we read :

The core of the philosophy of the syndicalists seems to be an insistence upon the desirability of continuous, voluntary action in all spheres of human endeavor.

Since progress can come only as the result of self-help, reason the syndicalists, all improvement of the working class must result from a spontaneous movement within the working class itself. Proletarian violence is therefore the most important means by which the workers can improve themselves, because it not only strikes fear to the hearts of the enemies of labor, and not only serves to solidify the workers, but it is also something the workers themselves can effectively use. The chief implement of this violence is the general strike, which is considered as hav the moral value of developing both enthusiasm a individual initiative. Furthermore, the syndica say, it makes but little difference if the concep of the general strike is only a "myth", for th serve its purpose of uniting and solidifying workers by the ideal which it presents regard whether it ever actually occurs. The anti-Socia nature of this philosophy thus becomes appar Because knowledge is always a false ethical gu it is much better to put reliance on intuition, se ment, enthusiasm, passion, or even religious fervor, on human wisdom. Likewise, inasmuch as enthusi can be more easily created for a general ideal th for a detailed plan of social reconstruction, th is an almost universal tendency to criticize present political and economic system in a destru tive manner, with but little or no attempt to co struct a superior social organization.

New Journalism in China.

H. K. Tong says in the *Review of the Far East* that with the exception of two or three students' papers, the oldest and be papers in China cannot boast of acircula tion larger than 60,000, whereas in Japa *Osaka Asahi* prints nearly 700,000 a day In India no paper owned and edited by Indians, or even by Europeans, has a circula tion of even 50,000.

Mr. Tong relates how in China an ultra conservative father and a progressiv daughter have been reconciled.

The *Hsin She Hui Pao*, under the editorship Ma Ch'ien-li, a graduate of Nankai University wh distinguished himself during the last boycott Japanese goods, has brought about the reconciliatio of a daughter and the father. While the arrangeme for the resumption of their former relationship w under consideration, his paper kept the public da informed of the progress of the negotiations.

This story ran in the *Hsin She Hui Pao* for severa weeks and was considered a great journalistic fea The journal's interested readers filled its colum with letters discussing the rights and wrongs of th case. The impartial views of the readers doubtles influenced the father to reconsider his stand, and give his daughter the education she sought. The stor as unfolded in the columns of the *Hsin She Hui Pa* day after day can be briefly summarized as follows :—

Miss Chow Chin-tseng, daughter of Chow Chi a well-known conservative scholar, received a goo education at home in both Chinese and English. She wanted to attend an institution of higher learning and to enjoy the same privileges as her brother. He brother is now a student at the Peking Union Univer sity. Her parents flatly refused to let her have higher education elsewhere. The girl was oblige to leave her father's home. On December 30 sh published in the *Hsin She Hui Pao* a statemen giving the reasons for her action. Let the girl te her own story, in her own words :—

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'In view of the national chaos and social disorder, it is necessary for a modern Chinese girl to have the best possible education, in order to face the problems of modern life properly equipped. My education has been rather limited, and my desire to pursue further studies is above the boiling point. Several times I have asked my father to grant my wish. Unfortunately my parents are so conservative that they decline to consider my request favorably. Under these circumstances I cannot but leave my dear ones, in order to realize my ambitious aim. From December 3, 1921, I sever all connection with my family.'

The foregoing statement attracted much public attention. Many letters were sent to the paper by readers, in which their views on the case were frankly given. Mr. Chow Chin finally repented of his severity in dealing with his daughter and decided to reconsider his attitude. The following terms, providing for the return of his daughter to his home and granting his wish for higher education were finally arranged through the mediation of Ma Ch'ien-li editor of the *Hsin She Hui Pao* :—

(1) The parents promise to support her and her sister in school.

(2) In case it is necessary for them to go to a boarding-school, the parents offer no objection.

(3) The daughters are allowed to select their courses of study.

(4) The daughters are allowed to buy and read at discretion any decent books, magazines, and newspapers.

(5) The daughters shall have freedom to correspond with their girl friends. They shall however report their movements to their parents.

(6) If the girls desire to go abroad for education, their parents will pay their expenses.

(7) The parents shall not betroth the daughter before they reach the age of twenty-five. They shall be married only by mutual consent of parents and daughters.

(8) The girls are only required to report to the parents the place where they live during their absence from home.

(9) The above arrangements become effective on and from the day on which the guarantor (editor of the paper) has published them.

"Gandhi's Diplomatic Victory."

The following paragraphs are quoted from *Unity* of Chicago ;—

The cabinet crisis in London, forced by the resignation of Mr. Montagu, Secretary of State for India, following his publication of Earl Reading's note asking for the revision of the Treaty of Sevres, marks the greatest diplomatic victory in Gandhi's extraordinary career.

Last January Gandhi, the leader of the Non-co-operation movement in India, served a notice to those who wanted to co-operate with the Government to the effect that he would be willing to have a Round Table Conference with the Government provided the Government be agreed to settle three demands he had to make on behalf of the Indian nationalists. The first demand was that justice be done to Turkey by revising the Treaty of Sevres on the following principles :

"Full restoration to the Turks of Constantinople, Adrianople, Anatolia, including Smyrna and Thrace. Complete withdrawal of non-Moslem influence from Arabia, Mesopotamia, Palestine, Syria, and therefore withdrawal of British troops whether English or Indian from these territories,"—*Young India*, January 19, 1922.

Earl Reading and others thought that the demand was very unreasonable because it would mean revision of even the Treaty of Versailles and it would be impossible to recommend it to the British Government. But Gandhi issued his ultimatum that he would not give up the Non-co-operation program.

The strength of the revolutionary movement in India and the failure of repressive measures adopted by the government of India to check its progress has forced the Government to recommend the following measures to gain the confidence of the Mohammedans of India, and if possible, to separate them from the Hindus :

"The Government of India particularly emphasises the necessity of guaranteeing the neutrality of the Dardanelles and security of the non-Moslem population. It also urged evacuation of Constantinople, sovereignty of the Sultan over holy places, restoration of the Turks in Thrace, also in Adrianople and Smyrna. The government urges that these points are of supreme importance to India."

This shows that although Gandhi's demands were spurned three months ago by Earl Reading, yet the Government of India has to come down and accept Gandhi's demands as a basis for the solution of the Turkish question. This is the greatest deplomatic victory of Gandhi, the advocate of Non-violent Revolution in India.

The Religion of Democracy.

Unity of Chicago rightly suggests that the world has still to learn that democracy is not to be identified with a method of counting noses.

The success or failure of Direct Legislation, Proportional Representation and the thousand other forms through which humanity seeks to obtain the means of registering public opinion are heralded as the success or failure of democracy. This utter failure to distinguish between the tool and the living spirit which seeks expression through the tool, vitiates our discussions of what democracy really is.

What then is democracy ?

Democracy is an interpretation of the life process. It is an affirmation that we are here to find the means for the development of all the possibilities in all of the people. It declares that we must rise ro fall together. It is in contrast to the theory that the many exist for the few. Aristocracy affirms that the riches of the moral and spiritual life are limited. It holds that the leaders of men must rise not on the "stepping stones of their dead selves" but on the bodies and souls of living men.

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Between these two ideas there has always been a deadly conflict. It is not a question of good or even efficient government. The tyrant may secure both. He may even be personally good. But what men want first is not good government but good men; not efficient machinery but efficient men.

The struggle of the ages has not been at bottom for more food and clothing, but for freedom for the souls of men. The labor question is not primarily for mere things, but for an opportunity for a larger and richer life for men and women. He who interprets it in terms of wages, shorter hours, or anything of the sort, fails completely to read the story of the passion of humanity on the cross of human greed.

Democracy is more than its forms and institutions, even as the life is more than its body. It is the living spirit ever seeking for larger expression in the changing forms of political and social institutions. It is an affirmation that the divine life can only find expression through souls of men as they cast off those fetters that deny to them freedom to exercise the powers given them.

Thus interpreted democracy is the Living Spirit which finds expression in the lives of men and women, seeking through them to reveal itself in larger and larger measure. This living spirit being in all, is denied when the life of anyone is denied. The real blasphemy today is not in the taking of the name of the Lord in vain, but in the refusal to permit men to have the opportunity of revealing Him.

The best that is in men finds expression through responsibility and in freedom. When these are denied, the opportunities for self-expression are not only thwarted but, more than that, God is denied. It is because of this that the old forms and institutions that no longer serve men must give way to demands of the ceaseless urge of the spirit which ever is seeking through men larger life.

The Russo-German Treaty.

According to A. Thalheimer, the most important stipulations of the treaty concluded in Genoa between Russia and Germany are :

1—The renewed *de jure* recognition of the Soviet Republic and the resumption of normal diplomatic relations.

2—The mutual waiver of war-reparations.

3—Germany to receive most favored nation treatment in all trading agreements, tariff-treaties, etc., which are entered into with other capitalistic states.

4—The waiver of all damages occasioned by the revolution; the same on condition that the Entente states do likewise.

5—The obligation of both governments to promote the resumption of mutual trade relations.

The Bengali Literary Society in London.

The Indus publishes the following account of the Bengali Literary Society, London :

It was in the early days of April, 1921, that some of us felt the need of a properly-organized body through which we could keep in constant and intimate touch with our language and literature. The first thought which troubled our minds was whether the establishment of such a society would be interpreted as yet another touch of Bengali Provincialism. At last we satisfied ourselves, after a good deal of searching of heart, that our aims and ideals were farthest from such a narrow outlook, for we felt that the true greatness of India lies in the individual greatness of her component parts and that her true unity lies in her very diversity.

We held our first meeting, with about a dozen members, on May 22nd, 1921. Since then we have had as many as twenty-one more sittings up to the time of writing. In each of these sittings a paper has been read by one of our members after which discussion has followed. The range of subjects covered has been wide—Literature, Economics, Politics, Sociology, Anthropology, Agriculture, Physics, Geology, Engineering, Education, Ethics, etc. We have ourselves been amazed to find how much good material lies so close to our hands and what great loss to our languages is brought about by its waste resulting from our almost criminal apathy and neglect in utilizing it.

Mr. N. C. Ray was our first Sampadak (Secretary). It is undeniable that to his zeal and sacrifice is due much of the success of our society. It was he who put it first on a solid and secure foundation. When he left for Ireland last July we elected Dr. Suniti Kumar Chatterjee, M. A., D. Litt., as his successor. It was at this stage that we formally framed our constitution. The management was left to a committee of four including the Secretary. One of the members of this committee is to be a lady. About the end of August last, Mr. Chatterjee left for France and the present Secretary was elected.

Mr. S. Sen, the secretary, concludes his account with the following appeal :

My concluding words are again addressed as an earnest appeal to my Hindustani, Tamil, Marathi and other friends to help the cause of our vernaculars (and incidentally of ourselves) by starting independent Literary Societies of their own. My special appeal is for a Hindustani Literary Society for if Hindustani is going to take its place as the *lingua franca* of India, it is up to those speaking the tongue to try to develop and popularize it to the best of their abilities. Need I mention that they might count on the hearty co-operation and support on our part ?

How to Cheat America.

The *London Outlook* has published a cunning proposal, which seeks to compel the United States to cancel the money due to its treasury from Europe without a direct repudiation on the part of the European Governments. It is as follows :

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For months we have argued that a revival of world trade and prosperity is impossible without a cancellation of inter-Allied debts, and without the coincident release of Germany from the bulk of her Reparations liabilities. We have recognised, however, that this is a counsel perfection, difficult to put into effect even if that greatest of creditor nations, the United States, should be willing, as she manifestly is not. We rejoice that the anonymous experts of our Treasury have at length produced a workable plan which in effect may result in the cancellation of the bulk of these debts, without appearing to achieve this end, so that the politicians and journalists who have clamored most loudly that 'Germany must pay." can accept the sensible solution while still talking nonsense, and thus preserve their reputation for consistency. The French Nationalists, we believe, egged on by timorous bankers and business men less devoid of brain than are they themselves, have long been seeking a way to withdraw from their demands upon Germany without loss of face.

Germany shall be asked to absorb the whole body of the inter-Allied debt. This amounts to sixty-five billion gold marks. Germany will, however, only be called upon to pay these sums if and when any Ally calls upon any other to discharge its indebtedness. It is further suggested that this country and France agree not to call upon any other Allied Government to pay, except in so far as America calls upon them for debt, or in so far as they themselves fail to recover from Germany other sums due. This means, in effect, that the European inter-Allied debt is wiped out, and the total amount credited to Germany, provided Germany meets her reduced obligations, and provided also that America does not insist upon collecting the twelve and one half billion dollars (fifty billion gold marks) owed her by Europe.

The device is as dishonest as it is transparent.

Rise of Modern Industrialism in India.

To the American official *Monthly Labour Review* for March Dr. Rajani Kanta Das, M. Sc., Ph. D., has contributed a carefully-written article on the rise of factory labour in India. According to him, modern industrialism arose in India thus :—

Until the end of the eighteenth century India not only supplied the limited demand of her population for manufactured goods, but also enjoyed a large export trade. With the beginning of the nineteenth century, Indian industry underwent a complete change. Instead of exporting manufactures India began to import them and to send out grains and other raw materials in exchange. This rapid change was due to the policy of the East India Co, a policy which increased the export of Indian raw materials to British mills and the importation of British manufactured goods into India.

As a result of this change there followed a complete collapse of the industrial organization of the country. The artisan class suffered most, for its members had to fall back on the land and to depend wholly on farming. The produce from a little piece of farm land which had for so long only supplemented the income from their craft now became the sole means of their support. With the decline of the craft system, engineering, architecture, and other industrial skill also disappeared and the industrial disorganization was soon followed by intellectual stagnation and moral deterioration of the people.

From this condition India has, within the last two generations, been slowly but surely drifting toward modern industrialism. The self-sufficient village economy has, in many cases, been replaced by national and international economy. Mechanical power has begun to be applied to productive processes. Native manufactures are again finding their place in the domestic and even in the foreign market.

What Makes a Social System Good or Bad ?

Writing in collaboration with Dora Russell, Bertrand Russell answers the above question in an article in the May *Century Magazine*. He first of all examines some ways of judging a social system which are common, but which he believes to be erroneous, and then suggests the ways in which he thinks such judgments should be formed.

There are two elements in a good society, namely first, the present well-being of those who compose it, and, secondly, its capacity for developing into something better. These two do not, by any means, always go together. Sometimes a society in which there is little present well-being may contain within itself the seeds of something better than any previous system. Sometimes, on the other hand, a society in which there is much diffused well-being may be unprogressive, for a time static, and ultimately decadent. It is therefore necessary to take account of both elements as independent ingredients of the sort of society we should wish to see existing. If the science of social dynamics were more developed and the art of prophecy less insecure, progressiveness would be a much more important quality in a society than present well-being. But politics is so far from scientific and the social future so very uncertain, that a certain present well-being must be allowed as much weight as an uncertain future good, although this future good, if realized, will outweigh anything merely present because of its longer extension in time. "A bird in hand is worth two in the bush," and this is particularly true when we are not sure there are any birds in the bush at all.

In judging of the present well-being of a community, there are two opposite fallacies to be avoided. We may call these, respectively, the fallacy of the aristocrat and the fallacy of the outside observer. We considered a moment ago the fallacy of the outside observer. The fallacy of the aristocrat consists in judging a society by the kind of life it affords to a

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privileged minority. The ancient empires of Egypt and Babylonia afforded a thoroughly agreeable existence for kings and priests and nobles, but the rest of the community were mostly slaves or serfs, and must have had an existence composed of unremitting toil and hardship. Modern capitalism affords a delightful existence for the captains of industry; for them there are adventure and free initiative, luxury and the admiration of contemporaries, but for the great mass of the workers there is merely a certain place in the great machine. To that place they are confined by the need of a livelihood, and no effective choice is open to them except the collective stopping of the whole machine by strikes or revolutions, which involve imminent risk of starvation.

Perhaps the most important of all the qualities that a social system can possess is that it must be such as people can *believe* in. During the last five centuries Europe has advanced with quite extraordinary rapidity in all that makes what we call civilization, but step by step with this advance has gone a progressive disintegration of belief. I do not mean merely belief in religious dogma, though this also has played its part. I mean belief in all the assumptions on which the social order is based; all the sources of authority have become suspect and all inherited institutions have ceased to command assent. The War and the Russian Revolution gave the *coup de grace* to such beliefs as remained.

And this brings me to the second of the two characteristics which a good society must have. It must be progressive; it must lead on to something still better.

It is a world full of hope and joy that we must seek to create, not a world mainly designed to restrain men's evil impulses. Evil impulses must be restrained, specially during the time of transition while they are still strong, but this is an incidental part of our task, not its main purpose or inspiration. The main purpose and inspiration of any reconstruction which is to make a better world must be the liberation of creative impulses, so that men may see that out of them a happier life can be built than out of the present frantic struggle to seize and hold what others desire. We must so regulate the material side of existence as to enable men to take it for granted and to leave their minds free to employ their leisure in those things which make the true glory of man.

The Ductless Glands.

Much has been recently heard of the thyroid and other ductless glands. The general reader knows little of them. The following account of them, taken from the May *Scientific American*, should, therefore, prove instructive :—

The functions of the ordinary glands of the body, such as the salivary glands, the sweat glands, etc., have been long understood. All of these glands are provided with minute canals, or "ducts", which lead either to the exterior of the body or into the internal blood-stream, and secrete certain substances whose nature has long been known. In addition to these, however, we possess certain "ductless glands", so called because they do not possess any canal or duct which conveys their secretion either to the outer world or into the blood-stream direct. These glands have recently been shown to possess extreme importance; and, though they are very minute, their functions have been shown to be so necessary that without them we should soon die, and, on the other hand, without them we should never have been enabled to grow up into sane normal human beings. These glands of internal secretion may be classified as follows:

The *thyroid* gland, situated in the neck, producing a secretion named "thyroxin", whose function it is to control the rate of energy-production in the body, and also the growth of certain organs and tissues, particularly those connected with brain and sex. Over or under-functioning of this gland produces certain abnormal conditions which have been studied extensively by physicians.

The *pituitary* gland, which is a tiny gland situated about the center of the brain, within a bony cover or cradle—forming, as it were, a skull within a skull. (This shows the importance which nature attaches to this gland, in thus doubly defending it against accidents). Small as it is, this gland has been shown to be divided, naturally, into two portions, the *anterior* and the *posterior*. The anterior pituitary secretes a substance known as "tethelin", which controls the growth of the skeleton and general supporting tissues. The posterior pituitary, on the other hand, produces a secretion known as "pituitrin", which governs or controls certain nerve-cells and involuntary muscles, and the brain and sex-tone. The gland as a whole, in its activities, is also thought to govern the energy consumption of the body—just as the thyroid controls its production.

The *adrenal* glands, situated over the kidneys, are also divided into two portions, the outer and the inner, known respectively as the "cortex" and "medulla" like the brain. The adrenal cortex produces a certain secretion, known by its effects, whose ultimate or chemical nature is as yet unknown, but which seems to control, very largely, the growth of the brain and the sex-glands. The adrenal medulla, on the other hand, secretes a substance known as "adrenalin", which is perhaps best-known to the general public of all these internal secretions. Adrenalin is that secretion which, when poured into the blood, fits the body for emergency situations which may arise through combat, flight, etc.

The *pineal* gland, also situated in the brain, was long thought to have no important function. The exact nature of the secretion produced by the pineal is unknown. But it has been shown by numerous observations that it has at least two important functions: brain and sex development, puberty and adolescence: maturity and the reaction of the body to varying degrees of light.

The *thymus* gland, situated astride the windpipe and over the heart, is the gland of childhood, and it is this gland which "keeps children, children", and whose activities prevent them from maturing too rapidly. The nature of the secretion which it produces is as yet unknown, but it has been shown that at puberty its activities practically cease, and the gland itself virtually atrophies and disintegrates.

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The *gonads*, so-called, are the particular glands relating to sex life. They are, in fact, the sex glands themselves—the testes in the male, and the ovaries in the female. It has recently been shown that, in addition to their normal functions and external secretions, they are also glands of internal secretion and that they produce substances which, absorbed by the blood-stream, influence the characteristics of the body and particularly the so-called secondary sex traits or characteristics.

The *parathyroids*, which are situated in the neck, behind the thyroid glands, and which also secrete a substance whose chemical nature is as yet unknown, have been found to exercise a dual influence upon the body and its activities. In the first place, they control very largely the lime metabolism, and in the second place they influence the excitability of nerves and muscles, so that a reaction which, in the absence of the inhibitory function of this gland, would be in the nature of an extreme shock, is reduced to a normal, nervous muscular reaction. The lime activities of the body have been shown to be of great importance, even to the extent of possibly determining the difference between the masculine and feminine skeletons, since the male has been said to be an organism with stable lime metabolism, and the female one of instable lime metabolism.

Finally the *pancreas*, situated in the abdominal cavity, producing a secretion known as "insuline", has been shown to be the controller of sugar metabolism—so that abnormalities in the functioning of this gland are responsible for the disease known as "diabetes mellitus".

The writer, Dr. Hereward Carrington, Ph. D., says :

It is now contended that the type and shape of the body, the stature and growth, the character of our hands, fingers and toes, the various facial types and expressions, the quality of the teeth, the character and coloring of the skin, the hair, the quality and color of the eyes, the nature of the muscles and the character of the sex life, of any individual, are all determined primarily and almost exclusively by the activities of these glands—the secretion of one gland, it is now believed, is counterbalanced to a great extent by the secretion of another gland of opposite and contrary characteristics—so that, in the normal human being, a balance or equipoise is maintained, and one set of functions or activities is not unduly stimulated at the expense of another.

But perhaps the most striking characteristic of the "new psychology", based upon a study of the ductless glands, is that the character, personality and temperament of any individual are now thought to be due to the varied secretions of these glands !

He is, however, not himself inclined to go so far as the more extreme authorities.

The aspect of the subject is, however, far more debatable than the purely physiological effects of these glandular secretions, which are now fairly well established. The theory that the purely chemical secretions of the ductless glands determime our entire mental and normal life, as well as our physical frame, may be questioned on several grounds ; and until we know far more than we do at present of the interrelationship of brain and mind, such extreme doctrines cannot be said to be adequately proved.

And this is quite true, even leaving out of the account the vast mass of "supernormal" phenomena —the evidence for which is being constantly accumulated in all parts of the world. It may be admitted, however, that these new researches on the ductless glands have thrown a profoundly new light upon the world-old problem of the nature of *life*.

INVESTMENT OF UNIVERSITY TRUST FUNDS

It is well known now that last year Sir Ashutosh Mukerjee brought forward a proposal in the University for the re-investment of certain trust funds in mortgages of landed properties, with a view to increase the income. A member of the Senate, Mr. Charu Chandra Biswas, had the misfortune to oppose the proposal, but as might have been expected, his opposition came to nothing. It so happens that as a result of the transaction which the University put through, it has made a profit of Rs. 32,820—15—6. Well and good, and the University may well congratulate itself on its good luck, and advertise it, too. It appears, however, that the official apologists of the University are unable to announce this fact in the *Calcutta Review* without a gesture of contempt for those who had the temerity to oppose the Vice-Chancellor's proposals.

It is pointed out that the Senate made the investment only after the necessary sanction had been obtained from the High Court, so that "it is mischievous to assert that the transaction was improper and illegal."

Now, as to this sanction of the High Court, is it not the fact that this merely

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authorised investment in mortgages as a proper form of investment, and that was all? The sanction assumed that there were funds in the endowment available or waiting for investment, and simply declared that such funds could be invested in mortgages. The Court had nothing whatever to do with the question whether the necessary funds were available or how they could be made available for the purpose. The proposal was, as the Vice-chancellor explained, that the existing securities should be pledged with the Bank and money raised in that way, and then it was to be re-invested in mortgages. The objection was that this could not be done. Even if re-investment in mortgages was admissible, it was asserted that the University had no authority to borrow by pledging the trust funds. Was this wrong? Are the University henchmen aware that an application was actually made to the High Court for such permission to pledge the securities with the Bank, but had to be withdrawn, on the principle that discretion is the better part of valour? Sir Ashutosh Mukerjee is of course resourceful, if not anything else, and as soon as he found that he could not get the sanction to raise money from the Bank, by pledging the trust funds, he got the mortgagor to take an assignment of the securities themselves at the current market value. This only proves that the Vice-Chancellor's critics were right and the Vice-Chancellor wrong.

As to whether Mr. Biswas's opposition was "mischievous" or not, I shall leave it to the public to judge for themselves from the speech he made on the occasion (on the 6th August, 1921) and which is printed below :—

"Sir,

It is my misfortune that I am a lawyer, and though I am not here in that capacity, I cannot help being troubled with misgivings as to our legal competency to deal with the trust funds in the way proposed. After having given the matter my most anxious consideration, and consulting such authorities as were open to me, I am convinced that I must oppose this resolution and oppose it with all the emphasis I can command. For the first time now the Vice-Chancellor has been pleased to tell us what precisely is the method which it is proposed to follow for the purposes of the re-investment, but as Mr. G. C. Bose has pointed out, no scheme whatever has been outlined in the resolution of the Board of Accounts or of the Syndicate forwarding the recommendation of the Board to the Senate. Sir, it is a pity that this should be so. While thus no definite information is placed before the Board of Accounts as to what is proposed to be done, or before the Senate till the last moment, the fact remains that all the time meanwhile the University Solicitor has been carrying on negotiations of a very definite character with sundry parties. The negotiations indeed went so far that in one case at least the University Solicitor was authorised to confirm the offer of a party to take a loan of 8 lakhs of rupees on the security of landed properties.

Vice-Chancellor (interrupting): That is not true. Mr. Biswas (after a little pause): Sir, when there is an interruption like that from the Chair on a question of fact, the speaker feels very much embarrassed. But I am prepared to pledge my testimony and my honour to the statement I have made, and I repeat that the Registrar did write to the Solicitor authorising him to confirm the offer on behalf of the University.

Vice-Chancellor: Subject to the sanction of the Senate. Mr. Biswas: May be, but you did not allow me to complete my sentence. Sir, my point is that it is the Senate of the Calcutta University in its corporate capacity which is the trustee in repsect of these endowments, and it is the Senate and the Senate alone that can act in the matter of these endowments; and yet we have the fact that behind the back of the Senate these negotiations were being carried on, and offers were being confirmed and I may add subsequently cancelled, on what grounds I am unable to tell you. I say, Sir, this is not right, this is not fair. Dealing with these endowment funds, we are in the position of trustees, and whether we like it or not, this is a matter of which we have got to keep within the four corners of the law. Now, if there is one principle more than another which is firmly established in the law of trust, it is that trustees cannot delegate their functions, and I for my part must decline to surrender my judgment into the hands of others. *I hope it will be conceded that the Senate has an independent mind of its own*, and it is this independent mind that the Senate as the trustee is required to exercise in the case of any transaction regarding any of these endowments.

Sir, it has been said that the object is to increase the income of these funds, but the question is, have we the power under the law to do so by re-investing them *in the way the Vice-Chancellor has explained*? Short statements have been appended to the resolution of the Board of Accounts in the case of the various

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endowments which it is proposed to deal with. I am sorry to say that the statements in some cases are misleading and incorrect. Thus, for example, it is stated about the Sir Rash Behary Ghose Fund that "the Founder intended that the balance of the annual income after payment of salaries and studentships should be applied to the equipment and maintenance of the necessary laboratories, museums and workshops. On account of post-war conditions the expenditure for these purposes will be very heavy and an increase of income is urgently needed."

There is, no doubt, such a provision for the application of the surplus income in the Ghose endowment. But then, it is added that the same observations apply in the case of the Sir Tarak Nath Palit Fund. This, however, is not correct, as I shall presently show. Take the first trust-deed of Sir Tarak Nath Palit. Turning to page 104 of the Calendar you find that under the first clause *the entire income* of the fund or so much of it as may be necessary is required to be applied to the maintenance of the two Chairs founded by the donor. Then, as to laboratories, museums, workshops, etc., it is distinctly provided in clause 3 that *the University shall from its own funds* provide them, and further on, in clause 5 (*b*) that *the University shall from its own funds* also meet the cost of the maintenance thereof. It follows, then, as I read the instrument, that no part of the income of the endowment can be legitimately applied to the equipment or maintenance of the laboratories, and however desirable it may be to increase our income for expenditure for these purposes, it is not in my judgment competent to us under the terms of the trust-deed to seek an increase of income *in this fund* for such purposes as proposed in the proceedings of the Board of Accounts.

The last paragraph of the trust-deed on page 106, which gives power to the trustee University to invest the fund, clearly provides that such investment shall be made only if the University should deem it "*beneficial to the trusts hereinbefore declared*," and as I have pointed out, the trusts hereinbefore declared *expressly exclude* expenditure on laboratories, workshops and museums. I submit, therefore, the ground alleged by the Board of Accounts is not one which will justify a re-investment of the Palit Fund under the first trust. Then as to the second trust, if you turn to page 112 of the Calendar, you find in clause (g) that the University shall apply the entire balance of the income of the trust estate in aid of and for the better carrying out of the trusts created by the first deed. In other words, as I understand it, the position is that in the case of the second endowment we are subject to the same limitations as in the case of the first. Sir, if I am wrong, I shall be corrected, and nothing will make me happier than if I am wrong; for, otherwise, it comes to this, that we shall be guilty of a gross breach of trust, in so far as we propose to re-invest these funds for a purpose which is not sanctioned by the terms of the instruments.

I submit that increase of income is not a valid ground for changing of investment in a trust fund. May I read out a short sentence from a well-known authority on the subject:—"It is not like a man investing his own money where his object may be a larger income than he can get from a safer security." I, for, one refuse to subscribe to the view that a mortgage is a safer investment than Government securities. Sir, in the case of the Palit endowment, there is express authority given in the instrument itself to invest in mortgages, and there is therefore nothing to be said about it. But there is no such power in the other endowments; on the other hand, in the case of some, as in the case of the Ghose Fund, it is directed that the funds are to be invested in "approved securities". Situated as we are, I have therefore serious misgivings how far we can invest the trust funds in mortgages at all. *Much less can we do so, by becoming borrowers first.* For, as the Vice-Chancellor has stated, what is proposed is that we must first pledge the existing securities and raise money in that way from the Imperial Bank and then put out the money so obtained at a higher rate of interest. Sir, this may bring us a larger income, but this is not investment. It is speculation, pure and simple, call it by what name we like, and as trustees, it is my conviction that, it is not open to us, specially for a body like the University, to embark on such speculation.

Can there be any doubt that there are various elements of risk in such a transaction? Sir, it is proposed to borrow money from the Bank. That, I take it, will be "On Demend" loan, and I believe it is the rule that in the case of such loans the Bank reserves the right to demand re-payment any moment it likes. Suppose the Bank were to make such a demand: where should we stand then, and how should we save the securities we would have pledged with the Bank? It will, I believe, be no answer to say, "Our money is locked up in a mortgage, and we propose to repay you, when we get our money back!" Then, Sir, what guarantee is there that we shall realise the interest on the mortgage punctually? There can be no doubt that if we want to carry on the trusts, we shall require money periodically at regular intervals for the purpose of paying our professors and scholars. Suppose however, the mortgagor does not pay the interest: how are we then to pay our way. The Vice-Chancellor says the mortgagor will advance one year's interest; but what will happen at the end of the year? People who borrow always make large promises when

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taking the money, but if those promises are not redeemed, the only remedy left to us is to sue them in a Court of Law. It is not at all an unusual thing to have to sue for the recovery of mortgage debts. Now, if there is a suit on any of the proposed mortgages, who knows for what interminable period it may not drag its weary length! And who can be certain about the result even after that? Cases are not unknown where for mere technicalities, such as the absence of a valid attestation, the whole mortgage has been declared invalid, notwithstanding the fact that the factum of the transaction was proved, and notwithstanding that the utmost precautions and the highest legal assistance were taken at the time of securing the mortgage. What protection have we against such dangers? Who will say after this that a mortgage will not be attended with any hazard? Sir, a mortgage suit is a process of long drawn agony, out of which only one party comes out triumphant, and that is the Solicitor. I repeat, therefore, it would not be right for the University as trustees to invest the trust funds in any form of investment in which there may be such risks and such uncertainties.

I recognise that the resolution of the Syndicate bears on its face the imprimatur of the authority of the Board of Accounts. But, as I have already explained, the Board was called upon to express its opinion in very much the same circumstances in which we are called upon to accord our sanction, namely, *in vacuo*. No particulars are furnished, no definite proposals are brought forward, but we are called upon to endorse a recommendation expressed in the widest and vaguest terms. The resolution of the Board of Accounts is indeed so vague and so wide that on the strength of it it will be possible for the Syndicate even to invest in personal securities, if they should like, provided only they could persuade themselves it did not involve any risk. And yet we know how strictly trustees are forbidden to make any such investment.

There is just one little point that occurs to me in this connection. On the income of the Government securities in these trust funds as we know, we are not required to pay any income tax at present; but when these securities are handed over to the Imperial Bank as a pledge, I should like to know if income tax will or will not be chargeable on these papers in the hands of the Bank. If income tax has to be paid, it will certainly mean a reduction of the income by 16 pies in the rupee, and I am not sure if this point has been taken into account.

To another important point I should like to invite your attention. Sir, if we propose to invest in mortgages, it is quite likely that the sum available in any one of the endowments will not suffice for the purpose. Shall we be able in such a case to mix up the funds of various trusts, and then with the funds so mixed up take a single mortgage? There is such a thing as a "contributory mortgage" in law, which is prima facie declared to be a breach of trust. That is a mortgage where the trustee mixes up his own money with the trust funds for the purpose of granting the mortgage. If such a thing is prohibited, what are we to say about a trustee mixing up several trust funds for the purpose of what I cannot but describe as speculation, camouflage it as you will as re-investment?

Sir, it has been said we are short of funds and we must increase our income. That may be true; but let us in that case appeal to the custodians of public funds for help. Let us satisfy them that the work we are engaged in is work which deserves their support and let us beseech them to come to our assistance. But, sir, if Government does not or cannot help, will that be a justification for us to pledge our trust funds and embark on a hazardous venture as has been suggested? I say, Sir, let us keep within the limits of safety. Much as we may regret it, the fact is, we have not the wings of an eagle. Why then try to soar into the empyrean? In the days of old, Icarus had made a similar attempt and he became immortal no doubt. But it was a sorry immortality that he achieved by baptising the deep sea with his name. Let us not, in our overpowering zeal to press forward, achieve a similar fate for ourselves.

"CALCUTTA GRADUATE."

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NOTES

Indianisation of the Services.

The Statesman has published a series of articles from a correspondent who is evidently an able member of the Civil Service on the future of the Imperial Services. The main point of the correspondent deserves the immediate consideration of the Government and our public men.

"At present it may be said that the transferred subjects are only half transferred. The ministers are hampered by two things—the policy of their predecessors and the control of their officials by the Secretary of State."

While the Councils will gradually develop their own policy, the control of the Secretary of State over the officials is "both legal and real, and till it is removed, neither provincial autonomy nor ministerial responsibility can attain their full growth." As the Editor says,

"Ministers in responsible Governments are, subject to the limits set them by the Houses of Parliament, supreme in their own departments. In India the Ministers have little or no voice in the selection, pay, or service conditions of their own subordinates in the superior services."

That being so, the declared ideal of Dominion Home Rule is impossible of realisation so long as the Imperial Services are recruited on their present basis. The members of the Imperial Services join their appointments under a covenant with the Secretary of State, and normally retire on pension after a period of thirty years. If recruitment goes on every year as at present, "each successive year will add a fresh layer of men whose terms of engagement bind the Government of India for thirty years," and Dominion Home Rule will thereby be pushed further and further off into an indefinite future, for it must await the natural effluxion by retirement of those who, for the time being, man the Imperial Services. So long as the Secretary of State is permitted "to clog the wheels of Indian development by the recurrent annual addition of a large European element to the already overweighted incubus of the Imperial Services...even the moderate politician may be excused for feeling doubts as to the *bona fides* of the Government." As the Editor says,

"What the Secretary of State has failed to do is to make the service system of the future fit in with the general scheme of transferred power."

The administrative changes necessary to such an adaptation, says the correspondent, must therefore be taken in hand at once.

"If Dominion Home Rule is to be granted to India, then no time should be lost in arranging the service system accordingly. The first and obvious step towards this is the immediate cessation of recruitment to all services on the present basis." "Some, no doubt, will reply that, if you take away the officers of the Imperial Services, you will ruin the country. This might have been true fifty, even thirty, years ago; it is certainly not true now. The Provincial Services are fit enough to 'carry on' even now....Where Indians are not available, the local governments may arrange to keep on European officers on special terms—terms to be fixed not by any extra-provincial authority, but by the provincial Government itself. But—as indeed was proved when the necessities of the War took away so many Imperial Service officers—a large proportion of this work could immediately be handed over to Indians."

For this purpose the correspondent suggests the appointment of a commission and the Editor says:

"We cordially agree with our correspondent's recommendation that a strong commission should be appointed forthwith to thresh out the whole matter. The present position is hopelessly anomalous. In his haste to pass his Act, Mr. Montagu did not pause to weigh the results, and as matters are now going, those results threaten to spell disaster...The Ministers are doubtless ready enough to accept the heritage of the past, but it can hardly be expected that the old scheme can go on for ever. The longer the examination is delayed, the more complicated it becomes; for every year

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adds a new layer of officials recruited by the Secretary of State."

The position of the Minister, under the present scheme, has already proved thoroughly untenable, as the Hon'ble Mr. Madhusudan Das has pointed out in the Bihar Council. In practice, he has become merely a registering authority for the decrees of his subordinates of the Imperial Service, whose nominations and recommendations, as those of the men on the spot, have to be approved by him irrespective of the fact as to whether they are in accord with his own views or not. The Minister may venture to differ once in a way when the suggestions of the district authority or departmental head are totally at variance with his own views, but this cannot, from the very nature of the case, happen frequently, and the Minister is more likely to give in when he knows that the officers of the Imperial Service are not under his control in such vital matters as their pay and promotion, and that they have been recruited and have so long worked under a system which makes their outlook on administrative affairs vastly different from his own. "No Dominion Government," says the correspondent to the *Statesman*, "would tolerate the control at present exercised by the Secretary of State," for responsibility connotes the power to act on one's own initiative, and the Minister cannot take the initiative in any direction so long as the officers who have to carry out his policy are beyond his control. If responsible government is therefore ever to be a reality, the recruitment by the Secretary of State of Imperial Service officers over the heads of the Ministers must be discontinued at once, and even then it will take thirty years for the last batch of 'covenanted' recruits to retire from service, leaving the local Governments free to appoint their own officers on such terms as they think fit.

Srimati Jag-rani Devi.

The Natal *Indian Opinion* of April 14 brings to India the sad news of the death of Srimati Jag-rani Devi, wife of Pandit Bhawani Dayal. Our contemporary says that those who were in and who followed the great Passive Resistance struggle of Indians in South Africa in 1913 do not require to be told much about Mrs. Bhawani Dayal. But others should be told who and what she was in order that the brief story of her noble life may be an inspiration to them in their fight for freedom.

Srimati Jag-rani Devi.

It was when, apart from other innumerable humiliations placed on His Majesty's British Indian subjects, the Union Government even refused to recognise the validity of Indian marriages performed under the tenets of an Indian religion, that the Indian women realised that that was not only an insult to their religion but an insult to Indian womanhood; and one among those who volunteered to undergo any suffering rather than accept such humiliating conditions was the late Mrs. Bhawani Dayal, who, with a smiling face, went to gaol with her year and a half old baby in her arms. Apart from this, the late Mrs. Bhawani Dayal, though she has not been known outwardly, has, during the short time that she lived, done a great

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bit of social service. She was a blessing to the poor and illiterate round about where she lived, in that she gave them some of the knowledge she was blessed with and guided them to the right path. She also taught their children in the vernacular language, of which she possessed a good knowledge. As a wife she had proved a true wife. She was of very great assistance to her husband not only in their domestic affairs but even in public life. The latest step Pandit Bhawani Dayal has taken by the sole inspiration and on the only strength of his dutiful wife is the establishment of a Press with the intention of publishing a journal in the Hindi language called *Hindi* for the social, religious and political advancement of the Hindi people in this country.

A Student's Application for Re-examination.

In the Minutes of a meeting of the Syndicate of the Calcutta University held on the 5th May last, occurs the following item :—

"85. Read an application from Satyendrachandra Ghosh, a candidate at the recent I. Sc. Examination, bearing Roll Cal. No. 767, praying that he may be re-examined in Physics, as he was slightly ill, while he sat for the First Paper on the 22nd April, and as he had to be carried away due to illness before he could answer any question of the Second Paper on the 24th April.

"RESOLVED—

"That the matter be referred to the Board of Moderators in Arts and Science."

There is nothing wrong in a candidate applying for re-examination in the circumstances described above. But the question is, is there any rule, regulation or bye-law which empowers the Senate, Syndicate or Board of Moderators to entertain any such application ? If there be, was any such application received and entertained before ? If the reply be in the affirmative, the University authorities should inform the public who in the past applied when with what results. If there be no such rule, &c., and if no such application was ever received or entertained before, the Universitiy authorities should communicate to the public the reasons for a new departure in the present instance. The applicant is understood to be a son of Mr. Justice Charu Chandra Ghosh of the Calcutta High Court. If the candidate be re-examined or passed without re-examination, all similar candidates would have the right to be similarly treated. In any case they should apply to the Syndicate at once for re-examination.

It is understood that there is no practical or oral examination in physics at the I. Sc. and there are only two papers, of one of which Satyendrachandra Ghosh was unable to answer a single question. It may be taken as certain that owing to being "slightly ill" he could not answer the first paper satisfactorily. Otherwise he would not have prayed to be re-examined. Whatever the reason may be, the decision of the Board of Moderators will be awaited with interest.

The Board of Moderators has the power "to report to the Syndicate the names of candidates, if any, who have not attained the standard laid down in the Regulations, but who, in the opinion of the Moderators, deserve consideration by reason of the high marks obtained by them in a particular subject or in the aggregate." (University of Calcutta Regulations, pp. 99-100.) But this is a duty of the Moderators which they are expected to and do perform of their own accord. It is not necessary for any candidate to apply for such treatment by the Moderators. And in the case under consideration, the candidate has applied, *not for such treatment, but to be re-examined*; which shows that, in addition to not being able to answer the second physics paper at all, he has not been able to answer the first physics paper, too, in such a way as to obtain pass-marks in physics on the strength of these answers alone. That he has applied to be re-examined also leads to the presumption that his answers in other subjects, too, have not been such as to entitle him to "high marks" in those subjects or "in the aggregate", so that his name may be reported, in the ordinary course, by the Moderators as that of one who "deserves consideration by reason of" such high marks. But, of course, there are instances of favoured candidates receiving from the examiners or other authority high marks irrespective of the quantity or quality of

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their answers. And, therefore, there may be no difficulty for the Moderators to deal with the present case. But the question would still press for an answer, why did the candidate pray to be re-examined.

A Cryptic Syndicate Resolution.

In the Minutes of the meeting of Syndicate held on the 5th May last, the following lines are to be found :

"86. Read a letter from Sir Asutosh Chaudhuri, Kt., M. A., LL. B., M. L. C.

"Resolved—

"That the letter be referred to the Board of Moderators in Arts and Science."

Why has not the subject of the letter been mentioned ? Why this secrecy ? Anything that is referred to the Board of Moderators must be connected with the Board's duties in relation to the Matriculation and the Intermediate Examinations. And these duties are only two, *viz.*,

"(*a*) to receive from the Head Examiners or the Examiners as the case may be, for the Matriculation Examination and the Intermediate Examinations in Arts and Science, a Report on the Examination in the subject with which they are concerned, to consider the Reports, and to submit a Report to the Syndicate embodying such points as ought, in their opinion, to be brought to its notice; and (*b*) to report to the Syndicate the names of candidates, if any, who have not attained the standard laid down in the Regulations, but who, in the opinion of the Moderators, deserve consideration by reason of the high marks obtained by them in a particular subject or in the aggregate."

So one feels curious to know whether Sir Asutosh Chaudhuri is a Head Examiner or an Examiner in the Matriculation or Intermediate Examinations, and whether his letter is a Report on any Examination. Or, as he could not himself have sat for any recent Examination, is his letter an application for special consideration on behalf of some candidate like Satyendrachandra Ghosh ? If Sir Asutosh were a Moderator himself, he might have addressed the letter to the Syndicate on some points arising out of the duties of the Moderators. But he is not ; the Moderators for the year 1922 being Messrs. S. C. Mahalanobis, P. Bruhl, J. N. Banerjea, D. R. Bhandarkar, and P. Banerji.

Officiating Chairman of Calcutta Corporation.

Mr. J. N. Gupta, I. C. S., the permanent incumbent, having taken leave for six weeks, Mr. Surendranath Mallik, M. L. C., has been appointed officiating chairman of the Calcutta Corporation for the period. Mr. Mallik has proved by his work in the Legislative Council and his public work generally that he does his public duties fearlessly and in a disinterested manner. A public man, to be equal to his duties, must have his physical and intellectual powers in an unimpaired condition. Mr. Mallik satisfies this condition, too. But no man can work miracles during six weeks of officiating incumbency of an office of which the duties are very onerous. So we do not expect that Mr. Mallik will either attempt or be able to cleanse the Augean stables. But we are sure he will do the ordinary work of his office well. So Surendranath Banerji may well be congratulated on his choice. Considered as a strategic move, Mr. Mallik's appointment may mean the clever removal from the Bengal Council of one of the doughtiest opponents and critics of the Ministers.

Mr. Mallik's appointment has given occasion to *Capital*, which seems to understand only money, to make a coarse use of a fine Pauline precept. The paper writes :—

Mr. Surendra Nath Mullick was the Leader of the Big Four, who in the Bengal Legislative Council incessantly attacked the popular ministers for accepting high salaries. Some shrewd blows were exchanged, but it is delightful to find that they have left no bitterness of the heart of the veteran hero of many a strife field. I have seldom seen so attractive a subscription to the Pauline precept : "Therefore if thine enemy hunger, feed him ; if he thirst give him drink ; for in so doing thou shalt heap coals of fire on his head."

Does *Capital* mean to suggest that Mr. Mallik was both an "enemy" and an *ummedwar* who was hungering and thirsting for a job, and Sir Surendranath has given him one, thereby buying him over ? Political opposition is not of the nature of personal enmity. And Mr. Mallik is not one of those who have their prices.

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At the same time, we must say that from the point of view of public usefulness Mr. Mallik's acceptance of the office may not be of greater advantage to the country than if he had remained a member of the Bengal Legislative Council. There he was useful and had made his mark. At the Corporation he might be little more than a stop-gap ;—it is hard to make oneself felt in six weeks though from the way he has at once set to work to tackle the water problem, we hope we may prove false prophets.

Gambling and Lotteries.

We have written more than once on the need of putting down the evil of betting in horse-races and other forms of gambling. Some lotteries, too, come under this description. We have heard a rumour that Lord Lytton is keen on undertaking a campaign against all sorts of gambling and that it is as a part of that campaign that his Government has proceeded against the Asiatic Investment Corporation Limited as a test case. We do not know whether or to what extent the rumour is true; nor are we in a position to say whether the Asiatic Investment Corporation Limited bears any resemblance to what may in law be termed gambling or reprehensible lottery. But we should be glad indeed if the Bengal Government did its best to put down gambling of all sorts in high places as well as in low.

Our Frontispiece—A "Jala-Satra."

Mr. Nandalal Bose's picture of a "Jala-satra," which forms the frontispiece to our present number, is as timely as it is remarkable for its highly artistic and inspiring character. In Bengal, during the heat of summer, it is considered a highly meritorious act to erect by the wayside temporary sheds, called "Jala-satras," for the free distribution of water and refreshments to thirsty and weary wayfarers. A piece of bamboo serves as the conduit pipe for the water, which is poured out at one end and received on the palms of the hands and drunk therefrom at the other.

The leafy shade and cool the prevailing green of the picture are suggestive of the relief given to the thirsty wayfarers.

Reports of Two University Committees.

At a special meeting of the Calcutta University Senate held on the 13th March last, a committee was appointed to draw up a statement on the points arising in connection with the speech delivered by the Bengal Education Minister on March 1 in the Legislative Council. That statement was to "be submitted to the Senate within one month from" the 13th March, *i. e.*, not later than the 13th April last. Another committee was appointed at the meeting of the Senate held on the 25th March to report on matters relating to the finance of the Calcutta University. The report was due on the 25th April last at the latest.

Has the first committee submitted its statement and the second its report? What are their character and contents? Will they be published—at least communicated to the Education Minister and the Members of the Legislative Council? Some M. L. C. should ask at the next meeting of the Council that they be at least placed on the table.

"Meterial Comforts", and Eastern and Western Professors.

We read in the May number of the "Calcutta Review" :—

"We often hear complaints regarding the Indian professors and their slender intellectual output. Is the complaint just? Have they a tithe of the material comforts and advantages enjoyed by the professors and scholars of the West?" P. 311.

The writer of the above is a post-graduate teacher, in part.

It will perhaps be admitted that the professors and scholars of Germany, translations from whose works—acknowledged and unacknowledged—form at least part of the stock in trade of some Calcutta professors and scholars, are at least the equals of the latter. But what "material comforts" do the German professors generally enjoy? Let Mr. N. Chatterjee, Barrister at Law, reply.

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Writing in the *Bulletin of the Indian Rationalistic Society* for September 1921, he thus describes a visit to Prof. Eickstedt at Berlin :—

Mrs. Eickstedt is a highly cultivated lady and speaks many languages. They made me feel quite at home. This is the highest civilisation. She and her husband told me of the hard life of the University men and the scholar. They related to me the slow, struggling steps by which the University men rise to the teacherships and professorships under the Universities ; with what little money picked up from different quarters these Doctors of Philosophy and Science have to eke out their lives. It is remarkable how they bear up against the struggles for years with cheerfulness. They love knowledge for its own sake, that is how they are trained up from their infancy. That is why they are superior in knowledge to the English, the French and other European nations. My kind and affable host and hostess both work and earn their livelihood. I wish it were a common thing in the world ; there would then be less anxiety and poverty, and more illumination and cheerfulness in life.

Here in Calcutta some young hopefuls become full-fledged teachers of the highest post-graduate classes immediately after passing their M. A. examination ! Mr. N. Chatterjee continues :—

A few minutes after this discussion, Dr. Kummel, Professor Kutchmann, Professor Sarre and another professor whose name I regret I could not catch, came into the room. I told them of the hard, seedy condition of the learned young men of the country of which I learnt from Dr. and Mrs. Eickstedt. I reproached the Government of the country for the heartless neglect of such young men. All of them in a body flared at me, and said with emphasis and a glow of pride in their faces that the Germans are saturated with the spirit of acquiring knowledge for its own sake, and the learned and intellectual men are proud of their poverty, as they set an example to the world. The people are so thirsty of knowledge that in the midst of the war they have established two new Universities. That it would be calamitous for the intellectuality of the race, if the educated youths of the University turned their thoughts to money-making. I told them with equal assurance and pride that the ancient learned Brahmins and the Mahomedan pundits of India were their ancestors in these intellectual and cultural lines. They too lived in humble condition with loftiness of spirit. Can we wonder at Germany's supreme authority over not merely the minds of the European world but over the whole human kind ? It was a relief to me to have come across such fresh and brilliant and self-denying ideas.

Another worthy, who is described in the proceedings of the Governing Body of the University College of Science, dated the 28th March, 1922, as "Mr. S. Mankad, lately Professor of Zoology"—we do not know when he ceased to be professor—writes in the course of a formal letter to Sir Ashutosh Mukerjee :

"Research and teaching which thrive in calm, pleasant and comfortable environment cannot be carried on when the mind is worried and anxious .....

"I am willing to resume my work but I wish to have the terms clearly defined.....Do you think you can see your way clear to help me so that I can continue my work under pleasant surroundings and with a more contented mind ?"

Hankering after material comforts again !

This relative of Sir Asutosh Mookerjee dwells at great length, in his letter, on the work of a famous French scientist. Let us see what emoluments French professors generally have. In *The Collegian* for August, September and October 1921, we find the following :—

The first-grade professors are divided into four classes. The fourth class in this grade, *i. e.*, the A. IV, man gets 21,000 francs per year, *i. e.*, Rs.7,000 (July 1921) or Rs. 5,2[illegible] (Dec. 1920).

In July 1921 the salaries of Le Chatelier, Painleve, Boutroux, men who are revolutionizing science and philosophy, thus range from about Rs. 600 to about Rs. 700 a month. In December 1920 the scale was from about Rs. 440 to about Rs. 520 per month.

The budget-makers of India's *Swaraj* will have to carefully study these figures.

There is no differential treatment according to instructors who happen to belong to one or other of the five groups of "forty immortals" of the *Institut de France* because of their permanent contributions to the expansion of human knowledge. They are paid at the same rate as the ordinary members of the Republic's teaching force.

Self-sacrifice is not the monopoly of India's *Pandits* and *Moulavis*. Young India's patriotists must have to think thrice before they employ the term 'self-sacrifice' while discussing the monthly incomes of its patriots.

In considering the above scales of salaries we have to bear in mind that the cost of living in France is much greater than in India.

In the Report of the Syndicate for

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the year 1920 we find Mr. S. Maulik was then getting Rs. 600 per mensem. And what were his achievements? In *Nature* for March 18, 1920, p. 64, a book on Indian Beetles by him, published in 1919, when he was a Calcutta professor, is thus spoken of: "it leaves more than an impression that the author lacked experience to begin with, and *had not quite mastered his subject.*" So in Calcutta, a man who was not a graduate of any University and who had not quite mastered his subject, could become a professor of post-graduate classes, because he was a relative of Sir Ashutosh Mukerjee. A salary of Rs. 600 per mensem is not considered sufficient by him! No wonder even Sir Ashutosh Mukerjee has "ordered" his letter only "to be recorded".

The University Ideal.

We read in the May number of the "Calcutta Review" :—

"All knowledge whatever is taken into account in a University, as being the special seat of the large philosophy which embraces and locates truth of every kind and every method of attaining it." This is what Newman expected of a University, and this is what Sir Asutosh Mookerjee carries into the sphere of practical politics. Is he to be condemned for his hopes and aspirations; for the high, exacting standard which he set up for the Calcutta University, earnestly seeking to raise it to that level? In his absorbing passion for learning Sir Asutosh may have miscalculated the financial strength of the Calcutta University, for may have placed too eager a confidence in the philanthropic instincts of his countrymen; but no one possessed of sane views regarding the scope and extent of the work required to be done by a University will criticise, censure, far less condemn the educational policy that he has inaugurated and pursued under serious, embarrassing, almost paralysing difficulties. Pp. 307-8.

An address dealing with the aims of University education in India was recently delivered by the Bishop of Calcutta at the Patna University convocation. The following passage in it among others, taken from *The Statesman's* report, bears on the idea of a University :—

"When delivering a convocation address at Lahore, Sir Ashutosh Mukerji urged that it was a 'paramount necessity that in a University worthy of the name the course of instruction should cover the whole field of human thought and intellectual activity so that she might participate to the fullest extent in the diffusion and extension of knowledge and that she might be in a position to satisfy the requirements of all the students who might flock to her gates actuated by various kinds of needs and desires.'

By way of comment and reply the Lord Bishop said :—

"It was perhaps natural that a man of so versatile a genius as the Vice-Chancellor of the Calcutta University and proud of the roll number of his students which stands unrivalled in our Western Universities,—though it is apt to be to some a cause of grave apprehension,—should plead for such a comprehensive scheme of studies as that which is thus indicated. But that phrase 'A University worthy of the name' suggested that he has fallen into a popular mistake regarding the meaning of the term University. It is derived from the Latin word *Universitas* which is first found in this connection in a manuscript dated in the early part of the thirteenth century relating to the University of Oxford. There the phrase occurs '*Universitas magistrorum et scholarium*', a society or fellowship of teachers and scholars. A University is not a kind of intellectual emporium, a scholastic Whiteaway Laidlaw, designed to supply every intellectual want that is felt and to suggest others which are not, but a fellowship of men engaged in the common pursuit of learning but at different stages on the road. Fellowship and research, these were the characteristics of the first Universities; their successors would do well to emulate them.

Further I would point out that his statement really involves two distinct principles and that it is possible to accept the one while dissenting from the other. No doubt it is well that every student should be able to find a place where he can under proper direction pursue the study of the subject of his choice, but surely that does not mean that one and the same University should attempt to provide for the pursuit of every possible branch of knowledge. Such, at any rate, was not the view of those responsible for the development of University education in my own country during the past century. Leeds and Manchester, Birmingham and Bristol are not mere replicas of the older foundations of Oxford and Cambridge, but have specialised in those subjects which are most intimately associated with the life and work of the people among whom they are situated. They are no less Universities because the range of subjects which they offer to students is limited, nor can they be regarded as less potent agencies for the enrichment of national life, because they refuse to dissipate their resources upon the study of a larger number of subjects than they can adequately maintain, but concentrate them

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on the thorough pursuit of a few branches of learning. It has been said that personal success can only be achieved by the acceptance of 'resolved limitations' and I would urge that this is true also in the case of Indian Universities, at any rate, with the resources which are at present at their disposal.

"Surely thoroughness should be the first characteristic of a University. Its reputation as a seat of learning will depend on the standard of scholarship which it maintains within its walls and on the character of the students who pass out from its portals."

The Bishop contends, as we have done more than once, that the idea that one and the same University should and can teach all subjects is not a sound idea; in any case, it is not a practicable or realisable idea.

But leaving aside the question of the soundness or unsoundness of the idea, we cannot allow anybody to create the false impression that the Calcutta University has become bankrupt mainly or only because of a man's grand idea which his countrymen did not help him to realise. The University has become bankrupt mainly because of wasteful expenditure in several directions and because of the employment of a larger staff than is necessary even for teaching all the classes started under the influence of unrestrained megalomania. Teachers who do original research work, should not be given as much teaching work as those who do no research work. That is a truism. But most of the post-graduate teachers are teachers pure and simple—they are not researchers. A few others are translators and compilers—not real researchers. They also should do as much teaching work as the ordinary teachers. The genuine researchers constitute a small group. They may claim more leisure for research than the rest; though a successful teacher like Sir P. C. Ray has done research work along with teaching junior and senior classes at the Presidency College like any professor who is a mere teacher. Bearing all these facts and principles in mind, it will not be difficult to dispense with the services of many post-graduate teachers.

The work can be done by giving the remaining teachers as much teaching work as men of similar qualifications do in first-grade colleges, the genuine researchers being given less teaching work. As for the scale of salaries, it may be determined by considering what professors get in first-grade colleges by doing how much work per week. We have heard from several reliable sources that many post-graduate teachers do not regularly take their classes, that some do their work perfunctorily and some give out as lecture notes passages copied from well-known works. There should be some officer who can put a stop to such irregularities and dishonesty; at present there is none. It is also said that a well-known professor of English does not deliver lectures, but writes down his notes and his analyses of books on three black boards, and these are copied by the students in their note-books. Do these things betoken a very grand idea and an exacting standard? Does patronage extended to plagiarism betoken a high ideal? Does the boosting up of favoured candidates show an exacting standard?

Authorised or Unauthorised Waste?

It is said that ten thousand copies of the last convocation addresses of the Chancellor and the Vice-Chancellor of the Calcutta University have been published at the cost of the University and that they have been or are being sent by post to various persons in India and abroad, each packet costing three annas postage. It is also said that ten thousand copies of two articles in the Calcutta Review have been printed in pamphlet form at the cost of the University and are being similarly sent by post to various persons in India and abroad, the postage part being one anna per packet. Will the Minister of Education or some M. L. C. ascertain whether the cost of paper, printing, binding, postage and packing in these two cases has been incurred after being sanctioned by the Syndicate? If so, will it be further ascertained why this waste of public money has been sanctioned? But if the expenditure has been incurred without the sanction

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the Syndicate, who is or are responsible for this waste, and can the party so responsible be brought to book in a law-court?

The postage alone amounts to Rs. 2500!

In the case of the two reprinted articles, the public are also entitled to know whether the Senate and the Syndicate identify themselves with the views therein upheld.

Training Indians in Printing.

Printing is a lucrative business and certain kinds of printing are almost a fine art. Yet in India, it is done mostly by uneducated, half educated, or almost illiterate men. When the question of vocational education to be given in high schools was under discussion at the conferences of Bengal headmasters, we suggested that printing should be one of the vocations taught, as we did not find it included in the list of subjects.

The Government of India have initiated a scheme for the training of three apprentices in their Central Press at Calcutta. So far as even Government requirements are concerned, this is a very small beginning; and it will not meet the requirements of the outside printing business in the least. Printing should be taught in all the technological institutions in India.

Women's Education in Afghanistan.

During the last fortnight or so, the Anglo-Indian and Indian dailies of Calcutta, including the vernacular dailies, contained newsiof the education of women in Afghanistan. It is very encouraging to find that the dailies have been able at length to stumble on this discovery of the progressiveness of Afghanistan in a particular direction. One of our contributors, however, Miss Alice Bird, sent us from Berlin in April last year an illustrated article on Afghanistan which was published in The Modern Review for July, 1921, containing, among other things, some information regarding education in Afghanistan. We quote a paragraph from it.

Faiz Mohammed Khan, who is a young progressive man speaking Hindustani and a number of other languages, told of the educational efforts of Afghanistan. Schools, colleges and universities are being established, he said. A Woman's University, for the study of medicine, has been built in Kabul, he said, with five hundred women students in attendance. Pashtu, Persian, Urdu and Russian are also taught in the University. This means a distinct step in the progress of women, he said, and now that Afghan women are travelling more, he does not think it will be long until they come out openly, discard their veil, and contribute a valuable part to the progress of the nation. Pp. 61-62.

This Afghanistan article may, however, have been a trifle, unworthy of attention, though that is not our opinion. But contributions of more permanent value, too, have not, owing to some unknown cause, received attention. We will give one example.

Though there is no rivalry between dailies and weeklies on the one hand and monthlies on the other, and therefore professional jealousy is out of the question, yet we find that the many works of Mr. Rabindranath Tagore which we have had the good fortune to publish in their entirety during many years, have seldom been noticed by our contemporaries. Yet when these works have appeared in book form, they have been reviewed in all the continents. Perhaps our contemporaries in their great kindness of heart have all along wanted to teach us humility. We can assure them that their efforts have been crowned with full success, as our humility went below the freezing point long ago and has remained stationary there.

Hakim Ajmal Khan's Appeal.

Speaking on the present situation about a fortnight ago under the auspices of the Bombay Provincial Congress Committee, Hakim Ajmal Khan strongly urged the unification of all parties in the country. He rightly urged that we should not compare the political parties in Europe to the parties in this country; because in the former they had already got swaraj, and either one party or the other was ruling at any given time, but in India that was not the case. The speaker, therefore, appealed to his countrymen to

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Hakim Ajmal Khan.

do their best to bring all parties within the orbit of the Congress. He regretted that the use of *khaddar* or handspun and hand-woven cloth had not spread as much as was essential. How we wish there were in every province tireless propagandists and organisers like Sir P. C. Ray to bring *khaddar* more and more into use. Referring to national education, the Hakim Saheb announced that the Working Committee of the Congress had appointed a sub-committee, consisting of Principal Gidwani, Dr. Ansari, Mr. Srinivasa Iyengar and himself, to draft a scheme and start national colleges. This is n necessary. There is a natural and feeling of bitterness and disappointm among numerous young men of Ben who left their Colleges and even went jail at the call of the non-cooperati leaders, on finding themselves stranded, it were, without any occupation either students or as productive workers.

International Intellectual Co-operation.

Geneva, May 1

The Council of the League of Nations appointed a committee of ten to study

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question of International Intellectual Co-operation. The committee includes Professor Gilbert Murray (England), M. Berdson (Norway), Madame Curie (France), Herr Einstein (Germany), and Dr. Banerjee, Professor of Political Economy at Calcutta.—*Reuter.*

That India has been thought of in this connection is a matter for satisfaction.

Dr. Pramathanath Banerjee, besides being the author of two text-books and the Minto Professor of Economics at Calcutta University, is a scholar in touch with the political, social and educational movements of the country. He possesses a balanced judgment. He is thus in a position to keep his colleagues in the committee informed in regard to matters intellectual in this country.

As to how his selection came about, the Calcutta correspondent of *New India*, Mrs. Annie Besant's paper, wrote in its issue of May 20 :

"Bengal is proud of the honour, and, if I may mention it, the selection is the result of a reference [by Government] to Sir Asutosh Mukherjee, whose scholarship and genius entitle him to the rank of First consul in things intellectual."

If this correspondent's information is correct, it supplies the reason why no one has been selected who is superior as an intellectual to both Sir Asutosh Mookerjee and Dr. Pramathanath Banerjee. For though, considering the vast size and population of our country, the intellectual achievement of modern India is poor indeed, yet there are a few men who rightly enjoy fame both at home and abroad for their original work and intellectual standing ; to a greater degree and extent at least, than the aforesaid two persons. We do not say this in disparagement of Dr. Banerjee, but because we want that India should be represented abroad by her greatest sons, one of whom may be said to have set his heart from his boyhood upon the intellectual co-operation of nations and has founded an institution for promoting it.

The Labour Law of Mauritius.

We have received the following for publication and think that the criticism and protest contained therein are perfectly justified :—

In Chapter IV, clause 36, of the Labour Law which will be discussed to-morrow at the Legislative Council, it is laid down that: Persons in Mauritius wishing to introduce or engage immigrants from India shall forward to the Protector a requisition for male or *female Immigrants* to be allotted to requisitionists in Mauritius."

This piece of legislation may lead to much abuse both morally and physically.

The history of Mauritius records many instances in which slave women were kept as mistresses by owners of Sugar Estates and other slave-owners.

If the Sugar Estates owners and other employers of labour were to send requisitions for female labourers only, does it not appear at first sight that there will be some abuse from the moral standpoint? This may also open the door to white slave traffic in a disguised form, for any unscrupulous man after proving his status as owner or lessee of an Estate may send in a requisition for female immigrants only and the result will be what everybody thinks but cannot express.

We strongly protest against the insertion of the clause which we have just pointed out and against the resumption of Indian immigration. Our brothers and sisters have suffered enough from every form of slavery and it is time that they should no longer live under the yoke of indenture.

The Achievement of the Genoa Conference.

Of newspapers published in India, none is better informed in relation to foreign affairs than *The Catholic Herald of India*. Its summing up of the achievement of the Genoa Conference, quoted below, may, therefore, be considered trustworthy.

The Genoa Conference has come to an end and like many other peace conferences, conveniently leaves to the next conference the honour of its achievements. It has accomplished little besides a hazy Non-aggression Pact in the form of a temporary resolution, and the reconciliation it elaborated for the future is lopsided ; for Germany is excluded from the Hague Conference, because she signed a separate agreement with Russia, a pretext that would discredit even an Indian peasant *panchayat*. The Russo-German agreement has been pronounced by everybody outside the Conference the best contribution towards the peace of Europe, based on mutual condonance and reciprocal concessions, a move which the Allies will sooner or later be forced to imitate. But Germany who signed it is excluded from the Hague Conference and Russia who signed it too, is not. And Poland,

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Jugo-Slavia, Rumania and Szecho-Slovakia, who signed similar agreements, are admitted to the Conference, and so is Italy, who will sign another such agreement, and so is England, who burns to sign one, but dare not.

However, a Conference is only an index; it is not the Conference that fails, it is Europe that fails. One conference can bring the nations together, but twenty conferences will not make them kiss. They must be left to sink a little more in their economic bog.

The Non-Aggression Pact.

A plenary meeting of the political commission of the Genoa Conference has unanimously adopted a temporary non-aggression pact, in the form of a resolution which each state has engaged to respect. Baron Hayashi, Japanese delegate, emphasised the point that the truce should apply to Asia as well as Europe as stringently as circumstances permit. M. Chicherin undertook that the compact should be a reciprocal engagement on all the Russian frontiers.

The Russian delegation and a few minor States repeated their reservations.

Describing to an interviewer how the Non-Aggression Pact was adopted as one of the most remarkable scenes which he had ever witnessed, Mr. Lloyd George said: I stood first and each member from the Dominions then stood, then the representative of India, and then each nation in alphabetical order stood, and made a solemn declaration that they felt confident that permanent peace would be established.—*Reuter.*

Another Reuter's telegram states that at Genoa

Mr. Lloyd George warned the Soviet delegates that when they went to The Hague they must not go out of their way to trample on principles which "are our very life-blood, namely, full recognition of obligations. Russia, if she wants money, must accept the code of honour which has descended to us through generations."

But have the Big Powers always respected the right of private property? Why, for instance, was the private property of Raja Pratap Singh of Satara not allowed to be kept by him, as promised, when he was deposed?

The Premier declared the Conference had been one of the most remarkable in history and would remain for ever an inspiring landmark in the pathway to universal peace, although it had not made progress as far as the [illegible] sanguine expected.

The Non-Aggression Pact was only pro[illegible]sional, but once it was established the nati[illegible] would not go back, and its psychologi[illegible] international effect would be electrical.

The life-line thrown out at Cannes had [illegible] yet been drawn in as he had hoped, but neit[illegible] had it been snapped or released. The Pe[illegible] Pact, though at present provisional, was go[illegible] to endure, for the thrill of peace had go[illegible] through Europe.—*Reuter.*

Though it would be no small matt[illegible] for rejoicing if war is stopped even te[illegible]porarily in Europe alone, would "univers[illegible] peace" result from "the thrill of peac[illegible] going through Europe? Even if there we[illegible] no fresh acts of aggression in Asia a[illegible] Africa on the lands and liberties of t[illegible] peoples of those continents, it could n[illegible] be said that the reign of peace and no[illegible] aggression had commenced. For thou[illegible] there may be perfect outward peace a[illegible] order in subject countries, their very su[illegible]jection is a form of standing and stere[illegible]typed war and aggression. Non-aggre[illegible]sion could be said to truly exist only wh[illegible] all subject peoples had been freed a[illegible] had recovered all their rights, liberties a[illegible] property.

In the mean time we note that in sp[illegible] of the Non-aggression Pact Great Brit[illegible] has sent many battalions to Ireland a[illegible] fighting has been going on there.

National Coalition in Ireland.

London, May [illegible]

The Dail Eireann Speaker announced t[illegible] Mr. Collins and Mr. De Valera had agreed [illegible] the formation of a national coalition, ca[illegible] dates at the election to be nominated by p[illegible] executives. After the election the Execu[illegible] would consist of the President, the Minister [illegible] Defence, and nine other ministers, five from [illegible] majority, and four from the minority.

The coalition will be formed without preju[illegible] to the respective positions of the two sections [illegible]

The present strength of the parties wi[illegible] preserved, and present deputies will be retur[illegible] unless any outside interest puts forward s[illegible] cessful opposition candidates, as the agreem[illegible] expressly permits. Should the Coalition fin[illegible] necessary to dissolve, further elections wi[illegible] held as soon as possible on the basis of a[illegible] suffrage.

Mr. Griffith moved and Mr. De Valera sec[illegible]ed a motion to hold the election on June [illegible] and it was unanimously carried amid cheers.—*Re[illegible]*

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British press opinion of the Coalition is thus summed up by Reuter, in part :—

London, May 22.

That it holds out the possibility of a united Government capable of coping with disorder is the only favourable aspect of the Coalition formed by the Irish Republic in the eyes of the London papers, but scepticism is freely expressed regarding the feasibility of the accord working successfully among parties who have hitherto revealed fundamental divergencies, while the further delay thus caused in seeking a definite decision from the people regarding the Treaty encounters hostility.

The *Times* says the agreement appears to menace the only foundation on which a final Anglo-Irish settlement is practicable.

The *Morning Post* says the main pillars of the truce are a republic and war against Ulster.

The *Daily Chronicle* thinks that the agreement means that the provisional Government is prepared to buy off its opponents' hostility, gaining nothing in return except a postponement of the evil day.

The views of Ulster and Sinn-Fein respectively are worth knowing :

London, May 23.

An Ardfeis, or Sinn Fein Convention, attended by 2,000 delegates, met in Dublin, and on the motion of Mr. De Velera, who was seconded by Mr. Collins, has approved the agreement of May 20.

Mr. De Valera, who presided, said the agreement was a peace triumph for the nation, whose credit abroad had been seriously impaired in the past six months.

Mr. Collins, referring to the statement that the agreement imperilled the Treaty, said that if that was so, the situation must be faced, whether the danger came from outside or any other quarter. It was inconceivable that stable conditions in Ireland could injure anybody.

North-East Ireland was making a last desperate stand for ascendancy, but the voice of the United Southerners could not be ignored.

—*Reuter.*

Sir James Craig has voiced the opinion of Ulster :

London, May 23.

Sir James Craig, the Ulster Premier, stated in the Northern Parliament that the agreement between Mr. Collins and Mr. De Valera had changed the whole situation. He was prepared to negotiate with the Southern Irish within the British Empire, but not with a composite Government, practically Republican in sentiment.

Sir James Craig declared that the Ulster Cabinet was unanimous in refusing the Boundary Commission. They would hold what they had against all combinations.—*Reuter.*

Terms of Reference of Inchcape Committee.

The following are the terms of reference to the Committee on the expenditure of the Government of India, over which Lord Inchcape will preside :—

"To make recommendations to the Government of India for effecting forthwith all possible reductions in the expenditure of the Central Government, having regard especially to the present financial position and outlook. In so far as questions of policy are involved in the expenditure under discussion these will be left for the exclusive consideration of the Government, but it will be open to the Committee to review the expenditure and to indicate the economies which might be effected if particular policies were either adopted, abandoned or modified."

It is possible to make reductions in the expenditure of the provincial governments, too. So, either their expenditures should be included in the Inchcape Committee's investigations, or a separate committee appointed for the purpose. Of course, we write on the supposition that such committees can do any real good—a hypothesis of which past experience does not support the validity. Foreign rule is bound to be expensive, nay, wasteful. The only way to economise is to go to the root of the matter and thoroughly nationalise—Indianise—the Government from top to bottom. This does not mean that not a single occidental person is to be employed, but that Indians are to be masters in their own country and foreigners are to be appointed by them for fixed periods only when they themselves think that capable Indians cannot be found for the time being for any particular kind of work.

Foreign Capital.

Sufficient capital for India's own purposes can be found in India itself, if the Government be national. But if it cannot be found now, we would either allow foreign capital to be invested in India on our own terms, or wait for some future time, instead of allowing foreign capital to exploit and appropriate

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our resources in the name of development. Our own terms would be that no company which is not incorporated in India and does not include a majority of Indians among its directors and of which at least sixty per cent of the capital is not subscribed by Indians, would be allowed to carry on any kind of business in India. At the same time foreigners as private persons are not to be allowed to acquire land or obtain concessions for working mines, forests, plantations, etc., unless they enter into partnership with Indians on equitable terms. The Legislative Assembly should make laws to conserve India's resources and safeguard Indian interests.

Lascars on board "Egypt."

The sinking of the "Egypt" with its great loss of life is a mournful event. It would have been best if the catastrophe had given rise only to thoughts suited to its character. Instead, there has been an entirely unfounded outburst of racial hatred against Indian seamen, known as lascars. It was alleged that they used revolvers and knives to prevent women and children from getting into the life-boats, which they themselves forcibly took possession of, that they swamped the life-boats, &c. These serious charges have grown less and less in volume, until there is nothing left to say against the men. Like these charges Falstaff's men in buckram grew less and less in number. But it was a comedy that Shakespeare wrote; the sinking of the "Egypt" was, however, a tragedy.

Some people concerned may have thought that, instead of the loss of life occurring among both whites and non-whites, only the non-whites should have gone down and all the whites should have been saved. But as the elements do not discriminate in any such way, and loss and preservation of life have occurred among both, these people lost their heads and, unable to vent their fury against the waves, they fell foul of the poor lascars, whose courage, coolness, discipline and self-sacrifice have hitherto stood the severest tests. Good, however, has come out of evil: the Anglo-Indian papers are now loud in their praise of the lascars.

Akali Sikhs in the Punjab.

The Punjab Government has published a resolution explaining its recent action in dealing with the Akali Sikhs, more than a thousand of whom have been arrested. We are unable to comment, from first-hand knowledge, on the various charges brought against these persons; but note that "by the end of February a very conservative estimate put the total number of those who had enlisted in the various Akali bodies at not less than 25000." As indicating the state of mind of the men, the following passage from the resolution will be found instructive:—

> On one occasion a Sikh who was wanted by the authorities in connection with a political trial rode on horseback garlanded to the magistrate's court with a following of about 2,000 men. He made terms as to the time of his arrest and only gave up his *kirpan* after praying aloud with his companions in the gate of the police station, where the magistrate was holding his court, for the speedy destruction of the British Government, while throughout the trial he sat with his back to the magistrate.

Whenever there is any widespread popular movement of a political or semi-political character, the participators in it may be in the wrong in some details but it cannot be gainsaid that some just cause or other lies at its root. It is the part of statesmanship to find out the cause or causes and apply the remedy.

Demand for Reform in the Indian States.

The second session of the Deccan Native States Subjects' Conference, which was held last month at Poona, was presided over by Mr. Gupte, M. L. C.

The President in his address dwelt upon the necessity of Indians in British India not neglecting the welfare of their brothers living in Native States. The Princes' Chamber established in India, far from helping the subjects of the States had only served to strengthen the position of the rulers. The policy of the British Government towards these States had passed through different stages during the last two hundred years, but while it had conferred more rights on the rulers it had left the

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subjects entirely unaffected. He despaired of getting anything for the subjects either out of the rulers themselves or the Government of India. He therefore pleaded for an influential deputation to go to England to lay their case before the Prime Minister of England and Parliament. He suggested that the question should in the last resort be carried to the League of Nations, but it was absolutely necessary to secure immediate relief for the subjects of Native States.

Some noteworthy resolutions were adopted at the conference.

The fourth called upon all the Princes to introduce responsible government within their territories, following the lead given by the British Government. Another resolution appealed to them to remove all restrictions on freedom of speech and freedom of the press. The establishment of *panchayats* in the States was asked for and an expansion of female education demanded. An emphatic protest was entered against the extension of Section 124A of the Indian Penal Code to the Agency areas and a request made for its removal.

Malabar Reconstruction.

We have received from various sources literature bearing on the Moplah rebellion and the miseries caused thereby, as also appeals for help to relieve the misery of the survivors and to enable them to make a fresh start in life. Contributions should be sent to Mr. G. K. Devadhar, Servant of India Society's Home, Sandhurst Road, Girgaum, Bombay. It is with shame and sorrow that we have read in Mr. Devadhar's personal letter to us that "Bengal has given little for Malabar". Are there no Bengalis who can wipe off this reproach ?

Considering the extent and character of the calamity which has overtaken Malabar, lakhs upon lakhs must be spent to give food and clothing to the destitute, to buy cattle for the farmers who have lost their all, to rebuild the houses which have been burnt down, to supply capital and raw materials to the artisans and craftsmen, &c. The re-admission into Hindu society and protection from Moplah vengeance, of those who were forcibly converted, present a problem of great gravity. This is being faced. But the most difficult task is to establish neighborly relations between the communities from which came the wicked oppressors and the weak sufferers. As we read of the unheard of and unimagined cruelties perpetrated on the latter, our heart sank within us and we stopped reading the accounts. The train tragedy was horrible, but it was not premeditated. But the Moplah rebels deliberately adopted methods of killing their victims which were more horrible and involved more protracted and acute agonies than even asphyxiation. Will the kith and kin of the victims be ever able to forget and forgive these ? We fervently pray that God may give them the *strength* and the love to do so, and that the Moplahs may also be blessed with a complete change of heart.

Destructive Cyclone at Cox Bazar.

A destructive cyclone has recently passed over the Cox Bazar sub-division of the Chittagong district, causing great havoc. The Sadharan Brahmo Samaj has promptly opened a relief centre in Cox Bazar. Contributions should be sent to the Secretary, Sadharan Brahmo Samaj, 211, Cornwallis Street, Calcutta, or to the Editor of this REVIEW.

Water Scarcity.

Every year during summer there is great water scarcity in rural Bengal. During the other seasons there is no adequate effort made either by Government or by the people for the supply of water. This year, owing to the unusually prolonged period of drought, the sufferings of the people in the affected areas have been indescribable. Tinkering will not do. There should be a well thought out scheme covering the whole province, and it should not be a mere paper scheme. Effect should be given to it vigorously and perseveringly. If the people of every village could look ahead and make joint efforts, the problem could be solved without outside help. But the country is suffering from a greater scarcity of the spirit of mutual aid and combined action than even of worldly possessions.

It does one's heart good to read of the efforts being made by the students at Midnapur to supply water to the people.

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Dacoities in Bengal.

The plentiful crop of dacoities in Bengal prove the existence of economic distress, of powerlessness to offer effective resistance, and of the existence of bands of desperadoes who either belong to the province or have come from outside. It behoves the very efficient British Government to cope with the evil, without raising the cry of political dacoities.

A City Mother for Madras.

In the Madras Presidency municipal committees are known as municipal councils. The municipal council of Nellore was the first to have a woman as its member, and there the experiment has been a success. Now Madras municipality has got a City Mother in the person of Mrs. Devadoss, wife of Mr. Justice M. D. Devadoss of the Madras High Court. Villages and towns may be likened to big homes. Homes are kept clean and sweet and wholesome by the women who preside over them. We are slowly acquiring the wisdom to see that villages and towns, too, require the care of women to make them what they should be.

Some human needs and problems are common to men and women. But the female sex has problems and needs of its own, too. These can be understood and faced by women better than by men. Children also require the loving attention of the mother-heart. As villages and towns are inhabited by women and children, as well as by men, therefore there ought to be women among those who manage the affairs of villages and towns.

Since the above was written, news has been published that Salem municipality, in Madras Presidency, has also decided to have a woman councillor in a seat left vacant by a man.

Bengal Council's New President.

Mr. H. E. A. Cotton has been appointed to succeed Sir Syed Shams-ul-Huda in the office of president of the Bengal Legislative Council. This is an absolutely unjustifiable appointment. There are Bengalis who could have done the work of the president quite satisfactorily. This is no mere guess. Babu Surendra nath Roy had been ably officiating as president. Instead of confirming him in the office, why has European talent been imported? Is it to prove the truth of Lord Lytton's dictum that those who, like his lordship, want "constitutional independence" for India, are anxious only for administrative efficiency unbiassed by racial considerations?

"Racial" and "Constitutional" Independence.

One reason why Lord Lytton does not like the programme and the goal of the Indian Independentists is that the independence which they want is "racial." When, however, the American colonists won independence in the 18th century, it was not "racial" independence that they won; for the colonists were in the main of British stock like the natives of the "mother country." But did the ancestors of Lord Lytton and his contemporary countrymen like the winning of independence by the Americans because it was not "racial" independence? The fact is, the top dog wishes to remain the top dog for ever, whether the under dog be or be not of the same breed as its. Therefore, it was quite irrelevant to bring in the racial question as Lord Lytton did.

Appeal to Force and Fear an Insult.

When in order to convince India that they ought not to long for independence, arguments are made use of which are based on the "hard fibre" of the British nation, on their possession of teeth and of tiger qualities, on their being the most determined nation on the earth, on the certainty of the whole strength of the British Empire being used to frustrate the efforts of Indian Independentists, or appeal is made to the Indians' timidity. Such arguments take it for granted that Indians can be cowed down and kept in that mental condition for ever. This is an insult to the entire Indian people. Indians have been disunited and disorganised, but, as in the past so in the p

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sent, our country continues to produce men and women who are the equals in courage of men and women in any age and country. Therefore, no earthly power would be able to keep down a self-conscious, united and organised India.

Tata Institute of Science Enquiry Committee.

The Times Educational Supplement of April 8 last contains an article on the report of the committee appointed to inquire into the constitution and working of the Indian Institute of Science at Bangalore. It is clear then that the report has been supplied to the press in England though not yet in India. It is certainly in the fitness of things that, as in some other cases so in this, the report relating to something in India should be published first in England. That is one of the ways to give "constitutional" independence to India. If Indian reports were published first in India, that would betray racial bias and might make for "racial" independence, which is a very very wicked thing.

The Times article says that

> The report confirms the general impression that the Institute is not achieving the results which were anticipated by the late Mr. Jamsetji Tata when he devoted a substantial endowment to the founding of a centre intended to train Indians in scientific leadership in the industrial development of their country. Some of the witnesses maintained that the work of the Institute is carried on without definite aim, that it has achieved no definite position, and that it has not attained academic repute. The conclusion of the committee is, on the one hand, that students from various parts of India have been eager to seek admission, that many of them have creditably filled positions of trust and responsibility in connexion with scientific and industrial work. On the other hand, the Institute has lost in efficiency because its policy and lines of development have never been defined with sufficient precision. The Institute has also suffered in reputation by reason of the conditions and circumstances under which private work has been undertaken by some members of the staff, though in most cases in accordance with their respective engagements.
>
> The committee has pointed out other defects, too.
>
> It was represented to the committee that the relations beween the professors and the students have not always been as cordial as could be desired. There was adverse comment on the total absence of Indians from the superior staff, and some witnesses emphasized the need for what has been described as the Indianization of the Institute. The committee wisely refrained from sitting in judgment over the conduct of particular individuals, whether members of the staff or of the governing bodies. What they sought to do was to obtain a correct view of the general condition of the Institute as a whole, so that they might be able to suggest remedies for the removal of the defects which have made it impossible to fulfil the just expectations of the representatives of the founder, of other donors and of the educated public.

We have commented in our last issue on the main proposals of the committee as contained in an official summary published in the dailies.

Conviction of Maulana Hasrat Mohani.

Maulana Hasrat Mohani has been sentenced to two years' rigorous imprisonment on the charge of creating disaffection against Government. As regards the other charge, brought against him, of inciting people to wage war against the king, the Judge thought he was guilty, but has made a reference to the High Court on the point. The Jurors or Assessors (we do not know what to call them) pronounced a verdict of Not Guilty on both the counts. On reading the Maulana's statement, we are disposed to think that these gentlemen were right.

Vidyasagar Vani-Bhaban.

The Nari Siksha Samiti or Association for the Education of Women, which has already opened several schools, has resolved to establish a home for widows for giving them general education and vocational training so that they may be able to support themselves and lead self-respecting and socially beneficent lives. The institution has been fittingly named Vidyāsāgar Vāni-Bhaban, after the great philanthropist and benefactor of widows, Pandit Iswar Chandra Vidyāsāgar. It was announced at its inaugural meeting that Srimati Harimati Datta, a Hindu lady, had already given Rs. 10000 for the home. Other donations, promised, amounting to Rs. 8000, were announced at the meeting. The Samiti, of which Lady Bose, wife of the great scientist, is secretary, has already set to work. The idea is to acquire a house or a vacant plot of land to be built upon for the home.

Free Export of Rice.

When control over the export of rice was abolished, Government promised to consider the re-introduction of control if prices rose considerably in consequence of

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free export. We cannot say, rise in prices to what extent would constitute a case for consideration in the opinion of Government. But we learn that in Magra Hat, a big rice mart in Twenty-four Pargannas district, unboiled rice sold at from Rs 6-10 to Rs. 7-6 per maund from the 12th to the 17th March last, and that on 5th May prices had risen to from Rs. 8-15 to Rs. 9-8 per maund. There may have been a further rise later. Will Government publish the rates at which Messrs. Graham & Co., Ralli Brothers, Shaw Wallace & Co., Petrocochino Brothers, and other merchants have daily bought rice from the 12th March last up to date?

Munition Board Cases.

One by one the cases against those non-officials who were accused of cheating and robbing the Munition Board are being withdrawn on some excuse or other. No wonder the public suspicion should be confirmed that the withdrawals are due to the fear of the exposure of the biggest thieves, among whom there are suspected to be officials. Large sums have been spent out of the public treasury to pay the lawyers retained, and in other legal expenses. Should not these amounts be in equity recovered from those lawyers and others who advised the Government to start the prosecutions? As for the huge sums stolen, amounting, it is rumoured, to 8 or 9 crores, from whom are these to be recovered? Sir Thomas Holland has retired and enjoys his pension. Was not the plunder due to the "inefficiency" of that officer and others who controlled or served in the Munition Board? Should not the whole lot be scrapped or punished otherwise? Should not they be required to make goodthe loss? The people who pay the taxes suffer from ignorance, disease, water scarcity, famine prices, &c., while clever rogues make their piles with impunity, and those whose duty it was to prevent such plunder are also left untouched as if nothing had happened. Remember, Sir Thomas Holland was forced to resign not because he had failed to prevent plunder, but because he had not been sufficiently clever in stage-managing the withdrawal of the cases against two Indians.

We do not assume the guilt of any particular person or persons, whether not prosecuted or prosecuted and then discharged or still under trial. But what cannot be denied is that large sums have been stolen, and that it was the work not of ghosts but of men.

Third Class Railway Passengers.

Third class railway carriages remain as unclean and as unprovided with the animal (not human) needs of the passengers as before, but the fares have been again increased. It is the third class passengers whose fares form the bulk of the incomes of the railways from passenger traffic; yet it is they who have been always treated as worse than cattle. They have the least and the worst accommodation, and the greatest difficulty in buying tickets, their animal needs are the least provided for, and the railway employees are the rudest to them of all passengers. It is useless to try to excite the pity of the Railway Board or the Railway Companies; and justice the third class passengers can not have until India has Swaraj and *their* real representatives have an effective voice in the Indian Swaraj Parliament.

Reduced Railway Rates at "Home."

In India the railway rates for goods traffic also have been increased. But the opposite policy has been adopted at "home."

London, May 1

The English and Welsh railways announce important reductions in rates for goods traffic, which should powerfully promote the revival of trade. The percentage of increase over pre-war rates has been reduced in many cases by 25 per cent. The building trade and iron, steel and tin plate industries are the principal beneficiaries.—*Reuter.*

If our home had been *our* home, and we had any railways to call *our own*, we too, could have reduced the rates for the revival of *our* trade.

Imports of Cotton Yarn and Cloth

According to *The Amrita Bazar Patrika*

The trade returns of British India for the month of April, 1922 published by the Department of Statistics show that the imports of cotton yarn and manufactures declined by Rs. 1,25 lakhs as compared with April 1921. This proves to demonstrate that the *Charka* is an economic fallacy and should warn all moderate patriots to beware of *Khaddar*.

Though we do not associate ourselves with the gibe against moderate patriots because we are not sure whether we ourselves are even moderately patriotic in the right way, we do think the figures given by the *Patrika* lead to a strong presumption that the *charkha* and the handloom

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have been, for the time being at least, moderately successful.

"The Servant" Defamation Case and Freedom of the Press.

In the defamation case brought against the editor and the printer of *The Servant* by Deputy Commissioner Kid, Mr. N. C. Sen, counsel for the accused, said in the course of his powerful and brilliant speech in defence :

If this matter affected the personal liberty of these two gentlemen only, I would not have taken up so much of your honour's time, because these gentlemen would have been only too pleased to follow in the footstep of their venerable predecessor, Babu Shyam Sundar Chakravarty. The case is being fought because the freedom of the press is at stake.

Exactly.

Law and Order Portfolio.

All of a sudden one fine morning it was announced in the papers that in Madras an Indian minister was going to be placed in charge of the "Law and Order" portfolio, thus heralding the dawn of the millennium foretold in the gospel according to St. Montford. It was claimed that Madras was the first to make the fateful experiment. But this claim of being first in the field did not go unchallenged. Agra-Oudh said, it was doing the trick from an earlier period Then it was discovered that the Central Provinces and Berar, and Assam, too, had been provided earlier with this pre-requisite of the millennium. But the question is, has the behaviour of the Brown Bureaucrats in these provinces been in any respect different from that of the White Bureaucrats elsewhere? Are the people in the former happier than elsewhere? It is not Big Brown Bureaucrats in awe of their white (nominal) subordinates that we want. We want Swaraj pure and simple.

Free Primary Education in Hyderabad.

By a recent *firman* of the Nizam, primary education has been made free in His Exalted Highness's territory. He has not imposed any fresh tax for the purpose, therein not following the precedent of the British Provinces.

Calcutta Municipal Administration.

The Bengal Government in their recent triennial review of the administration of the Calcutta Municipality say that "If the Corporation is to continue the progressive and enterprising policy of the past decade, an increase in the rates would in the near future appear inevitable." This statement, had it been a joke, would have been a sorry joke. But as it has been made in earnest, so much the worse for it. What does an unsophisticated Indian rate-payer care for your progressive and enterprising policy? He sees that in the European quarters of the city, the rates are the same as in the northern or Indian quarters. Yet in the European quarters, the roads, foot-paths, conservancy, drainage, lighting, &c., are better than in the northern parts (the streets and lanes in those parts inhabited by the municipal commissioners being somewhat of an exception). If the present rates have sufficed to give the European quarters good roads, good drains, good conservancy, good lighting, etc., why should the present rates not be considered a sufficient equivalent for the worse roads, drains, conservancy, &c., of the northern town? It may be promised improvements in lieu of higher rates. But that is bad logic. The correct logic is this : For 19½ per cent. the European quarters have got certain things and reached a certain standard. For 19½ per cent. (or whatever it may be) let us first have the same things, and the same standard, and then it will be time to talk of increasing the rates. The Calcutta rate-payers of the northern parts would dub themselves slaves and would deserve to be treated as such if they agreed to any increase in the rates before they had got from the Corporation as good value for their money already paid as the European quarters. There can not be a better case for passive resistance of the non-payment of rates variety. Non-co-operators should organise such a movement as soon as increased rates are proposed in earnest.

We wonder why the Indian newspapers of Calcutta, both vernacular and English, do not devote more attention to municipal matters. They should unsparingly criticise the municipal executive and the municipal commissioners for every instance of neglect of duty.

We read in the triennial review :—

Expenditure on road repairs and other road works has been heavy and indeed the improvement of road surfaces is one of the outstanding features in the record of municipal progress. The value of asphaltum as a road surface has been established and some important thoroughfares in northern

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Calcutta have since been paved with this material. Bituminous surfaces, broad, clean footpaths, the paving of narrow lanes and gullies, the laying of stone setts in streets which carry heavy traffic, and greater attention to the repairs of ordinary macadamized roads—these things have to some extent effected a transformation of the conditions of a decade ago.

With reference to the above we submit for the kind consideration of Indian (vernacular and English) newspapers the proposal that they should undertake the following bit of disinterested civic service, *viz.*, the preparation of lists of

(1) Badly paved, drained, conserved, lighted and watered streets and lanes in the European quarters;

(2) Similar streets and lanes in the Indian quarters;

(3) Badly paved, drained, conserved, lighted and watered streets and lanes, *where any municipal commissioners and their friends relatives, or favorites* (of any sex) *live*;

(4) Well paved, &c., streets and lanes where any city "fathers", &c., reside.

It is recorded in the Buddhist scriptures that a Bodhisattva refused to accept salvation for himself until all mankind had been saved. We would call him an honest and dutiful municipal commissioner who would continue to live in an ill-paved, ill-drained, ill-watered, ill-lighted and ill-conserved street or lane, until all parts of the city had been brought up to the standard of the European quarters.

Rai Baikunthanath Sen Bahadur.

Rai Baikunthanath Sen Bahadur, whose death at the age of 80 was announced last month, was the leader of the Berhampur (Murshidabad) bar and a veteran Congressman (old style). He was the first non-official chairman of the Berhampur Municipality and of the Murshidabad District Board. He was twice member of the Bengal Legislative Council. He was for some years president of the Indian Association. He presided over the Bengal Provincial Conference, too, and was in one year chairman of the reception committee of the Congress. His public utterances were well reasoned and supported by facts and figures. He was a public-spirited man. One characteristic of his public life was that he was not more ready to open his lips than he was to open his purse. He was, with his brother Babu Hemendranath Sen, the founder of the Calcutta Pottery Works, the Maharaja of Cossimbazar joining them as a partner [illegible]

The European Association and Racial Distinctions Committee

The Amrita Bazar Patrika has published some confidential papers showing that the European Association has been trying to get up an agitation to frustrate the efforts of the Racial Distinctions Committee to do away with the difference of treatment between European and Indian accused in criminal trials, by levelling up. The Association may be able to frighten the Government by an agitation like that against the Ilbert Bill. But it would not much matter to us. It would only strengthen the feeling among us that Swaraj is, above all, the one thing that is indispensable. And the Swaraj movement is bound to succeed.

Repression in U. P. and the Panjab

There is no Province where repression has not been going on. If we refer to repression in some and not in all, it is because we have no space to do so, and therefore must be content to refer at random to what is going in some places.

At a joint meeting of the United Provinces Congress Committee and Khilafat workers, Pandit Madan Mohan Malaviya, in the course of his speech, said that his soul had been lacerated by the harrowing accounts of repression he had heard from the representatives of various districts that and what he had actually witnessed in the Punjab. If repression continued its course unabated for a few months more, there was hardly a man in the country who could guarantee the continuance of the present non-retaliatory and non-violent attitude of the country.

It is essentially necessary that the non-violent attitude of the people should be maintained in spite of repression. For, violence or use of physical force on the part of the people would not only be infructuous as they are not trained, equipped and organised for it like their opponents, but would lead to unrighteous acts, and unrighteousness would lead to ruin. There is also a quite practical reason why there should be complete non-violence on the part of the people. It would be easier for the Government to cope with and crush a movement of violence than a non-violent one. Violence gives the executive and the police the handle they require. All recent provincial conferences and other congress organisations have done the right thing by [illegible]

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stress on maintenance of non-violence, while at the same time firmly carrying out the constructive programme of the Congress.

Peaceful Picketting.

At Allahabad Pandits Jawahirlal Nehru and Kesav Dev Malaviya have been sentenced to long terms of rigorous imprisonment for picketting foreign cloth shops. They did not use any violence, they did not intimidate either the buyers or the sellers, the shopkeepers themselves did not complain; still they have been punished.

Addressing the joint meeting of the U. P. Congress Committee and Khilafat workers, Mrs. Motilal Nehru, mother of the heroic Jawahirlal, referred to her son's imprisonment. She said the unpatriotic acts of foreign-cloth dealers and purchasers were the cause of all her present woe. She hoped that in future her countrymen would regard all foreign cloth as an abomination.

The joint meeting passed a resolution to the following effect :

It is emphatically convinced that it is the inherent right of every individual to dissuade purchasers and shopkeepers on the spot from purchasing or selling any article he considers injurious to the interest of the country. It therefore commends the excellent example of peaceful picketing set by Pandit Jawahirlal and expects people to resort to the picketing of liquor and foreign cloth shops, provided a perfectly peaceful and non-violent atmosphere is guaranteed.

"Massacres by Turks in Asia Minor."

London, May 15.

Mr. Chamberlain at question time in the House of Commons said with regard to the report that the Turks had murdered 10,000 Greeks in Asia Minor, the Government could not allow to remain uninvestigated appalling reports of barbarity by Angora Turks, and of systematic extermination of Christian minorities, for whose protection the British Government in the proposed terms of peace had assumed responsibility.

Lord Curzon, added Mr. Chamberlain, was requesting France, Italy and America to co-operate with Britain, and had proposed that each Government should send an officer to Asia Minor to investigate. If the Angora Government refused permission the Government would have to reconsider its attitude towards the peace proposals.

He said that the Turks had been repeatedly warned that these atrocities would adversely affect the Allied policy, but protests had been entirely ineffective.

Mr. Chamberlain added that it would be difficult for the Angora authorities to refuse permission for investigation, since they contended that the deportations and massacres had not occurred, or had been provoked by the conduct of the Greeks, Turkish or other minorities concerned.

It was inconceivable that Europe would agree to hand back to Turkish rule, without the most stringent guarantees, communities who were liable to such treatment.—*Reuter.*

The following are later messages :—

Paris, May 18.

France, replying to Britain, *apropos* Turkish atrocities, accepts the proposed Commission of Inquiry, and has instructed the French High Commissioner at Constantinople to co-operate with his British and Italian colleagues in the matter.

France also proposed sending a similar commission into the Smyrna region to investigate alleged Greek misdeeds, particularly the reported forcible enrolment of Turks.

Italy has agreed to join the Commission of Inquiry in Asia Minor.—*Reuter.*

Why has nothing been said regarding the acceptance or non-acceptance of France's proposal? We remember when on a previous occasion the Greeks were accused of massacring the Turks, the enquiry demanded was not made.

Let us hear the other side.

The Kemalist Foreign Minister has telegraphed to the Press denying that a massacre of Armenians had begun at Kharput, and alleging that the reports were spread by the head of the American Relief Organisation, who was expelled owing to Turcophobism and manoeuvres among the Armenians.

He asserts that the reports are denied by other American workers remaining in Asia Minor.

Nationalist circles declare the Angora Government cannot possibly accept the Commission of Investigation, and allege the real object of the investigation is to spy on the Kemalist military position.—*Reuter.*

Reuter telegraphed from Washington, May 16, that the United States was not disposed to accept Britain's invitation to investigate Turkish atrocities against Christian minorities in Asia Minor.

How are the British people to explain to the world France's suggested commission to investigate alleged Greek "misdeeds" (*not* "massacres," mark,) and America's unwillingness to take part in the investigation of the alleged Turkish atrocities. As every nation considers itself disinterested and angelic and other nations, behaving differently, selfish, if not worse, here is the explanation sent by a British diplomatic correspondent :—

London, May 24.

The diplomatic correspondent of the *Daily Telegraph* states that Kemalist agents have warned the French Government that if France adopts an attitude unpalatable to Angora in regard to the Turkish atrocities, concessions promised to France in connection with the Angora Treaty might be

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annulled. Similar attempts are being made to intimidate prospective American concessionaires in Asia Minor with a view to discrediting the testimony of the Near East relief workers and bringing pressure to bear upon Washington in favour of non-intervention as regards the massacres.

Echo of Kasur Tragedy.

At Kasur in the Punjab during martial law days, same students were selected from their classes arbitrarily or by lot and bound and flogged on their bare buttocks, without any trial, the fattest and strongest being chosen for the purpose. The two officers concerned were merely censured for this wanton and cruel outrage. In the House of Lords Lord Sydenham recently moved for the removal of that stigwa on these officers. In reply Lord Chelmsford and Viscount Peel spoke in an apologetic way, as the following telegram will show :—

(Reuter's Special Service.)

London, May 24.

In the House of Lords. Lord Sydenham appealed to Viscount Peel to investigate the circumstances in which the Indian Army officer, Lieut.-Col. Macrae, and the Civil Servant, Mr. Marsden, were censured for "improper and injudicious" conduct in connection with the ordering of whipping of students concerned in the murders of English men and women in Kasur during the Punjab rebellion in 1919. Lord Sydenham urged Viscount Peel to remove the stigma on these officers.

Lord Sydenham simply begged the question. It was never proved that *any* students were concerned in any murders of English men and women. That the particular students punished were not concerned is evident from Lord Chelmsford's words, "arbitrary selection of boys irrespective of their innocence or guilt."

Lord Chelmsford declared that he assumed full responsility for the censure, and he pointed out that Mr. Montagu was not aware that the Government of India did not take exception to the fact that punishment was meted out, but only censured officers for the arbitrary selection of boys irrespective of their innocence or guilt. No other penalty was imposed on the officers, but if they considered that they had been treated unfairly they could have appealed to him, when he would have been delighted to interview them.

The distinction drawn by Lord Chelmsford is ridiculous. Did any punishment ever exist as a concrete reality apart from the persons punished? Is there any sense in saying that the punishment was not objected to, but it was bad that it fell on the wrong persons? Suppose a murder takes place in a village, and the first fat man the police come across is hanged. Will any man in his senses—even though he be an ex-Viceroy—say, "The hanging was all right; only the selection of the man to be hanged was wrong and worthy of some mild censure"? Lord Chelmsford's use of the word "delighted" is excruciatingly delightful.

Viscount Peel said that Mr. Marsden had authorised him to state that he had taken no part whatever in urging the matter to be brought before the House. Viscount Peel did not agree with Lord Sydenham's contention that the officers' careers had been seriously prejudiced and real extracts from the Government of India's communication stating that, as regards Mr. Marsden's future career in India his general record will be considered and not only the incident at Kasur. Viscount Peel declared that both officers had had opportunity of making statements before the Hunter Committee, and expressed the opinion that a fresh enquiry would not elicit any new facts, and he therefore considered it impossible to reverse the Government of India's decision of three years ago, when they were in full possession of the facts.

Mr. Marsden appears to be an intelligent man and knows that he has got off lightly. And so, afraid lest by some chance (though quite unlikely) the re-opening of his case might lead to trouble, he told Viscount Peel "Please, Sir, *I* didn't want any reconsideration."

When is a King Not a King?

A Simla pronunciamento informs *The Servant* that "applications for appointments in Iraq (Mesopotamia) should in future be addressed direct to: (1) The Controller of Technical Recruiting for Iraq Railway, Marshal Lines, Karachi, or (2) The Agent to the Civil Administration of Mesopotamia (Iraq), Marchand Building, Ballard Pier Road, Bombay." Our contemporary observes "Feisul, King of Iraq, is apparently an idle king, one on whose head a crown sits easily."

He who is saved all labour and thinking undoubtedly occupies the highest place.

Entrance into the Legislative Councils

At the recent Gujarat Conference, presided over by Mrs. M. K. Gandhi,

The entering into the Councils was strongly opposed in the 4th resolution, the conference expressed the opinion that co-operation with the Government by entering the Councils was altogether opposed to the first principle of non-co-operation and that last 11 months' experience showed clearly that

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well-being of the country lay in sticking to the boycott of the Councils.

On the other hand, many Nationalists in Maharashtra are appealing to their followers to stand for the next Legislative Council elections on the ground that the Bardoli resolutions do not debar the non-co-operators from entering the Councils.

We have discussed the subject in a note in our last issue.

"Letters From Abroad" in French.

Our contemporaries who *silently* appreciate and enjoy Mr. Rabindranath Tagore's contributions to this REVIEW will be interested to learn that an obscure French author named Romain Rolland has asked to be allowed to reproduce selected letters of the poet in French translation in a newspaper which he proposes to bring out in September next.

Extra-mural Education for Dacca Students.

The Dacca University did the right thing in sending out some of its advanced students to Poona, Bombay and Allahabad for studying at first hand the attempts made there for solving some of the pressing problems of the day, relating to education, sanitation, medical relief, co-operative credit, organised charity, elevation of the depressed classes, agricultural development and economic reconstruction.

Tanning Demonstration for Muchis at Bankura.

Under the auspices of the District Agricultural and Welfare Association, Bankura, a tanning demonstration has been organised by the Department of Industries in the Zilla School building. In opening the demonstration Mr. G. S. Dutt, I.C.S., Collector of Bankura, dwelt on the urgent need for the organisation and improvement of the local industries, among which preparation of leather goods has already occupied an important position. He appealed to the upper classes of the community to organise the Muchis into Co-operative Societies so as to enable them to obtain the requisite funds.

The demonstrations, which will be continued for 15 days or longer if found necessary, are being attended by a large number of Muchis from all parts of the district and arrangements have been made by the leading merchants of Bankura for supplying food free of cost to the Muchis from outlying areas in the district coming to attend the demonstration.

There should be similar organisations in other districts.

Pallava Painting, by Prof. G. J. Dubreuil.

Prof. G. Jouvean Dubreuil of Calve College, Pondicherry, has sent us a leaflet containing an account of the discovery of fresco paintings which he has made in the Pallava rock-cut temple at Sittannavasal. He is eloquent in his praise of the grand fresco which adorns the whole extent of the ceiling of the verandah, but not being a painter himself, he could not copy it in colours. He has, however, made a copy

A Pallava Fresco Painting at Sittannavasal.

of a dancing figure on one of the pillars, by making a tracing of it with transparent paper. We give a small reproduction of it here. The Indian Society of Oriental Art may send some of its artists to visit the cave at Sittann avasal, which is nine miles to the north-west of Pudukkottai, and get some of the paintings copied.

Bengal Agricultural Department.

In our last issue we drew attention in a note to some irregularities in the Bengal Agricultural Department. As it has not

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been contradicted, the facts mentioned therein may be taken to be correct.

We are not surprised to find that not a single paper, vernacular or English, has taken any notice of the irregularities brought to light. Perhaps the country and its mouthpieces are quite satisfied with the kind of responsible government which the facts divulged give indications of.

Megalomania in the Calcutta University Post-graduate Department.

The Times (Educational Supplement, 22nd April, 1922) writes :—

".....These truths, we are sure, are not denied by men of position and influence who severely criticize the working of the post-graduate department.....But their complaint is that under his [Sir Asutosh Mookerjee's] dominating influence the Senate has allowed an *imperium in imperio* to be built up, and to be an excessive drain upon the University resources, so that it cripples the ordinary work. They also hold that the aggrandisement of the department has become on obsession with its distinguished head (*i. e.*, Sir Asutosh), and that a Geddes axe should be applied to its administration.

"The farewell speech of Lord Ronaldshay, while studiously judicious in tone, shows that these criticisms are not altogether baseless. He admitted that in a poor country there are obvious limits to the extent to which post-graduate studies can reasonably be financed by public funds.....He suggested for the consideration of the Senate the question whether it is bound to provide post-graduate teaching in every subject in which it is prepared to examine and confer awards, or whether, following the precedent set by such Universities as Oxford in this country, it should not expect students of very special subjects to make their own arrangements for the greater part of their studies." (P. 188.)

Private Tutors as University Examiners.

We find the following among the rules of the Patna University :

"No person who takes pupils privately in any subject or subjects shall be eligible for appointment as a member of the Board of Examiners in that subject or those subjects, or as a paper-setter or Head Examiner in the Examination for which he has prepared pupils privately."

Here it is necessary to explain that the Board of Examiners chooses the paper-setters and revises the question-papers, before they are sent to the press, and thus its members have knowledge of the questions actually set some time before the examination begins. The Head Examiner can re-examine the paper of any candidate that he likes, and can therefore modify the marks and relative position of his pupil if he be so inclined.

But "the pride of all India" under his present leading finds it inconvenient to adopt such a rule of the 'fundamental essentials' of academic morality.

Official Report on "Aikya" Movement.

Lieutenant-Colonel Faunthorpe's report on the "Aikya" or Unity movement among the villagers in Hardoi and adjoining districts of Oudh, while describing and condemning the unlawful and disorderly acts of which, according to him, the villagers were guilty, also lays bare the real grievances which lie at the root of the movement.

Real Grievances.

Eka associations may be divided into two classes. First, purely agrarian in which the tenants combine against an unpopular and oppressive landlord; in these associations the resolutions are usually as follows :—(*a*) not to pay more than the recorded rent, (*b*) to insist on receipts, (*c*) not to pay unauthorized cesses or do forced labour. The second class is partly political. In addition to the above agrarian resolutions, we find resolutions of a political nature also appearing, as for instance the following : (*a*) form an *Eka* in order to obtain *swaraj*, (*b*) use *swadeshi* cloth only and use the *charkha*, as Mahatma Gandhi's *raj* is soon to appear, (*c*) boycott the Government courts and let the *panchayet* decide criminal cases. The political resolutions depend on the extent to which the villagers have been influenced by the apostles of non-co-operation.

In Sitapur and to a lesser extent elsewhere grain rents (*batai*) and appraisement (*kankut*) are at present much complained of by the tenantry. The system is of course out of date where cultivation is stable, although in precarious tracts it is still the best rental system.

A Correction.

In the last three lines of column 1 page 468 of the last April number of The Modern Review, *for* "a piece of unforgettable laughter like the tale of *The Invisible Clothes*", *read* "an unforgettable masterpiece of pitying satire, like Hans Anderson's Invisible Clothes."

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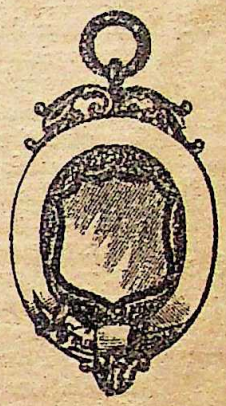

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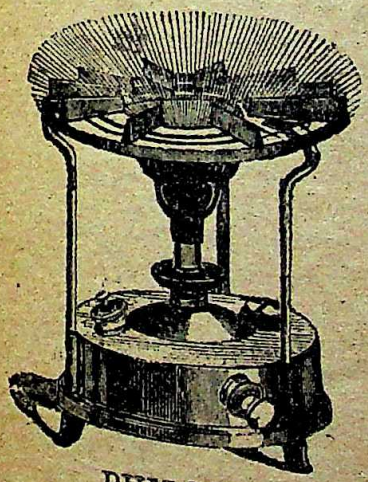

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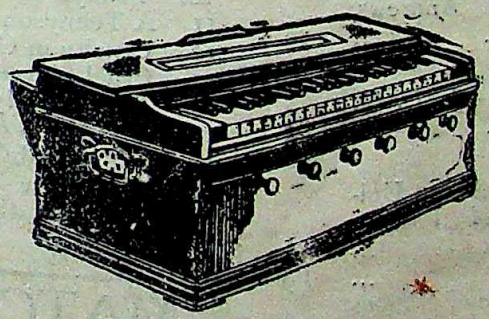

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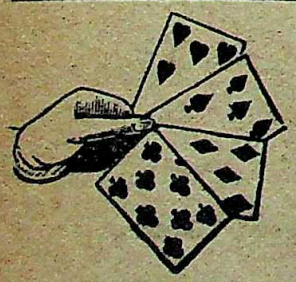

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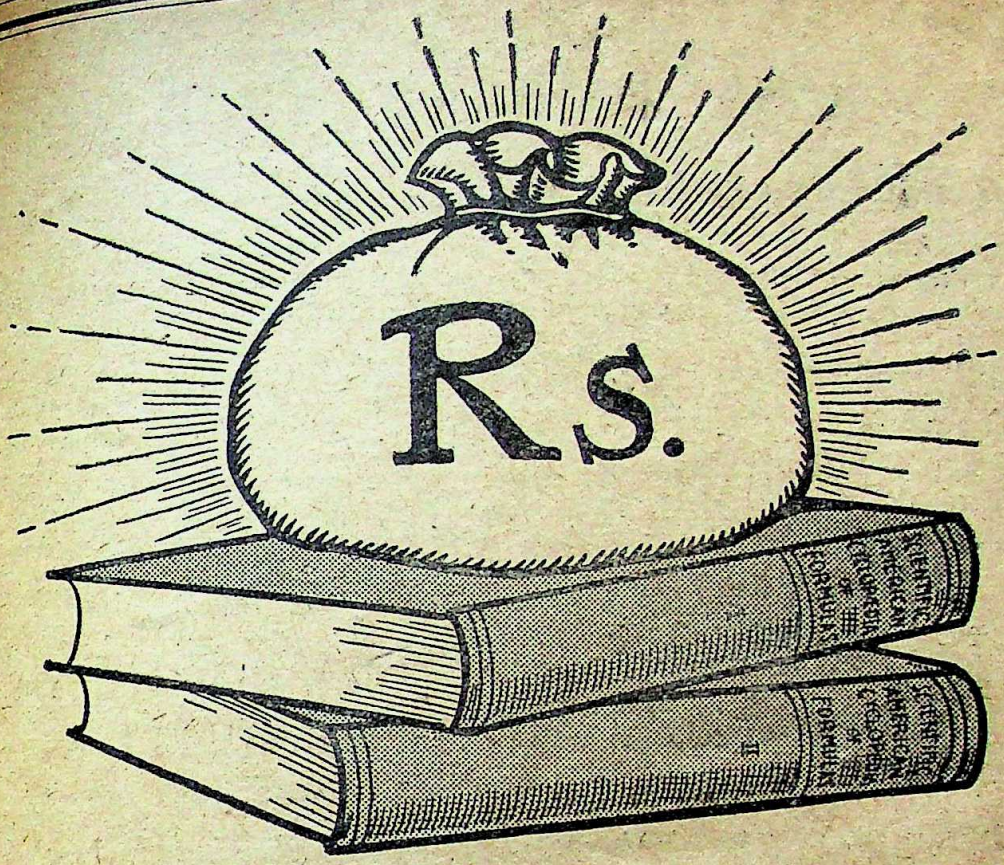

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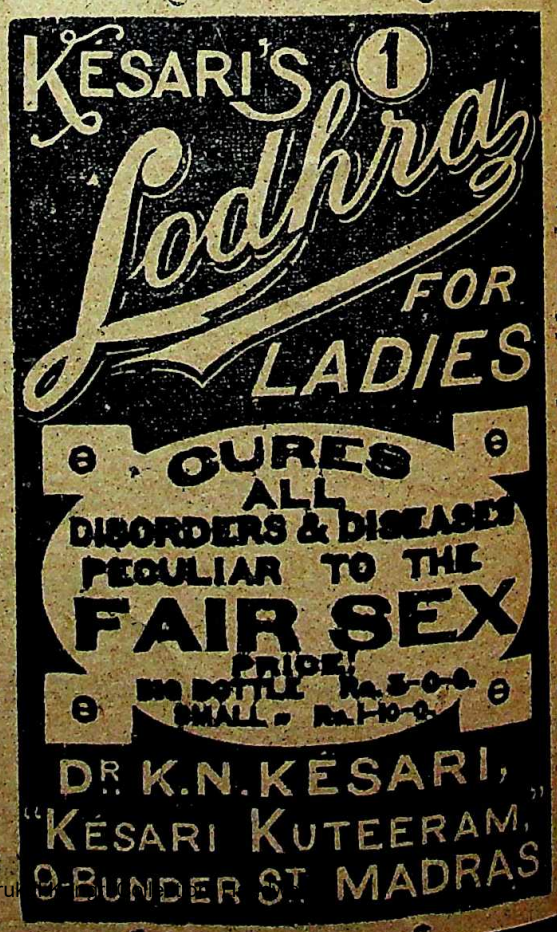

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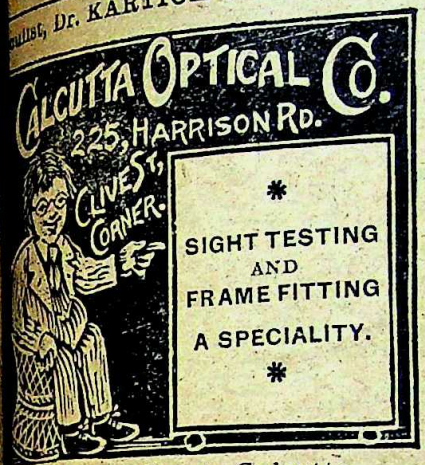

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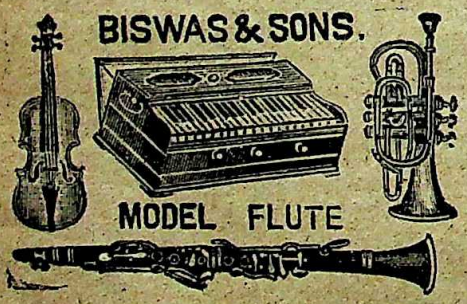

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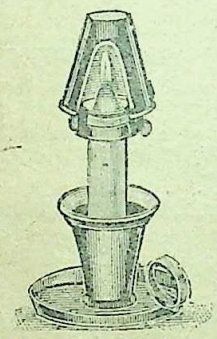

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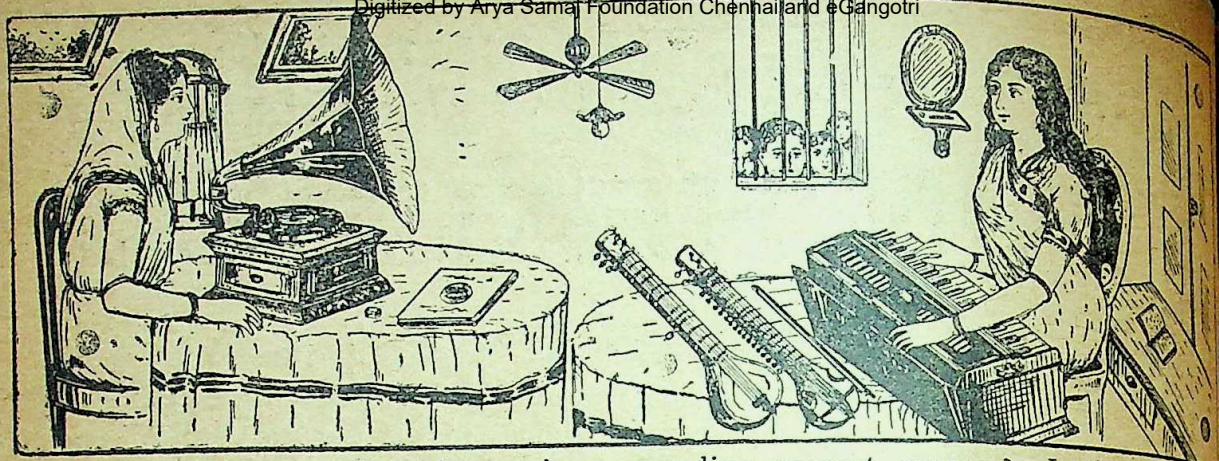

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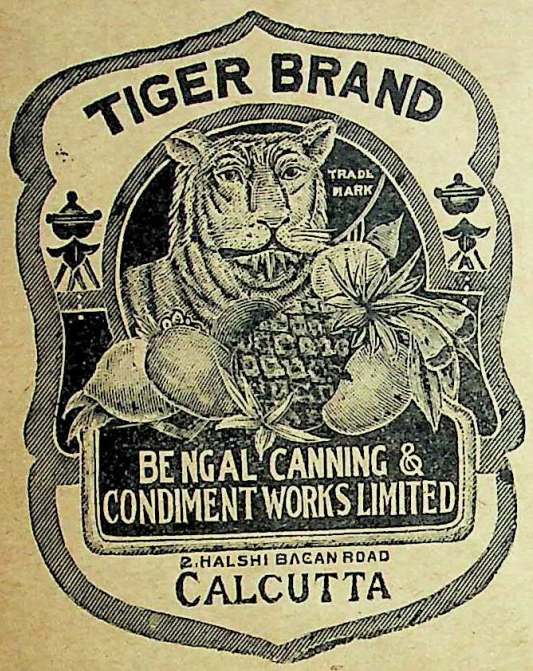

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THE MODERN REVIEW

VOL. XXXII No. 1 JULY, 1922 WHOLE No. 187

BUDDHISM AND CHRISTIANITY

FOR more than eight years, I have kept in my writing-case the copies of some letters, which I sent from South Africa to the Poet, Rabindranath Tagore, at Shantiniketan. During that troubled time in Africa, at the close of the Passive Resistance movement, Shantiniketan was to me from afar a symbol of peace, towards which my mind continually returned for its inspiration and support. These letters were a connecting link, binding me to the Ashram.

The letters I wrote were all of a religious nature. I discussed them each one with Mahatma Gandhi before sending them to the Poet. The subject of them so occupied my mind, that the stirring political events in which we were engaged seemed as nothing in comparison. For my mind was passing through a religious crisis, and a period of suffering had come to me in my inner life, which was to usher in the birth of a new intellectual freedom. At such a time, it was an infinite strength to me to be able to turn away my thoughts from external things altogether, and seek the peace of Shantiniketan, by sitting down in silence and writing to the Poet.

The change of atmosphere in the new and alien environment of South Africa, was so confusing at first, and the pressure with which it thrust itself upon me was so strong, that for a time I was almost bewildered. The solid ground under my feet seemed to be shaken. I could not understand what was happening; where it would all end; and to what final conclusions it would lead me. The fact has to be taken into account, that I was an Anglican clergyman, still exercising the functions both of a clergyman and a missionary. Though I had seen in India already things that had greatly shocked me within the church, yet I had never seen anything in all my life before to compare with the hard, arrogant, intolerant and utterly unchristian racialism, which was rampant in South Africa.

It was natural, at such a time of stress, to seek help and guidance from my friends. To Susil Kumar Rudra in Delhi, I wrote at length, covering the same ground as my letters to the Poet in Shantiniketan. Mahatma Gandhi, as I have related, was with me. I talked over all my questionings with him, and read over to him what I had written to the Poet. He advised me to keep the new material I had gathered by me, and not to publish anything on the subject for at least three years.

"If what you have experienced is the Truth," he said to me, "Truth can very well afford to wait. Meanwhile, on your return to India you will have

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time to sift out your present thoughts and revise them in quiet meditation, at Shantiniketan. Then publish these, but not now."

In this matter I determined to abide by his advice. Indeed I have now waited much beyond the period he mentioned.

When I reached London from Capetown, I found Mr. Gokhale suffering from the illness which was so soon, alas! to prove fatal to him. The doctors would allow very few visitors. They forbade excitement of any kind whatever. But when I was with him and had related to him my inner thoughts about religions, he asked me to tell him the whole story. Before I had started for South Africa, he had said to me at Delhi,—"This visit is going to be a great shock to your Christianity." I reminded him of this and told him that his words had proved to be literally true. He read over very carefully indeed the copies of the letters I had written to the Poet. It was of supreme interest to me, to find how deeply he had already pondered over the very problem with which I had been faced. It was clear to me, that in that last illness of his and in his lonely life of retirement, the things relating to the religious history of mankind had a great fascination for him. The political issues were temporal: the spiritual search for Truth was eternal.

The envelope that contained the copies of these letters, is still with me. It has become brown, and the ink is faded; upon it, is still legible the name of Mr. Gokhale. This brown envelope in my writing-case, worn with age, recalls vividly to my mind a room in the National Liberal Club, Charing Cross, with Mr. Gokhale reclining on his couch, his face drawn with the suffering of his illness, yet filled with the light of intellectual vision. He would listen to me with an almost fatherly affection, and he could follow all that I told him. For he had only recently returned from South Africa and had passed through the same bitter experience.

Those days in England passed all too hurriedly. There was much to be done, and I had to come back to India at the earliest possible moment. After my return, the same questionings that had arisen in So Africa were rarely absent from my mi A further time of critical enquiry and fre illustration came to me when I was w the Poet in the Far East and for the fo time I was in a position to trace out t history of the great Buddhist movem in that quarter. Then, on my return India, I stayed alone at Boro-budur Java. The days I spent there in silen all alone, marked a new departure my thoughts and a new outlook.

These old letters had gone with me the while in my writing-case, and I h looked at them occasionally and thou of publishing them. But I was slo making up my mind to write a comp book instead of merely publishing letters. At last, a few weeks ago, nearly lost them altogether. They were my writing-case along with many ot papers, when it was stolen and rifled a train thief. By a singular accide these papers almost alone remained wh the writing-case was found. Nearly the other papers that were of value h been destroyed.

Therefore, I have now made up mind at last to publish them, only remi ing the reader beforehand, that t represent the first shock of discov rather than a final judgment. On whole, the substance of what I h written has stood the test of time, on reading them through again I can that there are many overstatements still hope to be able to work out subject more thoroughly in a book fo Nevertheless the letters may perhaps h a personal and emotional value, which book may fail to reproduce. In edi them, I have ventured here and there, the sake of clearness, to expand thought. Otherwise they remain pre cally as they were first written to Poet, more than eight years ago.

LETTER I.

"This country of South Africa m the heart grow sick with its et colour problem. What you have telling me so silently is quite clear to

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at last. The Christianity of the West, in its present unholy alliance with the 'white race' is utterly unable to cope with this race evil that is destroying humanity. Rather, it is aggravating the mischief by condoning it. It is giving to 'white race' inhumanity the cloak of religion, as caste did of old.

"Mr. Gokhale said to me, when I was leaving India,—'What you see in South Africa will be a great shock to your Christianity'—that has been found true. The shock has been great. But it has been a health-giving one. It has been leading me from the unreal to the real.'

"At almost every town out here in S. Africa, the Church of the Respectable is engaged in 'keeping the Indian in his proper place.' A sugar-planter,—a regular Church-goer and communicant,—told me about the indentured Indians on his estates,—'Of course,' he said to me unctuously, 'we provide Christian instruction for them and look after their spiritual welfare!'—this on estates where there has been cruelty, flogging, and child labour! Another, who is a rabid anti-Asiatic, wanted to tell me about the 'mission work' which was being carried on among the coolies'! One of the most degenerate and denationalised Indians I have met out here,—who has not lifted a finger to help his fellow Indians in their struggle for liberty,—told me that he was a 'minister of the Gospel'. I found that he had abused his official privilege of going into the prison and speaking to his fellow-countrymen (who were confined there) by attacking their religion in the name of Christ and trying to convert them to Christianity!

"What a parody of the faith of the crucified! How utterly sick the heart gets at hundreds of instances such as these! How one longs at times to be pure and meek and loving enough, in one's own character, to be able to say with Christ,—

'Ye hypocrites! Ye compass sea and land to make one proselyte; and when ye have done so, ye make him two-fold more a child of hell than yourselves!'

"The picture, of course, is not all so dark as this, and it is probable that this very sickness of heart, which is mine at this moment, makes the picture appear darker to me than it really is. There is a noble educational work being done, and there are noble individual Christian men and women struggling for righteousness and hating this new race tyranny. But the tide is against them.

"It has all been a great shock to me. But the shock has been salutary. I feel, at last, that I have won through the intellectual independence. I must go outside the Church in order to find Christ in this land of South Africa. For I cannot find Him within the Church, as I see it here to-day. I have found Christ in the little groups of Hindu passive resisters and among the delicate Hindu ladies, with their bright faces, telling me of their joy in prison and speaking kindly of their jailors. But I cannot find Christ in these smugly respectable Churches, where a saint like Mr. Gandhi cannot even find an entrance.

"I have tried to make it a rule here, in South Africa, never to enter a tram-car, or a hotel, where an Indian who is my friend and companion, is not allowed to enter with me. Can I make an exception with regard to these Christian Churches, which have excluded Mr. Gandhi himself? I have had to face this problem, and up till now I have only gone into these Churches in order to preach against the race evil itself.

"And now, it is becoming every day not a question of my going outside the Church; it is rather becoming a question of expulsion,—of my being *thrust* out. I preached one such sermon against the racial evil the other day, simply stating the true Christian position, and it evidently gave the greatest offence. The same happened in another place. And now I see, that in the Church papers at home in England I am being attacked for 'heresy', because in India at the Gurukula I have attended Arya Samaj religious services and have spoken in public in favour of certain Hindu religious ideals, which are great and noble.

"The main issue, as you yourself have often said in talking over matters with

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me, is this,—I see it all quite plainly now.—The material power and race arrogance of the West have become bound up with an aggressive and insolent form of Christianity, which no longer represents the Christanity of Christ. What is needed, is a deep religious change of heart in the West, and a true following of Christ.

"Here, I see the hopelessness of such a merely political struggle as this of Mr. Gandhi's if it stands alone,—supremely noble though it is. He is not really cutting at the very root of the evil. When one looks more deeply at the whole situation, your one book 'Gitanjali' has done more in a few months to bring East and West together, and to change the European perspective, than all these years of embittered political struggle. I have found your poems on table after table in English houses, where I have been invited as a guest,—in Pretoria, in Johannesburg, in Kimberley, in Maritzburg and Durban; and wherever Gitanjali has gone it has brought peace and love. Indeed, strange to say, among my own countrymen, it has formed my one open-door to get intimacy of speech with them about India. The European welcome, which in certain quarters and in certain homes has been given me so very generously out here, has been in no small measure due to the fact that Reuter telegraphed out, before we arrived in the country, that we were both your friends. You little know what value that telegram has been to me!

"In so far as the Passive Resistance movement here has been spiritual throughout it has left its mark. And a little group of Europeans has been won over by it. But the political aspect,—which to the Englishman is all prominent,—has only accentuated the racial bitterness. What is a cause for even more anxiety,—it has told upon the character of the Indians themselves. It has made them restless and impatient instead of calm and enduring.

"The noblest gain has been the growth of a manly sense of independence. That has been all to the good; and the supreme courage of Indians has extorted an unwi ing admiration even from their opponents. But a deeper work,—a far deeper work,— is needed, which will cut up the root of Western pride itself. This implies the reconstruction of the very bases of human thought,—the evil lies so deep. And this can only be done, when the inner chambers of the heart is prepared in silence, and out of the depth of that silence the word of Truth is spoken before which all men must bow in reverence.

"Mr. Gandhi has caught something of the evil genius of the West,—its restlessness. He has received its good genius also,—its fearless application of principles to the final test of action, its scientific basis of experiment as the one convincing criterion of truth. But here, in South Africa, the restlessness is growing upon him, and he must come back to India herself, the Mother for healing and renewal.

"And what I myself also see most clearly every day is this, the Western mind will have to come back to India, the Mother, also. Europe's open wound of restlessness each day grows worse and worse, and also Europe's reliance upon material success. Our Western Christianity, above all, will have to be baptized anew in the waters of India before it is worthy of Christ.

"I understand this now from my own inner experience. I know how vain and foolish I was when I regarded myself as fit to be a Teacher and came out in a Missionary Society for that very purpose,—how I spoke and wrote at first about Indian religious life in an insolent, patronising way instead of studying humbly its great meaning in human history. But when I look back, the wonder and the beauty of it is that India, the Mother, drew me to herself in spite of all. And little by little, the pride left me and I began to love in turn,—to love India and her historical associations with an absorbing love, a passionate worship. The new outlook has made human life a new thing to me, and human history wear an entirely different aspect. It has a

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taught me afresh, in a new and wonderful way, my own Christian Faith itself.

"I do not mean by this, that the spirit of my earlier days is wholly gone, and that racial and religious pride has left me. I am not yet so sanguine. The evil went too deep to be easily rooted out from the mind in a day. And I find it still, like a weed, springing up in new and unexpected places. But there has been a real change of mental vision; and I trust, that through all the suffering it has involved, I have learned to be more humble."

Letter II.

"In my last letter, I tried to show you how my innermost thoughts were shaping themselves anew, in face of this appalling evil of racialism, which is everywhere rampant in this country. I had to trace this back into my own life, before I could see it in its completeness to track it home to its source, which is not merely political and social, but also religious.

"To give an instance of my own great difficulty in arriving at the truth of things and not being put off by merely conventional teaching,—there is one step I ought intellectually to have taken long ago, had it not been for this ingrained and inherited prejudice which had been with me from my childhood upward. It is this. I can see now clearly from the study of history as well as from my own life experience in India, that the Christianity of the Sermon on the Mount is not, as I had previously regarded it, an independent Semitic growth, confined to Palestine alone. It is an outgrowth of Indian religious thought as well as that of the Jewish race.

"The historical connexion between Buddhism and Christianity may some day, in the future, be laid bare by scholars and research-workers. But what I am convinced of now is this, that the Christ and the Buddha are not separate phenomena in human history, but organically related; that the stream of Indian religious life flowing from the Buddha and the stream of early Christian life flowing from the Christ, are one stream; that the Upanishads and the Buddhist development lie at the basis of the Gospels and not the evolution of Semitic thought alone.

"Rivers run underground for miles and miles, and then reappear in new and extraordinary places, and so do spiritual movements. This linking together of Indian and Semitic thought in the Christian Gospel seems to me now to be one such instance. When I study the record of Christ's life and teaching in the Sermon on the Mount and in the Gospels, I breathe in India, I live in India, I feel the fragrance of India. It is not so with the Old Testament: and it is not so, generally speaking, with St. Paul. It comes just in this one section of the Christian scriptures, namely, the Gospels with the Sermon on the Mount. There is, indeed, a reflected light in St. John's Epistles and in other Epistles and in the Acts of the Apostles; but the full Indian atmosphere is breathed most freely of all in the Gospels. These stand out like a jewel in a rough setting of gold, and the light from this central jewel is Indian, as well as Semitic. The Jews crucified Jesus. But the men from the East, so the story relates, came and worshipped him, laying at his feet gold and frankincense and myrrh. Surely this old legend has a truth behind it. The Jewish mind, alone and unaided, could not recognise the Christ.

"I find it, therefore,—now after my experience of India,—less and less easy and simple to reverence the Jews' land of Palestine as the only spiritual home of my Christian Faith. The more I read the Sermon on the Mount, the more the thought grows upon me that the Christ is intimately akin to India as well as to Palestine. He is like some strange, rare, beautiful flower that has found its home in alien surroundings and blossoms therein with a startling radiance and beauty. Just as,—to compare small things with great,—Shelley, the English poet, is a strange phenomenon 'beating his luminous wings in vain' in the alien atmosphere of Tory England of the reign of George III, so the Christ of the 'Sermon on the Mount' seems to go far beyond the Jewish race from which he sprang.

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"When I read the Beatitudes,—'Blessed are the meek, for they shall inherit the earth,' 'Blessed are they that mourn, for they shall be comforted,' 'Blessed are the poor in spirit, for theirs is the kingdom of Heaven,'—when I read the words, "I and my Father are One" or the passage "Consider the lilies of the field how they grow", somehow, in verses such as these and a hundred others that come to the mind, I find a kinship with India, instinctive and immediate. And above all, in the whole conception of 'Resist not evil,' 'Love your enemies', 'Overcome evil with good,' we are taken back into the very atmosphere in which the Buddha lived and moved and had his being. There is very little to compare with them in earlier Hebrew literature, and certainly nothing that I know in Greek.*

But India,—the India that I have come to know and love,—actually *lived* those truths, in countless lives of men and women, centuries before Christ; and India *lives* them still to-day in a great measure. What can this mean except that Christianity has its roots in Indian soil, and that India is a mother of the human spirit in this, as also in other ways? And I myself, like a wilful child, with all the aggressive temperament of the West, came out to teach and to instruct, rather than first of all to study and to learn. Little by little, I have found out the shallowness of my former position, and India, the Mother, has been tender towards me and has not rejected me.

"All this I really ought to have seen and understood long ago. From your point of view, it must seem very commonplace. But the *maya* of the Western supremacy was upon me, and the spirit of pride at first darkened the eyes of love. Still further, there was the granite mountain wall of hard prejudice to be tunnelled through, fixed and immovable in its Western setting. Only then light could enter, when the rocks of hereditary traditional teaching had been pierced through and through.

"I had seen, as it were, upon the surface of the rocks the fossil remains of the past connecting the two religions,—Buddhism and Christianity; for I had been a close student of history, and on this subject of comparative religion my reading had been wide. These fossil remains might have told me, if I had looked at them with unprejudiced eyes, the true 'origin of species' in the religious lineage of mankind. But the dogmas in which I had been brought up from my childhood in the West closed my eyes to facts and their interpretation. It was thus easy to overlook their meaning. I was in my 'Pre-Darwinian' religious days, and considered each religion of mankind to be a 'special creation',—a species entirely apart from the rest,—and Christianity itself to be separated off from all by an unfathomable gulf of divine revelation. Apart from India, I could not really understand.

"And you, my friend, have seen the true 'me' in me, all this while, in spite of the wrappings of prejudice and convention which folded me round. I long to be more worthy of this trust you have given me, and I know that I can only do so by being more honest and truthful with myself. Other aspects of the one Truth will come before me. The swing of the pendulum will go backwards and forwards. And in this inner life of religious thinking, which has gone through so many convulsions and upheavals, the oscillations on the surface will still be great, and at times even violent, leaving great seams and scars behind them. But the one central Truth is being reached all the while more and more certainly and surely. And whether our thoughts swing together as now they do, or for a moment diverge again, the Truth when reached will be one, binding us together more closely in One, if only we can reach through love.

(To be continued)

C. F. ANDREWS

Shantiniketan

* Since writing this, I have been able to study more carefully the later phases of Judaism before the birth of Christ and I find that the atmosphere in which Christ lived was tinged with these conceptions and they appear in Judaism itself,—see C. Montefiore's articles on 'Liberal Judaism' in the Hibbert Journal, and I. Zangwill's 'The Voice of Jerusalem'. But the question remains,—Did they not reach Western Asia from India, where they were the common-place of religious thought centuries before?

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LETTERS FROM ABROAD

By Rabindranath Tagore.

New York, Jan. 23, 1921.

I HAVE just come back from Greenwich, a suburban part of New York, where last night I had a reception and a speech and a dinner and a discussion, till I felt empty like a burst balloon, with no gas left in it !

At the far distant end of the wilderness of such trials as this, what do I see ?—But what matters it ? Results of our efforts delude us by appearing as final. They raise expectation of fulfilment and thus draw us on. But they are *not* final. They are roadside inns where we change our horses for a farther journey. An ideal is different. It carries its own progress within itself. Each stage is not a mere approach to the goal itself.

Trees proceed on their upward career, not along a railway track constructed by engineers. We who have been dreamers should never employ coolies to build railway lines of social service. We must solely deal with living ideas, and have faith in life. Otherwise we are punished, punished not necessarily with bankruptcy, but with success—behind which sits the Mephistopheles of worldliness, chuckling at the sight of an idealist dragged through the dust by the chariot of the prosperous.

What has made us love Shantiniketan so deeply is the ideal of perfection, which we have tasted all through its growth. It has not been made by money, but by our love, our life. With it, we need not strain for any result ; it is fulfilment itself,—the life which forms round it, the service which we daily render to it. Now I realise, more than ever before, how precious and how beautiful is the simplicity of our Asram, which can reveal itself all the more luminously because of its dark background of material want. I know that I am harping on this one subject in most of my letters lately,—because my suffering is continuous and profound. My soul is being choked in this atmosphere. But it is my *tapasya*. Let me not bring a fetter of gold back for my Asram, but freedom of spirit, with its wedded companion, Poverty,—the pure the simple, the tender, the austere.

Wellesley, Mass., Jan. 25, 1922.

I am going to read my lecture on The Poet's Religion tonight to the Wellesley College students. Tomorrow and the day after, I have to read two more lectures in Emerson Hall, Harvard. Boston is about an hour's journey from here. I went there last Sunday and I am going to stay there till the end of the week. Coming to Boston has been a great relief to me. I felt in New York like living in the planet Saturn, which has its crowds of innumerable satellites, but revolves some billions of miles away from the central source of light. I am home-sick for my beautiful earth, simple and tender, bathed in light and dressed in green.

Just at this point, I was called away to dinner and then to the meeting ; and after it was over, we motored back to Boston, where I am now. It is tiring work,—the more so because my heart is hungering day and night for wide space and leisure,—that sumptuous feast of the soul, which has been mine from my infancy.

I am suffering from the great discomfort of having my feet on the decks of two different boats,—as the Bengali proverb has it. The organiser in me is planning to raise funds. I hate with

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all my heart this wretched organiser, —this disciple of the West. I have my profoundest faith in the Sanyasi in me, which is urging me constantly to leave these shores. Yet the organiser in me is claiming the best sacrifice of my life and getting it.

My anxiety is growing stronger every day lest we should lose the least fraction of our independence or naturalness at Santiniketan, lest our responsibility to some dead cash interest, consciously or unconsciously, shall lessen our responsibility to the living ideal. All real creations must have freedom for their growth. You can never make truth serve you, fettered like a galley slave. Whenever we receive material help from others, we acknowledge at the same time their expectation. Such expectation is a tyrant, imposing on us a tacit obligation to satisfy it. But all creative worth is jealous of its right of spontaneity, so much so, that the artist himself must not be over conscious of his plan.

Our Shantiniketan has never followed any conscious plan of ours, but has followed its own inner life process. This freedom of vital function is far more valuable than external resources. Truth never condescends to tempt us with allurements. She dwells silent in her majesty of sublime simplicity. It is untruth which tries to decoy us with extravagance of materials. I earnestly wish we had power to create a *tapovana*, rather than to build up a University. But unfortunately, money though scarce may be available; but where is *tapasya?*

Pearson is away. My correspondence and other works have grown heavy: and therefore you will have to bear with me, if my letters become scarce or scrappy.

New York, Feb. 2, 1922.

After a break of three weeks and a sultriness of weary waiting, your letters have come in a downpour; and I cannot possibly tell you how refreshing they are! I seem to be travelling across a desert, and your letters are like weekly provisions dropped by some air-service from cloudland. They are expected; and yet they have the element of surprise. I hungrily attack them and then fall upon extra portions supplied from your letters written to others.

Your letters are delightful, because you have your interest in details that are generally overlooked. The world is made beautiful by the unimportant things. They furnish this great world picture with all its modulations of shades and tints. The important is like the sunshine. It comes from a great source. But the unimportant composes the atmosphere of our life. It scatters the sun's rays, breaks it into colours, and coaxes it into tenderness.

You have asked for my permission to abolish the matriculation class from our school. Let it go. I have no tenderness for it. In our classical literature, it was the strict rule to give all dramas a happy ending. Our matriculation class has ever been the fifth act in our Ashram, ending in a tragedy. Let us drop the scene, before that disaster gathers its forces!

I am enclosing with this a translation which runs thus:—

WOMAN

The fight is ended.
Shrill cries of loss trouble the air,
The gains, soiled and shattered,
are a burden too heavy to carry home.
Come, woman, bring thy breath of life
Close all cracks with kisses of tender grace
Nurse the trampled dust into fruitfulness.

The morning wears on;
The stranger sits homeless by the roadside playing on his reed.
Come woman, bring thy magic of love
Make infinite the corner between walls.
There to build a world for him,
Thine eyes its stars, thy voice its music.

The gate-door creaks in the wind
The time is for leave taking at the day's end.

Come, woman, bring thy tears!
Let the tremulous touch of thy hand close out its last light
From the moment of parting.
Let the shadow of thy sad gaze
Haunt the road across the hills

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The night deepens ;
The house is empty ; its loneliness aches
with silence.
Come, woman, bring thy lamp of vigil !
Enter thy secret chamber of sorrow,
Make the dark hours quiver with the
agony of thy prayer.
Till the day dawns in the East.

New York, Feb. 5.

The civilisation in the West is a magnifying glass. It makes the most ordinary things hugely big. Its buildings, business, amusements, are exaggerations. The spirit of the West loves its high-heeled boots, whose heels are much bigger than itself. Since I came to this continent, my arithmetic has become absurdly bloated. It refuses to be compressed within decent limits. My ideal money bag out here can easily put to shame D— and K— Babu tied together. But I can assure you that to carry such a burden in my imagination is wearisome.

Yesterday, some Shantiniketan photographs came by chance into my hands. I felt as if I was suddenly wakened up from a Brobdignagian nightmare. I say to myself "আমাদের শান্তিনিকেতন" (our Shantiniketan). It is "আমাদের" (our) because it has not been manufactured by machine. It is truth itself,—the truth which loves to be simple, because it is great. Truth is beautiful,—like woman in our own country. She never strains to add to her inches by carrying extravagances under her feet. Happiness is not in success, not in bigness, but in truth.

What makes me feel so sad, in this country, is the fact that people here do not know that they are not happy. They are proud, like the sandy desert, which is proud of its glitter. This Sahara is sightily big ; but my mind turns its back to it, and sings :

I will arise and go now, and go to
Innisfree,
And a small cabin build there,
of clay and wattles made ;
Nine bean rows will I have there,
a hive for the honey bee
And live alone in the bee-loud glade.

In the modern time, with all its facilities of communication, the access to Innisfree has become most difficult. Central Africa opens its secret to the inquisitive man, and also the North and the South Pole,—but the road to Innisfree lies in an eternal mystery.

Yet I belong to that "Isle of Innisfree" : its true name is Shantiniketan. But when I leave it, and cross over to the western shore, I feel occasionally frightened lest I should lose my path back to it.

Oh ! but how sweet is our *Sal* avenue, the breath of autumn in our *Shiuli* groves, the rainy evening resonant with music in Dinu's absurd little room :

And I shall have some peace there,
for peace comes dropping slow,
Dropping from the veils of the morning to where the cricket sings ;
There midnight's all a glimmer and
noon a purple glow,
And evening full of the linnet's
wings.

New York, Jan. 29, 1922.

I have just read a letter published in প্রবাসী (Prabasi) by one who is at the Ashram and it has deeply hurt me. This is the ugliest side of patriotism. For in small minds, patriotism dissociates itself from the higher ideal of humanity. It becomes the magnification of self, on a stupendous scale,—magnifying our vulgarity, cruelty, greed ; dethroning God, to put up this bloated self in its place.

The whole world is suffering from this cult of Devil worship in the present age, and I cannot tell you how deeply I am suffering, being surrounded in this country by endless ceremonials of this hideously profane cult. Everywhere there is an antipathy against Asia ventilated by a widespread compaign of calumny. Negroes are burnt alive sometimes merely because they tried to exercise their right to vote, given to them by law. Germans are reviled. Conditions in Russia are deliberately misrepresented. They are furiously busy building their towers of political civilisation

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upon the quagmire of mob psychology, spreading over it a crust of deliberate lies. These people have to subsist upon a continual supply of hatred, contempt, jealousy and lies and lies and lies!

I am afraid I shall be rejected by my own people when I go back to India. My solitary cell is awaiting me in my Motherland. In their present state of mind, my own countrymen will have no patience with me, who believe God to be higher than my country.

I know such spiritual faith may not lead us to political success; but I say to myself, as India has ever said, "ততঃ কিম্?" (even then,—what?)

The more I live in this country, the more I understand the true meaning of emancipation. It is for India to keep her breast supplied with the true *amrita* of wisdom, with which to feed the new-born age and nourish it into a mighty future.

The ideas to which politicians still cling belong to a past that is doomed. It is a wreck rushing towards annihilation. The West is beginning to have doubts about its shelter, but its habit of mind is preventing it from leaving the old shelter for a new one. But we unfortunate creatures are getting ready to jump into the stream and swim across to the sinking ship and fight for our place at its corner. But I know that our huts are safer than that doomed and drifting monster. I long to live in the heart of the শান্তম্, the Peace.—I have done my work, and I hope that my Master will grant me leave to sit by Him, and not to talk, but to listen to His own great silence.

Houston, Texas, Feb. 13, 1921.

Tied to the chariot wheels of *karma* we flit from one birth to another. What that means to the individual soul I have been made to realise in these last few days. It is my tyrant *karma*, which is dragging me from one hotel to another. Between my two hotel incarnations I usually have my sleep in a Pullman Car, the very name of which suggests the agency of death. I am ever dreaming of the day when I shall attain my *nirvana*, freed from this chain of hotel lives, and reach ultimate peace in Uttarayana*!

I have not written to you for some time. For I am tired to the profoundest depth of my being. Yet, since coming to Texas, I have felt as it were a sudden coming of Spring into my life through a breach in the ice castle of Winter. It has come to me like a revelation, that all these days my soul had been thirsting for the draught of sunshine poured from the beaker of infinite space. The sun has embraced me, and the warmth of its caress thrills me with joy.

The people here in Texas have had the leisure and opportunity of storing this sunshine in the cellar of their hearts,—they are human and hospitable. However, the time for our departure from this country is drawing near.

New York, March 18, 1921.

I wish that I could be released from my mission. For such missions are like a mist that envelopes our soul,—they seem to shut us off from the direct touch of God's world. And yet I have such an immense hunger for this touch. The spring-time has come,—the sky is overflowing with sunshine. I long to be out with the birds and trees and with the green earth. The call comes to me from the air, sing, but wretched creature that I am, I lecture,—and by doing it, I ostracise myself from this great world of songs in which I was born. Manu, the Indian law-giver, enjoins us not to cross the sea. But I have done so: I have sailed away from my own native universe,—from the birth-place of those morning jasmines, from the lotus lake of Saraswati—which greeted me when I was a child even as the finger touch of my own mother, and now when occasionally I come back to them, I am made to feel that I have lost my caste,—and though they call me by my name and speak to me, they keep themselves apart.

I know that my own river Padma, which has so often answered to my music with an amused gleam of tender tolerance

* The name of the Poet's cottage at Santiniketan.

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her face will separate herself from me behind an invisible veil, when I come to her. She will say to me in a sad voice: "Thou hast crossed the sea!"

The losing of Paradise is enacted over and over again by the children of Adam and Eve,—we clothe our souls with messages and doctrines and lose the touch of the great life in the naked breast of Nature. This my letter, carrying the cry of a banished soul, will sound utterly strange to you in the present-day India.

We hold our mathematical classes in Shantiniketan under the *madhavi* bower,—is it not good for the students and others that, even in the busiest time of lessons, the branches overhead do not break out into a shower of geometrical propositions? Is it not good for the world, that poets should forget all about the resolutions carried at monster meetings? Is it not right, that God's own regiment of the useless should never be conscripted for any military contingency of the useful?

When the touch of spring is in the air, I suddenly wake up from my nightmare of giving 'messages' and remember that I belong to the eternal band of good-for-nothings; I hasten to join in their vagabond chorus. But I hear the whisper round me: "This man has crossed the sea," and my voice is choked.

We are leaving for Europe tomorrow and my days of exile are coming to an end. Very likely my letters will be fewer in number from now, but I shall make up for this when I meet you in person under the shadow of the rain-clouds of July.

Pearson is busy seeking health and happiness, making himself ready for the time when he will join us in India in the cold season.

THE EAST AND THE WEST

Should There Be A Conflict?

By T. V. Seshagiri Ayer, M.L.A.

THE world is large enough for all of us and for a great many more. Even if its productivity is more intensive than the gures of the last Census warrant us in ping, even if the world is made more safe its denizens,—notwithstanding wars and idemics, crashes in the air and collisions in e sea, and earthquakes and train-disasters, ere is room enough for expansion. India one can shelter twice its present population, its arid areas are fertilised by the wasted aters of its great rivers. The whole African ntinent, Canada, Australia and Russia have t to be fully peopled. There are many lds unexplored. Many regions untouched. rely, there is enough for man to do if he uld only live and let live. But that is not he conceives his vocation to be. The ast in him has not died out. Centuries of eudo-civilisation has not wiped out the original taint. He is, either like the father tiger, endeavouring to devour his own children, or like the cannibal on whose iniquities he wastes so much ink and paper, is always on the prowl against less favoured neighbours of his. Religion has done him no good. His appetite grows on what he is feeding on, and he is never at ease until he has coveted what his fellowman possesses.

Never was this depraved tendency in man brought home to me more forcibly than when I read to the end "His Father's Daughter" by G. Stratton Porter. There is nothing in the plot which one may not find in thousands of the penny catchbooks which adorn a Railway bookstall. Its distinction is in its political setting. As I read it through, it seemed to me to be a clarion cry for rousing up the Western nations against the people of the East. America and Europe are cautioned

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against the wiles of the sons of Asia. Their tendency to multiply is deplored: there is a tirade against the want of motherliness in the modern civilised female of the Western countries. The panacea preached in England at one time to the peasant was three acres and a cow. Mrs. Stratton Porter's prescription against the possible domination of the West by the East is that every woman should nerve herself to produce at least six healthy children.

The plot of the novel is very simple. The heroine is a girl, a very fine specimen of humanity which would have secured the whole-hearted encomium of Mrs. Humphrey Ward. She is still a school girl (17 years old) when the story opens. She is arrestingly original, forward without losing femininity, unconventional as to her wear, but intensely womanish in her predilections; she is absorbingly patriotic. The villain of the piece is a Japanese student in the same school. His misfortune is that he is at the head of the class. Miss Strong (she is the heroine) takes an instinctive dislike to the Jap. She cannot allow this yellow-faced foreigner to dominate over the boys of her own race. She wakes up in an easy going American student race jealousy. She is bent upon making the Jap find his own level. Notwithstanding her admonition to the American youth not to swerve from the path of rectitude and honesty in endeavouring to supersede his rival, I cannot help saying that there is no sin known to man which she is not laying at the doors of the Asiatic. He is said to have joined the class by understating his age; he is believed to be employing agents to murder his class-mate because of the fear of his losing his position in the class: he is actually detected in the act of letting lose a boulder to hurl his class-mate to death. Now this kind of writing can have but one effect: Race antagonism will be roused; and, the distrust will be reciprocated.

The measure of the Jap (the author makes it clear that the estimate is true of all Asiatic peoples) is taken with some care: (a) "He has got a brain that is hard to beat." (b) "He is quick and he knows from his cradle what it is that he has in the back of his head." (c) "Take them as a race..... .....they are mechanical, they are imitative." (d) "They are not creating anything of their own in their own country..... .....they are not creating one single thing." The advice to the American student is to "study them, to play the game fairly, but to *beat* them in some way, in some fair way; to beat them at the game they are undertaking.....you have got to be constructive." A passage which seems to sum up the philosophy of the author is worth quoting in full: "The Eagle dominates the hawk; the hawk, the falcon; the falcon, the raven; and so on.....we go a step above of the wild..... ...And I want to see the white boys and girls of Canada, of England and of Norway and Sweden and Australia and all the whole world doing exactly what I am recommending that you do in your class." Of course the whole world is the white world.

Now, one may ask, why this undisguised hatred? What has been the work of the people of the West in the continent of Asia?—in India, China, Japan, Manchuria, and what is it now in Africa? We need not complain of covetousness or of spoliation. Why, I ask, should not the Asiatic try to learn something from the white man? The intolerance displayed in the book is not the vapouring of a solitary overwrought individual; apparently, she is only voicing the sentiments which not one nation alone, but many entertain.

The etiology of this disease is worth studying. At one time the Jap, the Chinese and the Indian were patronised. I do not think that the Indian is in his place here. However that does not matter. The white man, the trader first, the missionary next, the battalions third and orderly Government afterwards came in as guide, philosopher and friend. He was welcome. Internal dissensions, in indulging which Asiatics are proficient, made the welcome real. The Westerner flourished, and to his credit it should be said, he helped the coloured man to lead an orderly life. In some instances he was only a safe port from which he offered counsel and assistance. In other cases, he became the master of the whole situation. From the outset his declared object was to raise up the Asiatic, to civilise him and ultimately to enable him to govern himself. The early stages of the promise were honestly observed. When the last stage was in sight, there has always been a gnashing of the teeth. The references to the "hard fibre that won the Empire" and to the determination to employ similar means to maintain it. The Jap

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soon freed himself from domination. He showed remarkable aptitude to benefit by what he has learnt from his foreigner teachers. The Chinese is struggling to achieve the same object. The Indian, with a longer record of weakness, submission, listlessness and with a longing to get away from the ills of life by penance and renunciation, is slowly waking up. He finds it impossible to sleep. The din of voices around him compels him to make an effort. He asks for some share in the administration of his country. He looks longingly at Japan, at Egypt. He wants that in East and South Africa he should be treated like a man. All these have got on the nerves of the Westerner. He condemns the whole brood of coloured people. He rails against them for ingratitude, he threatens them that they shall have to go back to the days when they were content to eat the crumbs thrown to them from the plentiful table. This is the pervading view among an unthinking section of the people of the Western countries. Men of honour, of foresight and statesmanship take a different view, but when mischief-mongers are on foot—the voice of the wise is easily drowned. The danger is not imaginary, because Mrs. Stratton Porter is the mouthpiece of many who think and speak as she has written.

May one ask these people to take a dispassionate view of the situation? If closely analysed, the postion is this, the white man thinks that it is his prerogative to rule the Asiatic, that any infringement of this privilege is a sacrilege. He should be the undisputed arbiter of the destinies of the coloured races. Is this anything more than a return to the eagle, hawk and falcon theory? The falcon should not get stronger than the hawk and the hawk should yield itself to be whooped down by the eagle. The white man's burden is only a pontifical version of this simple principle. Of what avail will be President Harding's naval policy and Mr. Lloyd George's non-aggressive pact for a ten years' peace among nations, if the poison of hatred against the Asiatic is allowed to permeate the white races? What is wanted among the Western peoples is a sense of proportion in their ambitious designs, some sanity in appraising the worth and value of other nationalities and an inclination to abate to some extent at least the inordinate love of power and the determination to lord over the Asiatic peoples.

The great war has devastated fair regions, has paralysed industry and has decimated thousands of men. The welter of blood is still in sight according to the Prime Minister of England Is it prudent, is it wisdom to antagonise a whole continent at this juncture? Love and a desire to do to the Asiatic what the Westerner has done for himself should be the guiding principle of statesmanship. The Easterner has no desire to covet European territory. He only wants to be left in peace where he is and to be allowed to manage his own affairs as best as he can. It must be regarded as a great compliment to European civilisation that he seeks knowledge in the Western Universities, assiduously studies Western methods and adapts himself to Western institutions. Instead of feeling pride at this compliment, jealousy even at his multiplying faster than Westerners do is exhibited. It looks as if the Westerner is beginning to lose his head. These are premonitory signs of a serious disease. The prayer of the wisest among all the nations should be that a saner outlook than is discernible now may manifest itself among the white peoples, and that a feeling of comradeship and love may replace the present one of distrust and hatred. Rudyard Kipling's view that the "twain can never meet", has long held the ground. There are men among the Asiatic peoples who would be assets to the most civilised nation on earth. Others are slowly emerging from their slumber. The genius of the people, their literature and their traditions show that they have inherited tendencies of a high order. If the Western nations are wise, they should utilise to the full the services of these communities; otherwise there must ensue a combat which may be uneven at the beginning but which in the long run, if only by sheer strength of numbers, would render the position of Europe and America unbearable. Rivers of blood will have to flow before the contest terminates. This would mean the arrest of all humanising work, the engendering of fierce hatred, and the collapse of the fabric of civilisation which is the boast of the races of the West. May God prevent such a catastrophe and may He imbue men who are bent on rousing up all that is worst in both the peoples with a sense of fairness, tolerance and love!

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THE UKRAINE AND INDIA

By Augustus Somerville.

THE present unrest in India and the political outlook in the Ukraine, have so many points in common that a review of the situation in that country, as it at present stands, will be interesting.

When the Armistice was signed on the 11th November, 1918, the average man fondly believed that a world peace had been established, that Mercy and Justice had come to abide and that the long looked for millennium was at hand. Subsequent events have, it is feared, completely disillusioned him.

The Treaty of Versailles is today an admitted failure. Why? Not because of errors in statesmanship, but to fundamentally unsound and unworkable concepts. When we analyse the treaties and follow the course of the negotiations, we immediately select the following five concepts to whose impracticability we attribute this failure. (1) Creating a league of nations whose charter provides for the permanent hegemony of five nations with widely divergent interests, (2) reserving the advantages of the treaties to a few nations but making all members of the league responsible for its execution, (3) treating the vanquished enemy as criminals, without right of counsel or appeal, but failing to provide the necessary restraint for limiting their activities, (4) denying the principle of reciprocity in contractual obligations, and (5) limiting the right of self-determination to a favoured few, and, as a natural result, striving to re-establish the old balance of power theory.

The refusal of the United States to participate in the discussions or to associate themselves with the Treaty of Versailles is now clearly understood. President Wilson stated definitely that the United States were not prepared to identify themselves with any international association which was not a league of all for the common good of all, and, later, Senator Knox contended that the actual aim of the Treaty was not the establishment of a world-wide peace, but the provision of a common vantage ground from which the principal powers could control the destinies of the lesser nations. The Ukraine is a typical example of the working of this policy.

The Ukraine stretches from the Carpathian Mountains to the Black Sea and the Caucasus. It is considerably larger than Germany and twice as large as France. It has a population of about thirty-five millions, most of whom are concentrated in the six southern and south-western of the former Russian provinces, and in Eastern Galicia. The soil is naturally rich. There is an abundance of oil in Galicia and coal and iron in the famous Donetz region. The major portion of the cereals, cattle, sugar and salt exported from the late Russian Empire came from the Ukraine. If it survives the present political campaign and maintains its integrity as a race, it will be the most populous and the richest of the new States created by the War and, next to Russia, the largest country in Europe.

One is tempted to pause here and compare the Ukraine with India. The similarity is sufficiently striking. India has rightly been called "the gem of our Eastern possessions." The richness of her soil, the wealth of her produce, and last, but not least, her ever increasing revenue, makes her doubly so. And yet she is today, like the Ukraine, the one possession that causes us the most uneasiness.

The balance of power is the dominating feature in the foreign policy of every European nation. The cessation of hostilities brought into prominence that ever present question of the status quo of subject nationalities. The Ukraine with her aspirations for national self-determination loomed large on the political horizon, and the downfall of the Romanoffs and Hapsburgs made these aspirations possible. An independent Ukraine was unthinkable and the only answer of the Entente coalition was the Treaty of Versailles and the revival, in another form, of the old theory of the balance of power.

An insight into the political history of the Ukraine will be illuminating. The Russians before the War (1914) were divided into two distinct classes, or races, Great Russians (Muscovites) and Little Russians (Ukrainians). Historians, geographers, ethnologists and philologists are all unanimous in agreeing that the Ukrainians originated from a race distinctly Slavic in its racial characteristics and language and more nearly related to the Serbian than the Russian. To deny that the Ukrainians are a race distinct from the Russians is ridiculous, and yet this is precisely the attitude adopted by the late Russian Government and apparently supported by the greater European powers.

As to how far this policy was successful

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history informs us. Paul Miliukoff in his speech before the Russian Duma on February the 24th 1914, said:

"All sides of Ukrainian life are penetrated by the nationalist element. At the same time, the Ukrainian movement is thoroughly democratic; it is carried on by the people. For this reason it is impossible to crush it. But it is very easy to set it on fire and in this way turn it against ourselves, and our authorities are successful in their work in this direction."

This was a confession of failure unprecedented in the history of Russification, and in view of recent occurrences in this country, bears a striking resemblance to the success of the anti-political movement adopted by the local Government.

To return, however, to the question of the Russification of the Ukrainians. Herbert Adams Gibbons, dealing with the same question, describes the situation in the following terms:

"The Great Russians began their attempt to assimilate the Ukrainians in 1690. They started with the Poles in 1830, and with the Finns only in 1900. Ukase after ukase was aimed by successive czars against the Ukrainians to compel them to abandon their nationality. The crowning edict, in 1876, suppressed the Ukrainian language altogether. Deprived of schools, of newspapers, of books, of the right of assembly, of the use of their mother tongue in the administration, in the law courts and in buisness, the Ukrainians contrived not only to keep intact their language in the home, but also to develop and enrich their literature. Patriots were exiled to Siberia or fled to Galicia. Just as Posen in Germany became the centre of Polish propaganda, Lemberg in Austria was the foyer of the Ukrainian nationalist movement. So successful was the preservation of the mother tongue, to the exclusion of Russian, that the agents of the British and Foreign Bible Society with the Russian Army at the time of the Russo-Japanese War reported to London the necessity of using the Ukrainian Bible in their work among the troops.

After the revolution of 1905, Lithuanian and Polish schools were allowed, but no Ukrainian schools. This proved which nationalist movement the Russians regarded as the most formidable of all.

The sixty-three Ukrainians elected to the first Duma asked for autonomy and, pending that, a complete restitution of language and other rights. But the ukase of 1876 was only partly rescinded, and as M. Miliukoff admitted in 1914, the Ukrainian nationalist movement having permeated to the peasant masses, could not be stamped out. Petrograd kept a firm hand on the press, watched the Galician frontier for contraband literature, and acted rigorously in the matter of clandestine schools. But the Ukrainians found a means of propaganda that baffled the functionaries. The Government could not suppress the drama, folk-songs and national dances. When the war of 1914 broke out, more than three hundred theatrical troupes were the agencies of the national spirit in the Ukraine."

All the various nationalist movements throughout the world have many features in common. But to the unprejudiced reader the nationalist movement in the Ukraine and that in India have so many points in common, that the similarity appears quite remarkable. Setting aside the modus operandi adopted in this country for securing their political desires, the aspirations of the people, their ideals, are unquestionably those of self-determination. India with her wealth of mineral ore, her produce, her geographical situation, her very accessability, makes her at once the centre of the commercial world. And yet, with all her natural wealth, her peoples are amongst the poorest on earth. Like the Ukraine her wealth has been exploited for the benefit of a favoured few. But today the position is changed. The lethargic indifference so characteristic of the average Indian has disappeared. The man in the street is alive to his own responsiblities. The spirit of national self-determination is on all the land, and its appearance has been welcomed by none more heartily or more genuinely than the "white man" who has made India his home, and the Englishman to whom the awakening of national ideals, the revival of its home industries and the stimulation of commerce in this land, is a source of mutual advancement, and the strengthening of that bond of commercial bon homme that is so essential a part of our international relationships.

CAPITAL

FOR any economic or industrial development, whether large or small, capital is needed.

In theory, the production of raw materials does not cost much except labour, but the agriculturist cannot get anything out of his raw materials until they are ready for the market and he has got to live in the meanwhile. It is true that he gets advances of money, but those advances come from the money-lender, who is also generally the middleman for the buyer, and sometimes direct from the buyer. In both cases, the person making the advance is interested in getting the produce below the normal market rates, and that is the main object of

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his advance. The producer is not only thus compelled to dispose of his produce at a low price but has also got to pay interest on the money advanced. The gain of the *ryot* by the sale of his raw produce is thus rendered small and he can therefore hardly save anything, especially because out of his small gain he has got to support his family and feed his cattle during non-agricultural season, when there is no work for them in the fields, and also because he is dependent on other countries or distant markets for his necessaries of life for which he has got to pay, as he does not make them himself, as he used to do at one time. This hand to mouth living is the cause of the poverty of India; the agricultural masses comprise the great bulk of our population and they have no money, at least no superfluous money.

Big Capitalists.

If India possessed owners of big capital in large numbers, and again if such capitalists were amongst the permanent population of the country, as is the case in other industrial countries, things would have been different. In all ages, however despised such a capitalist might have been by the labourers and by those who have got to borrow from him, he has nevertheless been a very useful man. He is very handy, for he can take great risks which the small capitalists cannot afford to take. Further, an individual big-capitalist-proprietor is satisfied with a comparatively small return per unit on a large sum of money invested by him in a single concern, which he may own to a very large extent, but on the other hand for the same large amount put in collectively in a concern by a number of small capitalists the return expected per unit is comparatively greater; for the smaller capitalists, taken separately, are individually not rich enough to sacrifice an immediate big dividend to allow of a good part of the revenue to be spent on improvements and in better wages in order to make the property sounder and safer.

We also know that if a concern is backed by a big capitalist, it at once attracts money from the smaller investors very largely.

Owners of large capital were, in the olden days, known as "*Seths*", and at the same time they were also "*Sowdagars*" (merchants and traders) and the most influential among them were attached to the courts of Rajahs, even of the later Nawabs. And these "*Seths*" were also State treasurers in some cases and advanced money even to the State when needed.

These men traded with distant markets and tradition tells us that they made long voyages to foreign countries and exhibited and sold Indian wares. Our productions of cotton and silk goods and other works of art fetched very high prices in foreign countries, and the wealth earned thereby and brought to and accumulated in India, was considerable. Money (gold and silver coins and valuable goods were the means of exchange and the latter included precious stones, pearls and jewellery. The use of money was known in India from ancient times.

Where and How to get Capital.

But we are drifting away from the main issue and let us return to it. We want capital for both small and large developments and the point is where and how to get it. We have already mentioned the usefulness of the holders of large sums, but rich men in the Western sense of the word, are but a few in India, amongst whom count the mill-owners and merchant princes of Bombay, a few Ruling Chiefs and a few Maharajas, Zaminders.

Next to these, come the *Mahajans* (bankers) and *Banias* (traders) of Northern India, the "*Bhatias*" and "*Borahs*" of Bombay, the "*Chettis*" of Madras and the Marwaris. Formerly, excepting the "*Bhatias*" and "*Borahs*", the others were not content with the comparatively smaller returns the industrial concerns brought. But of late there has been a change; some landlords too have found money for industries, and money has also come from the Native States.

Next come the professional men and salaried officials, such as lawyers, doctors, the highly paid Government officials and officers, employed in mercantile concerns and railways, who by the reason of their larger income are able to save. Small clerks, mechanics, petty dealers and other men with comparatively small incomes also subscribe to industrial concerns, but in very small sums, individually.

We have not mentioned the agriculturists for he has hardly any savings, and when he has got any money he puts it in his land and that is better until he is able to save comparatively largely which however he cannot do at present.

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Owing to small income the majority of Indians are not habitual savers of money, and their expenditure on small charities and on poorer relations and for marriages also prevents them from saving. From an economic point of view, a man who saves without being a miser, sometimes renders greater service and makes wider charities. His savings invested judiciously in a productive concern brings recurring benefits for men employed in such concerns, who can, in their turns, also save and use their savings in developing other concerns, and thus find work and food for a greater and increasing number of people; and some say a better form of marriage dowry or charity would be to transfer shares in a paying concern.

Then, our savings are invested also in old ornaments and some of this gold requires to be brought out for our industries and productive works and firstly and foremostly in rural industries.

Rural Industries and Capital Therefor.

While on the one hand the rural industries of India are dying out and agricultural classes are getting more and more dependent for their necessaries of life on foreign countries and are living from hand to mouth, the wealth of some people in and around big cities, where trade and industries are getting concentrated, is increasing. And this process of centralization, especially in and around port towns, has been, to some extent, responsible for the increasing number of foreign traders and manufacturers enriching themselves by utilising India's raw productions, labour, and wealth, along with some money of their own and the wealth thus made by them leaves the country eventually. The concerns promoted by them and run by them have drawn large sums from all parts of India, the use of which the local areas have lost.

The Holland Industrial Commission did not fail to point out that the manufacturing industries in India should be more evenly distributed throughout the country, and this will help the local producers and the local labourers to make more out of their produce instead of getting the bare and poor profit on the crops only, which practically amount to labourers' wages for raising the crops and a little more, but that is all.

The railways and the shipping companies of the small fruit growers claim that they have been the means of more even distribution of world's productions, requirements and wealth, but so far as India's rural areas and rural population are concerned we see that this wider distribution has been the means of

(1) wiping out the rural non-agricultural industries and of throwing the ryots on the single precarious industry of agriculture;

(2) increasing the stress on land, which, on account of being cultivated continually instead of by rotation, loses its fertility;

(3) taking away from the local population the wages of manufacturing some of their wheat into flour or oil-seeds into oil;

(4) making the ryots lead an idle life for four months in a year when they could be usefully employed in manufacturing their own cloth, instead of importing and paying for foreign cloth and thus reducing their savings;

(5) taking away nutricious cattle food in the way of oil-cake by export of oil-seeds.

First of all we want to revive and build up rural industries, and when the rural population starts making money by handicrafts, money will be forthcoming in India for the bigger and power-driven iudustries, but in the beginning we want capital for developing and creating rural industries. And some of this capital can be brought out in the shape of gold ornaments. If the local Government Agricultural and Industrial Departments and the local district people—both officials and non-officials, local landlords and the local bankers combine together, and the people know that the Government would be taking interest, capital in this manner will be forthcoming, and in addition if there is gold currency in India the turning of gold, that now exists in the shape of ornaments, into coins and the retention of such gold in the country will be helped. We will deal with this latter point more fully when we come to the currency question.

Attention may first be directed to the creation of centres for a group of villages, where a number of *charkas* (spinning wheels) and handlooms could be concentrated and cotton supplied to them. Then next, small plants driven by oil-engines may be introduced for pressing oil seeds into oil and for milling wheat into flour. Further, the creation of co-operative centres for dealing with and preparing for market the produce of the small fruit growers will be useful, and

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attached to more important ones of such centres there may be factories for canning fruits and drying vegetables. Small irrigation schemes, for catching and utilising rain water that runs waste, and for digging wells and tanks for selling water to ryots, may be promoted. Creation of farms for rearing sheep for producing wool and weaving country blankets, in spinning wheels and handlooms too, will be profitable. Then the Registrar of Co-operative Societies and Local Government Industries Department may devise and improve the means of advertising the local products. Small engineering workshops in each district with a few machines and a blacksmith department may be developed gradually, beginning being made with important centres from where work goes out at present to distant places.

Scope of Zamindars.

Zamindars (landlords) can become very useful if they co-operate with their ryots in enabling them to obtain a better price for their produce, and if for this purpose they build their own *arhats* and godowns and, where there funds allow, put up small plants (oil-driven) for crushing and pressing oil-seeds and for milling flour they will not only benefit themselves but save their ryots from the clutches of money-lenders. And the profits thus earned by the Zamindars, by acting as middlemen, may be utilised by lending money to the ryots at more reasonable and lower rate of interests than that now exacted by the money-lenders.

Currency.

We generally have a favourable balance of trade in connection with our foreign trade, but as we export raw materials we (especially our ryots) *do not make much* out of our raw products *per unit and per individual*. But if we increased our manufactures and exported them we would substantially increase this balance of trade, and *the gain per individual and per unit in India would be much greater*. If we milled our wheat into flour only to the extent of half our exports of raw wheat, India would be gainer by three crores of rupees a year. If, therefore, we increase our production of manufactured goods, for which protective tariff would be most useful, there will be a rise in the value of our exports and so the manufacture of our own cloth will reduce the v of our imports. We should then be very gre benefited by gold currency, although it wo benefit us even now. We could dem direct and separate payment for bala of our trade from each country and in go and do our best to reduce our imports a increase our exports of manufactured go It is said when gold is not in use as curre in a country, the chief demand for it that country being thus removed, gold goes to that country in limited quant only. We also know that gold goes to country (in fact the gold of the world m to that country) which has gold curre If we look to America we will find That country has gold currency and h the great bulk of the gold of the w not only because of its vast resources also on account of its gold currency. is the presence of this gold in America enables her to lend money to other nati and because this gold is in America in shape of money it creates exchange increases the wealth as a contrast to gold ornaments. We are told that a por of the gold sovereigns that were bro to this country were melted and turned ornaments and thus became stagnant. this be so, what are we to do to pre this and also to draw out the gold that in the shape of ornaments, and above to see that we do not send away all gold we thus bring out. Perhaps sovere are too much for a country like India gold money of say Rs. 5 ought to If we have five rupee gold coins in cir tion, and currency notes of Rs. 10 an lesser values gradually disappear an rupee currency notes are more in circul than the smaller ones, the danger of coins getting absorbed would be gr minimised, if not entirely removed, as will be then need for 5 rupee gold to be in constant circulation.

The small paper notes of values of than the value of gold coins must decr and silver, copper, even nickel, s be used, only as fractions of the gold but gold must be the standard. The sence of gold coins in the country w move the fear of Indian people of l all their gold, and the necessity for Sta Gold Reserve Fund in England wo removed and a great deal of money s be released for expenditure in India

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present all the inconveniences of the silver currency is ours, and at the same time we bear the burden of the gold currency. The presence of gold coins will create confidence and will remove the "craze", if there is any such thing here, for possessing gold. To retain gold in this country it is esssential that we should demand payment for our balance of trade in gold and increase this balance of trade by reducing imports of manufactured goods and by increasing exports of our manufactures instead of exporting raw materials only.

It is said that reduction of paper money automatically helps towards reducing extravagance of running a government, because when a government can create extra artificial money by stroke of pen, the process assists towards extravagance of a gevernment as the tendency to economise becomes less. The multiplication of paper currency has been one of the causes of the rise in prices.

Then again the borrowings of the Government should be limited to productive expenditure, such as railway, irrigation, etc., and non-productive expenditure should as far as possible be not met of revenue. Experience has taught us that the holding of paper bonds, securities and promissory notes are greater losses than even the stagnant gold ornaments. The issue of each successive bond, specially for non-productive expenditure, on more attractive terms has considerably reduced the values of former securities and made them non-exchangeable except at very low prices. This is a great economic loss and these losses and the high expenses of running the Government will go on increasing so long as we have multiplication of paper currencies and extensive borrowing, through paper bonds and promissory notes.

Effect of Increased Taxation on Capital Available for Industries.

Any increase in taxation of a country retards the development of indusrties. On the other hand increased taxation is a facility to meet increasing Government expenditure. But as late Mr. Gladstone observed, "all excess in the public expenditure is not only a pecuniary waste but a great national and, above all, a moral evil." And with every increase in public expenditure the tendency is to increase it further. We have seen large sums of increases in those directions during the past 3 or 4 years in heavy salaries paid to officials, and all this has to come out of taxation, which increases the non-productive expenditure and retards the power of the people to spend on industries. Although theoretically taxes fall heavily on the rich people, especially direct taxation, such as Income Tax and taxes on luxuries, yet the raising of railway fares, salt taxes, rates of freight on goods carried by rail fall on the poor. And also the Super Tax and other taxes on industries, and the decreased savings of the richer people who have to pay higher taxes, tell directly on industries, as the money that could be spared for productive works is reduced, and the retarding of the development of industries must mean less work for the poor and the labourers. We propose to deal with later on only one item of public expenditure, viz., on Railways and to show how through company agencies increasing high salaries are paid to officials. First the high salaries came on company managed State lines and then on State managed State lines. And the increased railway rates and fares, instead of encouraging the railways to economise will give them the facility to spend more and inducement to ask for futher enhancements in railway rates and fares. The late Mr. Gladstone also said that the facility of reverting to and increasing the tax, whenever fresh expenditure was incurred, was the main cause for extravagance in a Government.

S. C. Ghosh.

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MOLIERE CENTENARY

RAGING CRITICISM—MOLIERE THE POLEMIST.

BUT the conventional critics and jealous rivals growled furiously. Some discovered in the play a travesty upon pulpit sermons, others an attack upon the ethics of marriage! Even a confirmed libertine like Prince de Conti condemned it as "a licentious work offending good manners!"

This was too much for Moliere and in two successive pieces—the criticism of the School for Wives (June 1664) and the Versailles Impromptu (Oct. 1663)—Moliere vindicated his position and caricatured his critics. Aggressively propagandist as they are, these two plays yet surprise us by their remarkable vivacity. Here we find the orthodox poet Lysidas quoting his Aristotle to silence the artist, who, however, retorts effectively through one character: "You poets are amusing fellows with those *rules* of yours.....To hear you hold forth, one would think the *rules of art* were the greatest mysteries in the world, while, in reality they are merely a few simple observations which *good sense* has made upon elements that might destroy the pleasure one finds in such poems. The same good sense which once made those observations now continues to make them quite as readily without the aid of Horace or Aristotle."

Not stopping there Moliere goes forward to hold a brief for *Comedy as superior even to Tragedy*—a line of speculation that irritated many of his friends and specially the great Corneille:

"Indeed I think it far easier to soar aloft upon fine sentiments, beard fortune in verse, impeach destiny and arraign the gods—than to depict the ridiculous side of human nature or make the common faults of mankind appear diverting on the stage. When you paint heroes you make them what you choose; no likeness is sought in such fancy portraits. But when you paint men you must *paint from nature*; and if you do not make us recognise the men and women of our time, you have accomplished nothing."

The above extracts are sufficient to show how capable an advocate or a polemist Moliere was. But it provoked many scurrilous criticisms from professional rivals. In his "Versailles Impromptu" Moliere shows more impatience:

"They criticise my plays; so much the better; and Heaven forefend I should ever write any they would like! That would certainly be a piece of bad business for me."

These polemics through dialogues may not be high art but they testify to the intensely human sensibilities of Moliere. He felt the insincerity of his critics. "All the world found the School *for Wives* wicked and all the world ran to see it!" It became the greatest stage success of Moliere's career—being played 32 times between the Christmas and the Easter. The receipts were also phenomenal, for "the ladies condemned and went to see!"

MOLIERE, THE MILITANT DRAMATIST: "THE HYPOCRITE."

This insincerity roused Moliere soon to write one of the most relentless analysis of Sham fraud, in his Hypocrite (Le Tartuffe) (May 1664). As a picture of human duplicity and an analysis of sanctimonious humbug, the Hypocrite is probably unrivalled in literature. Yet the polemist or moralist in Moliere is marvellously balanced by the supreme art that the arch fraud neither degenerates into inverted ethics (as it frequently happens in many "problem plays") nor into an unmitigated unqualified inhuman devil like Shakespeares' Iago. The Hypocrite of Moliere with all his sublime cants and solemn self-delusions remains to the last a *human* hypocrite. So he cries:

"Though devotee, I am none the less a man."

Racine records how the Jansenists thought that the Jesuists had been satirised in the comedy and the Jesuits flattered themselves that it was aimed at the Jansenists. In fact every one seemed to discover his neighbour caricatured—so intensely realistic, so relentlessly universal was the delineation of Moliere.

But appearing at a time when religious controversy was dangerously ripe, this masterpiece of dramatic portrature was suppressed several times and mutilated in presentation, not permitted to be staged complete till 1669. Even then the title had to be changed and the Archbishop of Paris interdicted the piece! So Moliere had to pay for this great crusade against Cant by being refused a Christian burial after his death! But crucification is the indispensable preliminary to apotheosis and Moliere's case cannot be an exception. Two passages in his preface are of great psychological interest:

"All the hypocrites have armed themselves against my comedy with appalling fury; yet they have taken care, not to attack it on the side which wounds them.....following their praiseworthy habit, they have cloaked their interests with the cause of Heaven. The *Hypocrite* on their lips becomes a play against piety."

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Moliere's petition to Louis XIV, whom he cleverly extolled in the play as a "prince the mortal enemy of Fraud"—is full of noblest sentiments :—

"I believe that I can do nothing better than attack the vices of my time with *ridiculous likenesses*; and as hypocrisy is, without doubt, one of the most common, the most disagreeable and the most dangerous of these, I thought, Sire, that I was rendering a not unimportant service to the honest people of your kingdom."

It was really a passionate pleading. Louis was moved no doubt, but he had to suppress the play temporarily for *State reasons* and Napoleon is reported to have justified Louis on the same grounds.

Moliere, the Militant Allegorist : Don Juan.

But to Moliere, as to all really great souls, reason is only reason. It is pure, unadulterated, human—almost synonymous with Nature. Anything that deviates from reason, from *Bon sens*, is *unnatural*. From this point of view Moliere appears, at the same time, as the precurser and the corrective of the eighteenth century Age of Reason. His reason was neither tinged with the *doctrinairism* of the Encyclopædists nor was it diluted with our modern civilised *sophistications* giving rise to State reason and church reason and so forth. With him there was no compromise with Reality. Hence the Philosopher-comedian proceeded almost immediately to examine the basis of the so-called "Pillars of Society." To do it openly would be dangerous. So he searched and found a splendid archetype in the traditional figure of Don Juan and based his play on a Spanish play by Tirso de Molina.

This semi-human, semi-legendary character has attracted the attention of a great composer like Mozart, a poet like Byron, and modern dramatists like Edmond Rostand (La derniere unit de Don Juan) and Bernard Shaw (Man and Superman). Moliere used it in his own original way, making it (consciously or unconsciously who would say ?) a veritable symbol of the crumbling "Pillars of Society"—the grand fearless monstrous "Patricians" parading the stage ! The Don Juan of Moliere is a sort of incarnation of cynicism audacity and infidelity. He gathers in his person all the vices and some of the virtues of the old dying nobility. He is perfect in fashion, witty in speech and captivating in conduct. Though a decadent, he conserves his ancestral courage : Confronted with the ghost of the general he had murdered, he cries out with a courage equalling to that of ten Macbeths :—

"No, no! It shall never be said of me, no matter what happens, that I am capable of repenting."

Thus Don Juan meets his fate unflinchingly. He believes in nothing, neither man, nor god, nor love, nor retribution—a portentous solitary figure, apparently transcending the weaknesses of humanity and the consolation of divinity—discovering in his sublime Egoism a *locus standi*, as it were, outside the Cosmos !

Moliere, Milton and Shakespeare—parallelism in parenthesis.

Though far removed from the burning lake, the thunder of heaven and the inferno (except in the last scene), the Don Juan of Moliere seems to work out the destiny of the Rebel Angel with more aesthetic consistency than that we notice in the epic of his English contemporary poet, Milton. The puritanic basis of Milton led him unconsciously to subordinate art to theology and to spoil thereby his splendid outline drawing of Satan in the opening cantos of Paradise Lost. Moliere stands closer to reality and works out the damnation of Don Juan in a manner at once more consistent and convincing. Hence while Milton's Satan gradually pales into insignficance, degenerating into a coward and a cheat; Moliere's Don Juan gathers round him an atmosphere of epic horror as the awful comet of social disintegration, crying out with his last breath as it were: "After me, the Deluge!" And the Deluge did come only a century after, in the form of the great French Revolution!

Moliere's Don Juan is supposed by some critics to be the nearest approach to a Shakespeare play. Yet it is difficult to discover the ghost of a reason thereto ! That reminds us of the fact that the Ghost, as one of the *dramatis personae*, is a common factor. But which ghost—that of Macbeth or that of Hamlet? Preferably of Macbeth, for the Ghost of the murdered man joins the murderer in a banquet! But where are the other steps in the parallelism—the incoherent ravings of the unhinged Macbeth, the shriek of Lady Macbeth, the last consultation with the fateful witches and the ultimate surrender to Fate with apparent stoicism, through awful introspections?

Comparison may not always be odious but it is often precarious. Shakespeare is Shakespeare and Moliere Moliere. Their mentality is so different and their technique so dissimilar ! In the supreme pieces of Shakespeare we find generally one or two characters, regulating and dominating the whole, covering the entire piece with their shadow ; action is secondary, introspection everything. Hence it is possible to represent his plays through the extracts from his marvellous soliloquies. Hence his plays are, in practice, pruned and redressed by modern stage managers not always without dramatic justification. But any one who has witnessed the performance of a classical piece of Moliere, has felt that it is impossible to drop a single detail ! The texture is organic, the development inevitably interdependant. Don Juan is no doubt the hero of the piece but one must see the part of *Sganarella* played by a

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consummate actor like George Berr in the Comedie Francaise and he would be convinced that the servant is as important as the master. In the language of Mon. Moland,* we may say that the comedy of Moliere is "a world fully set in motion by the impetus of the main idea creating it and giving it life. All classes of Society pass in turn before our eyes.

"Yes, from the baffled creditor Mon. Dimanche to the country wenches with whom Don Juan is flirting—a veritable tableau of Rembrandt, perfect in drawing and *Chioroscuro* (light and shade), secure in its apparent secularism yet divine in suggestion and implication, lacking perhaps in the gorgeous gold tint of Raphael or in the grandeur of Michael Angelo, yet none the less unique on its own intrinsic merit—such is a Moliere piece to which may very aptly apply Moliere's own lines in appreciation of the frescoe of his friend Mignard:

"La fresque, dont la grace, a l'autre preferee,
Se conserve un eclat d'eternelle duree"

Differences between the works of Moliere and Shakespeare become more apparent in their respective treatment of the background and their management of the *minor characters*. Space would not permit a discussion of this very important but rather complicated problem. Suffice it to point out in this general paper that though accidentally one of the most prolific writers of dramas, Shakespeare stands by unanimous vote as the greatest *Poet* of the Renaissance. His heroes and heroinee may appear (as they do appear to ultra-modern critics like Maeterlinck and Shaw) as a little too theatrical, if not actually melodramatic—yet none would dispute the magnificent quality of poetry that gushes out of their souls. Hence in a Shakespeare classic the monologues are more organic and interesting than the dialogues, and the introspection more important than action. And above all—crowning all, remains the supreme glory of Nature, charming and playful, sinister and sublime—Nature balancing the characters and transforming them with a grandeur that is only Shakespearean!

In Moliere's works, on the contrary, this aspect of Nature is conspicuous by its absence. Here Nature is the whole human society with its Homeric procession of beggars and vagabonds, valets and servant girls, quacks and charlatans, pedants and prigs, upstarts and dandies—all crowding the canvas, inducing cross-currents, helping or hampering movement, developing the main characters which are never allowed to dominate the stage but only to play their allotted role in the drama as a whole. Hence there is less colour and more characterisation: less pathos, more dramatic detachment. We miss here no doubt that bucolic atmosphere and that lyric rapture of Shakespearean comedies. But what do we gain in return! An ease that is unique—a balancing that is unrivalled—a realism and a naturalism that is the despair of even the ism-mongers of our days—a differentiation of types that becomes universal through their sheer concreteness—a veritable encyclopædia of common life and above all an apotheosis of the Commonplace, noblest truths, profoundest judgments coming from the ordinary children of the soil: Mascarilles and Sganarelles, spiritual cousins of Touchstones and Falstaffs—immortal creations of human comedy!

MOLIERE, THE MILITANT PHILOSOPHER POET: "THE MISANTHROPE".

If any piece of Moliere resembles Shakespeare's in spirit if not in form it is his Misanthrope which along with Don Juan and the Hypocrite form a grand triology of seventeenth century French theatre. Like Shakespeare, Moliere was a sublime plagiarist and a master transformer, so far as the plot of the plays were concerned: the plot of *Hypocrite* he borrowed from Scarron's novel of that name, *Don Juan* from Tirso de Molina, *Forced Marriage* from Rabelais and *George Dandin* from Boccaccio, to mention among others. Only in the case of *Misanthrope* we find Moliere original. But the originality in plot is the least part of it. In felicity of expression, in the faithful creation of atmosphere, in the dramatic use of background, in the balancing and perspective of composition, in vigour of characterisation and profoundness of philosophy, Misanthrope stands not only as the greatest work of Moliere but one of the very few masterpieces of the dramatic creation of humanity. To leave such a record in dramatic literature, already enriched by masters like Cervantes (1547-1616) and Shakespeare (1564-1616), Lope de Vega (1562-1635) and Calderon (1600-1681) is an achievement for Moliere indeed. In Misanthrope, Moliere created for the first time a character *Alceste* which has ever remained the subject of wonder for dramatic critics and of despair for actors. Of course it was never a theatrical success so far as the selling of tickets is concerned. But from Boileau and Racine to Sainte Beuve and Alfred de Musset all great writers of France adored this work as the magnum opus of Moliere. To Boileau Moliere was above all the author of Misanthrope. And when Racine was informed that it had failed as a stage-piece, the poet is said to have exclaimed: "I don't believe it." And Racine was not only a professional rival but had already quarrelled with Moliere.

Alceste, the misanthrope, appears as an impossible idealist let loose in a fashionable salon. He comes successively in touch with Oronte, a hopeless literary egoist, Philante, a champion of compromise and moderation, Arsinoe, a sanctimonious prude, and Celimene, an incorrigible flirt. The party is not very large, the plot is remarkably thin, and the denouement rather weak. Yet the whole action thrills with the

* Life of Moliere.

* Cf. the ...sion d' Alceste.

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cease introspection of one character Alceste. In this respect he betrays a striking family likeness with Shakespeare's Hamlet. Both Alceste and Hamlet are profound souls and uncompromising idealists. Both are victims of human perfidy. The cases of both are cases of progressive disillusionment and the ultimate tragedy of apparently unmitigated hatred for humanity. The differences are no less patent: Alceste moves in a historical seventeenth century salon, while Hemlet moves on a semi-legendary atmosphere of court intrigues and murder, of ghost and retribution! There are more of stage-actions and stage-sensations in Hamlet: drowning of Ophelia, rapier duel with Laertes—things probably indispensable for an Elizabethan dramatist who wanted to rouse his somewhat stolid and hence sensation-loving audience. But drowning all rises the voice of Hamlet:

"To be or not to be that's the question."

Hamlet (or rather Shakespeare, because he wanted to make a tragedy!) preferred to answer the question in the *negative*. The vote was given for "not to be" and out go Polonius, Ophelia, Laertes, Hamlet, and "the rest is silence"! Alceste, on the contrary, managed to live through the ordeal; probably Moliere did not find sufficient justification for killing a hero on metaphysical grounds! Moreover the king and the French public wanted a comedy. So Moliere gave them a comedy indeed! It opens with a thunderous onslaught of the misanthrope on the hollow, insincere, treacherous courtesies of the so-called refined society where we find those—

"Too cordial givers of unmeaning love,
Too courteous utterers of empty words,
Who in smooth manners vie, treating true worth
And any fopling with an equal grace!"

This recalls strongly to our mind Hamlet's terrific diatribe against the insincere *laughter* of mankind. But while in the case of Hamlet the cynicism is the result of an accidental though grievous personal wound, in the case of Alceste it is the result of a continuous observation and slowly formed conviction. So, while Hamlet's heart-rending laughter is already almost tinged with semi or pseudo insanity, there is perfect sanity about the laughter of Alceste. That presents such a striking contrast to the prevailing atmosphere of levity and hilarity that Alceste becomes, as it were, a *comic* in spite of himself!* Stung by sarcasm or contempt he cries out in agony:

"—Upon my faith,
It wounds me mortally to see how vice
Is spared; into silent desert, far
From man's approach, I am tempted to fly."

Both Hamlet and Alceste are reticent yet profound lovers: To save their beloveds from the inevitable contamination of *Society*, they suggest means of escape that are curiously similar. "To the nunnery go!" was the cry of Hamlet to Ophelia, while Alceste asked Celemene to come with him to "a desert, far from all mankind!" The death of Ophelia quenches the light out of Hamlet's heart, while Alceste bleeds to the end with a heart lacerated with wounds and cries:

"All my greatest efforts are in vain
Indeed, it is for my sins I love you thus!"

Yes, it is the sin of loving too much—the sin of all great lovers: of Dante and Leonardo, of Moliere and Shelley! Hence Alceste, so vigorous in characterisation, so objective in delineation, is at the same time the centre of a sublime subjectivism of the great artist. We cannot forget that only a few months after the first representation of the Misanthrope (June, 1666) Moliere was forced to live apart from his wife (Dec., 1666). Armande Bejart, a giddy girl, frivolous and superficial, was a veritable cross of Moliere's life. So, if we find in Celemene a subdued study of Armande, we must admit that Moliere, as a Dramatist, had an equilibrium that is almost phenomenal. The deepest agonies of his life he depicted with a faithfulness and dramatic justice that is rarely equalled. Hence the inevitable *dualism* of Misanthrope: the subjectivism of the *Man* Moliere and the objectivism of the *Artist*—both fused with so much passion into such a marvel of repose, thrilling with such a depth of tragic calm that it will always stand as a deathless model of dramatic art. This dualism was brought out very ably through the splendid interpretation of Misanthrope by Jacques Copeau of Theatre Vieux-Colombier: There we find Celemene, the so-called incorrigible coquette, bursting the bounds of a stereotyped character and betraying traits that are so contradictory, so human! She realises the vanity of the polite life in which she moves, yet she cannot accept the offer of Alceste to leave society behind and to go to a desert! She shows no sign of dramatic conversion. Rather she shows her legitimate misgivings about an existence—may be very noble—yet entirely foreign to her! As a stage-heroine she may not have attained to a histrionic climax but she appears intensely human when she quietly walks out of the stage! So Alceste also silently passes out of sight "to find upon the earth some lonely place where one is free to be an honest man!" All his militant zeal for reform, his prophet-like denunciations are over and he seems to lapse into a mysterious silence! Did he end in *love* or in *hate?* Probably both! Yes, the case of our Misanthrope reminds us strongly of Browning's lines* on the author of the Divina Comedia:—

"Dante who loved well *because* he hated,
Hated wickedness that hinders loving."

* Cf. the brilliant parody of M. Courte, *Conversion d' Alceste.*

* "One Word More."

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Hence in the last scene we seem to forget Moliere the Dramatist only to discover Moliere the Musician, playing the ineffable, voiceless symphony of hope frustrated and love baffled, of suppressed sighs and crushed tears suggesting a New Dawn—a *Vita Nuova !* Then Celemene appears as a veritable symbol of human suffering and Misanthrope is found to love Humanity with all the agony of an unrealised dream which his proud passionate soul defined only once :—

"My love will purge her Soul
Of all the passing vices of the time !"

Here we witness the eternal tragi-comedy of the *Ideal* and the Actual—so conflicting yet so complimentary ! Here if anywhere Moliere gives a point to Shakespeare and we may agree with modern critics* who say that while "inferior in imagery and sublimity of conceptions" Moliere is "equal to Shakespeare in fecundity, and his superior in truth."

Appreciations—Ancient and Modern.

The opinions about Moliere and his works, like the opinions about all great writers, are as numerous and diversified as the critics who dipped into his writings. Contemporary judgments were conflicting as usual. His illustrious royal patron, Louis XIV, is said to have asked Boileau, "what great writer had most honoured his reign"—and the immediate reply was : "Moliere, Sire." "I think not," Louis replied, "but you know better than I." That shows the attitude of Louis XIV and Boileau. Then we know that La Fontaine had a real artist's admiration for a great artist. La Bruyere and Fenelon appreciated some points and condemned other traits—especially, Moliere's style. Bossuet,† had nothing but contempt for the comedian whose "place at the Holy Table was among the public sinners," and consequently according to Bossuet, "a Christian burial should be denied him." Voltaire realised the greatness of Moliere, yet his studies and criticisms were somewhat cold and condescending ! Rousseau felt the overwhelming character of Moliere's humour and considered it "morally" dangerous !

The first unqualified acknowledgment of Moliere as a *classic*, and the first unstinted admiration as a man and a poet, came from the greatest creative artist of Germany—Goethe. Goethe, who encountered Napoleon and showed nothing but a Caesarian contempt for that Prodigious Gallic Barbarian,—the same Goethe used to adore Moliere passionately till the last days of his life. We quote a few extracts from his conversations :—

"Moliere is so great that each time one reads or re-reads him, one finds a fresh astonishment. I look upon him with the same veneration as on the engravings of the great Italian masters" (12th May, 1825)....

"What a man is Moliere ! What a soul grand and pure ! He governs the manners of his time whilst others allow themselves to be governed" (June, 1826)....

"I know and love him since my young days and I hold to him not only because of his artistic triumphs but above all because of the *natural goodness* and the *high culture* of a poet's soul !" (28th March 1827).

That verdict pronounced at the beginning of the 19th century is strongly corroborated by another verdict of an authoritative critic of the 20th century : Mr. Ward, in his splendid monograph on Drama,* remarks about Moliere : "He is the most versatile, the most sure-footed and the most consummate master of the comic drama whom the world has known."

By the side of these superlatives lavished by foreign admirers, the noble-prose rhapsody of Sainte-Beuve† appears to be quite sober though none-the-less profound and touching.

"Aimer Moliere !" "To love Moliere! by that I mean to love him sincerely and with the whole heart.

To love Moliere—is to love health and the right sense of the spirit in others as well as in oneself."

Personal Life—A Tragic Contrast.

But when we turn from these public encomiums to the concrete details of his private life, we are shocked by the tragic contrast! A man with such an independence of judgment had to serve a king who was at his best but a noble autocrat. An artist of such a refinement of taste, had to humor the "gallery gods" in the triple capacity of dramatist, actor and manager! A philosopher of rare sanity and insight had to wear the mask of a *farceur* ! A passionate lover of the Sublime and the Beautiful, had the misfortune to be tied to a woman that was the veritable cross of his life. In 1664 Moliere's first child was born and Louis XIV himself acted as the Godfather in the Baptism, but the boy died a few months after. His *Hypocrite*, though admitted by everyone as a masterpiece, had to be suppressed for State reasons—another tribute paid by Pompous Egoism to organised Hypocrisy! As a refuge from such shocks and as a source of mutual inspiration, Moliere organised (in 1664) the memorable circle with La Fontaine and Claude Chapelle, Boileau and Racine. In 1664 Moliere presented Racine's *Alexander* at his theatre but a few months after Racine ungratefully transferred the right of presentation to Hotel de Bourgogne without a single warning! In 1666 Moliere lost one of his most favourite pupils in the histrionic art—Baron—through the insulting behaviour of his wife."

* Cf. Taylor, pp. 277. Coquelin, Moliere et Misanthrope (1881).

† Maximes et reflexions sur la comedie.

* Encyclopædia Britannica, XI edition.

† Causeries du Lundi.

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Armande who soon left him. In 1667 Racine made a cowardly attack on Moliere by encouraging many of his artists to desert his theatre of Palais Royal. Soon after Moliere fell seriously ill and he lived for two months on milk diet, in a quiet retreat near Auteuil with his friend Chapelle durnken but devoted to the last! The theatre had to be closed for six months. In 1669 Moliere lost his father. In 1670 appeared the most venomous and scandalous attack on his life and character—*Elomire the Hypocondriac* written by Le Boulanger de Chalussay. In 1671 Moliere was reconciled with his wife through the intervention of some friends but the very next year he lost one of the oldest and staunchest of his friends Madeleine Bejart who died (1672) leaving practically everything she had for the benefit of Moliere's daughter and his children yet to be born. Moliere's name figures in her burial act—his last mute token of gratitude! His time was also fast approaching! In broken health, in exhausted spirits Moliere continued his double work of an author and an actor. He had lost all faith in cure, in medicine, in doctors. He was desperate. To crown all, the conspiracies of the Italian royal musician Lully and the hostilites of jealous Racine alienated Louis XIV for the time being. So while the dying Moliere was playing his masterpiece, The Imaginary Invalid, in Palais Royal Theatre, "the troupe of the Hotel de Bourgogne was playing Recine's *Methridates* before the ungrateful king"!* On the day of the fourth performance of *Imaginary Invalid*, his wife Armande and his beloved pupil Baron implored Moliere "with tears in their eyes not to act that day; but his point of honour proved unalterable. 'There are fifty poor work people who live on their day's wage; what would they do if there were no performance?' exclaimed Moliere and went out to play for the last time! This last phase of Moliere's life has been dramatised with singular fidelity and pathos by the new play *Moliere* now being staged in Theatre Odeon. There we see Moliere already seized with convulsion in the last scene struggling with superhuman strength of his comic art to laugh death itself to scorn! Carried to his home on Rue Richelieu, in a sami-conscious state Moliere breathed his last (Feb. 17, 1673) muttering to himself: 'How much a man suffers before his death!' Thus Death also seemed to have been in a comic mood in carrying away the Great Comedian, surprised by a fatal stroke of malady while playing his *Imaginary Invalid*! And the pious society continued that comedy or rather tragi-comedy by refusing Moliere a Christian burial! Finally after four days of application, the greatest writer of France was allowed to be buried (Feb. 21, 1673) at the cemetery of St. Joseph with no pomp...with a few friends following silently in the dark..... unaccompanied by Divine service! Moliere's widow is said to have cried out: "What! a sepulchure is denied a man worthy of altars?" And such was the end!

* Moliere by Chatfield Taylor.

Moliere—The Last Phase.

Thus we see that the last few years of Moliere's life was a period of progressive undermining of his body and mind. Yet, it is a period of prolific artistic creation. The flame of his genius burnt steadily to the last! And here we find unmistakable evidence of the triumph of Spirit over Matter. Even if we leave aside *popular farces* like *George Dandin* (1668, an amplified version of his earliest farce La Jalous du barbouille) or the *Rascalities of Scapin* (Les Fourberies de Scapin, 1671); or gorgeous *court-ballets* like The *Sicilian*, or Love as a Painter (1667), *Amphitryon* (1668) or *La Comtesse d'Escarbagnas* (1671); or clever skits on the medical men like *Love as a Doctor* (1655), *The Doctor in spite* of *Himself* (1666);—we must admit that Moliere gives indisputable proof of unflagging creative power through four universally praised and eternally fresh pieces: *The Miser* (L'Avare, 1668), *The Burgher, a Gentleman* (Le Bourgeois Gentilhomme, 1670), *The Learned Women* (Les Femmes Savants, 1672) and the last, though not the least, the *Imaginary Invalid* (Le Malade Imaginaire, 1673). In a general popular paper it is neither possible nor desirable to discuss any and every piece of the Great Comedian. A bare statement of his achievements in the domain of dramatic creation is sufficient to convince us as to his title to literary immortality. Brunetiere voices the opinion of millions when he characterises the works of Moliere as "un fragment de *nature* et d' *humanite* sous l'aspect de l'*eternite*"*—truly, a fragment of Nature and of Humanity in the aspect of Eternity!

I conclude by reciting the noble and passionate lines addressed to Moliere by Alfred de Mussett† (probably next in rank in French drama and poetry):—

"J'admirais quel amour pour l'apre verité
Eut cet homme si fier en sa naivete!
Quel grand et vrai savoir des choses de ce monde!
Quelle male gaite, si triste et si profonde
Que, lorsq' on vient de en rire on devrait en pleurer!"

I admired: What a love for the hard Truth
Had that man—so balanced in his simplicity!
What a grand and true knowledge of the things of this world!
What a masculine gaiety, so pensive and so profound
That when one goes to laugh one can't help crying.

Let our tribute be sober, let it be sincere. Moliere's art is a permanent asset of Humanity.

* L' histoire de la Litterature Francaise.

† "*Un Soir Perdu.*"

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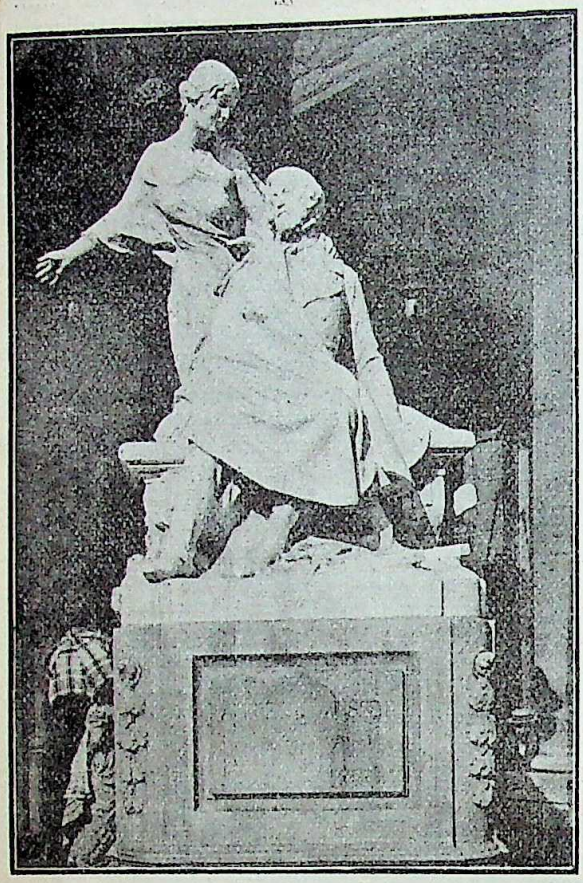

Alfred de Musset—A Monument at the Theatre Francais.

His life, as a creative artist, is a perpetual inspiration to his posterity. May both his life and art reveal their real significance to us and like a guiding star lead us along the path of Eternal discovery of Truth through suffering that scorns not the Divine prerogative of Laughter.

".....Je suis ce que je suis. Rire ne m'empêche pas de souffrir; mais *souffrir* n'empêchera jamais un bon Francais de *rire*. Et qu'il rie on qu'il larmoie, il faut d' abord, qu'il *voie*."

".....I am what I am. Laughing does not prevent me from suffering but sufferiug never hinders a good Frenchman from laughing. And whether laughing or crying he must observe."—ROMAIN ROLLAND (*Colas Breugnon 1914*).

15th January, 1922.

KALIDAS NAG

Paper read before the "Association des Hindous de Paris" in commemoration of the Tricentenary of Moliere.

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LICE

BY CEDRIC DOVER, F. E. S.

THOUGH cleanly people now-a-days regard lice with the utmost abhorrence, and it is not uncommon to hear an Anglo-Indian mother say that her children have been in undesirable company when they have "nits" in their hair, they were not always objects to be shuddered at. In the time of the Stuarts, for instance, people used to joke about them and some even went so far as to be proud of finding them on their person. Col. Alcock tells us that it was taken as a sign of consecrated grace in the "holy blissful martyr" of Canterbury that the hair garments he wore next his skin were found to be seething with lice "like a boiling caldron" and it was in an appreciative mood (Col. Alcock continues) that Sir Hugh Evans, in the *Merry Wives of Windsor* says not only that "the twelve white

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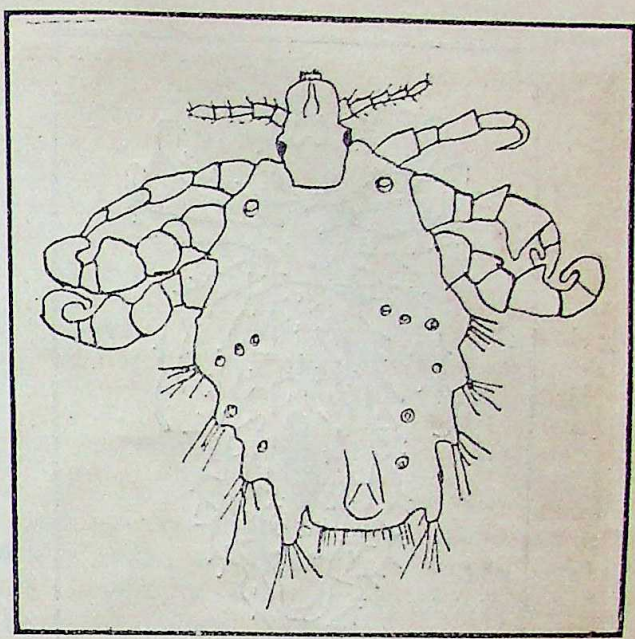
lousses do become an old coat well" but also that "it is a familiar beast to man and signifies love". It is a belief among some of the poorer classes both here and in England that the presence of lice is a sign of productivity and good health, and as a consequence many people refuse to take any protective measures against lice for fear of becoming sterile and losing their robust health. In R. Hooke's *Microphagia*, an old book published in London in 1665, a description of the head-louse is introduced as follows:—"This is a creature so officious that 'twill be known to every one at one time or another, so busie and so impudent, that it will be intruding itself in every one's company, and so proud and aspiring withal that it fears not to trample on the best, and affects nothing so much as a crown; feeds and lives very high, and makes it so saucy as to pull any one by the ears that comes its way, and will never be quiet till it has drawn blood."

Leaving the reader to conjure up visions of certain aspects of domestic life during the reign of the "Merry Monarch", of which history leaves us more or less ignorant, I will now endeavour to give him a little information of a more useful nature, about these vermin which unlike most other parasites spend the whole of their existence on man.

It is perhaps some consolation to know that man is not exceptional in harbouring these insects, and most species of the Mammalia from camel to mouse are attacked by some member of this group of parasites. But like the fleas, the species that live on man are more or less peculiar to him, and it is probable that different mammals have different species of lice which are entirely and exclusively devoted to their particular host.

Most entomologists are now agreed that the lice belong to a separate order—the Anoplura or Siphunculata—superficially resembling the biting-lice (Mallophaga) from which they are mainly distinguished by the difference of the mouth-parts and



Outline Drawing of Male Crab Louse.

the claws; but they were, and are still, regarded by some competent authorities as a group of the Rhynchota or bugs. The Anoplura contain many genera, but in this article we are only concerned with two—*Pediculus* and *Phthirius*: of the first there are too species—*P. capitis*, the head-louse and *P. vestimenti* the body-louse of the second only one, *Ph. pubis* the crab-louse, which inhabits the pubic region of man, but is not entirely confined to it.

The oldest name for the head-louse is *P. humanus* the author of which was Linnaeus, who did not regard the body-louse as specifically distinct. They are now again regarded as varieties or races of a single species, the head-louse being known as *P. humanus capitis* and the body-louse as *P. humanus corporis*; but while admitting that this nomenclature is correct, as this article is not a strictly scientific one I have thought it best to give the creatures their commoner names.

Though difficult to rear in captivity the human Pediculi increase and multiply to an astonishing degree under favourable conditions, and wherever human beings are congregated together under conditions not strictly sanitary, they are sure to spread. *P. vestimenti* is the chief Anopluron parasite of human beings which

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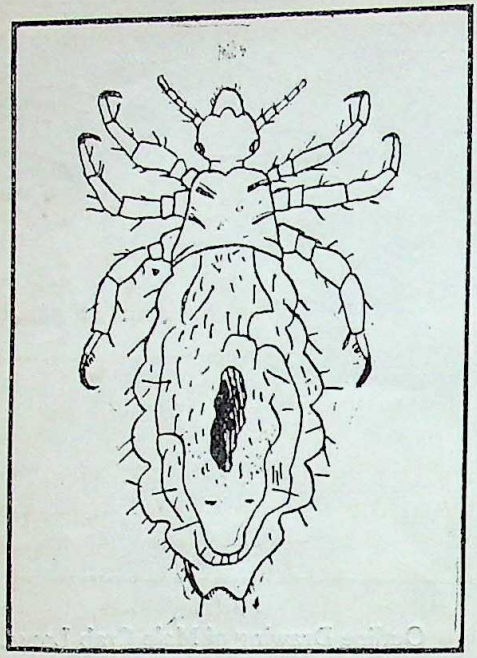

The Body-Louse. (magnified)

spend their whole time or a large part of it, in an uncleanly environment. But though lice flourish best in dirty surroundings it must be understood that they do not arise from dirt as the uninformed, who still believe in spontaneous generation, think. No creature exists that is not the result of the union of a male with a female and every existent louse was hatched from an egg laid by a mother-louse and fertilised by a "daddy-louse." It might be well to mention here that lice have no metamorphoses : that is to say they have no caterpillar and chrysalis stage like the butterflies.

The structure of the mouth-parts of the Anoplura have interested the earliest entomologists and Swammerdam, Linnaeus Schiodte, Redo, and others have all given lengthy dissertations on the louse. But there was considerable difference of opinion among these authorities regarding the structure of these organs and even to-day the structure sucking-tube is not clearly understood. In his book on Medical Entomology Col. Alcock gives a good short account of the mouth parts which I quote here. He writes :—"All that can be seen of the mouth-parts outwardly is a short and incomplete tube with some dorsally placed recurved teeth : the function of this tube with its dentiles is to hold the skin when the insect starts to suck. The rest of the mouth-parts are retracted within the head, in somewhat the same way as, only more completely than, those of the Hippoboscid flies : they have the form of a slender tube composed of the three very fine stylets, two of which lying dorsally are perhaps the mandibles, while the third which is ventral in position perhaps represents the two maxillae fused together except at their tip ; in repose this tube lies invaginated in a sheath beneath the pharynx ; in action it is far extruded through the short outwardly-visible tube for the purpose of piercing the skin and drawing blood. The most reasonable view to take of these ensheathed mouth parts is that they are closely homologous with those of bugs, but are protectively intussuscepted when at rest."

The male-body louse is a tiny creature about 3 mm. long and 1 mm. broad while its "better half" is somewhat larger. It varies in colour considerably : Andrew Murray states that those found on West African and Australian natives are almost black ; on the Hindu dark and smoky on Africanders and Hottentots orange ; on the South American Indians dark-brown on the Mongolian races yellowish-brown and on the Esquimos light-brown, which comes nearest to the light dirty-grey colour of the parasites found on Europeans.

Mr. C. Warburton of Cambridge has recently succeeded in rearing *P. vestimenti* and *P. capitis* in captivity in the Quick laboratory of the University but only after a series of experiments had failed. One of the conditions of success was the close proximity of the human body and the anchorage of the pests in some sort of cloth such as flannel. Sir Arthur Shipley of Christ College, Cambridge, writes that :—"He (Warburton) anchored his specimens on small pieces of cloth which he interned in small test tubes plugged with cotton wool, which did not let the lice out, but did let air and the emanations of the human body in. For

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fear of breakage the glass tube was enclosed in an outer metal tube and the whole was kept both day and night near the body. Two meals a day were necessary to keep the lice alive. When feeding, the pieces of cloth, which the lice would never let go of, were placed on the back of the hand, hence the danger of escape was practically *nil*, and once given access to the skin the lice fed immediately and greedily."

Warburton found that a single impregnated female of *P. vestimenti* produced 125 eggs in the course of 25 days. The young which are tiny miniatures of the adult, feed immediately after emerging from the egg. They moult about three times, generally attaining maturity on the 4th day, but they do not perform their sexual functions till about four days later.

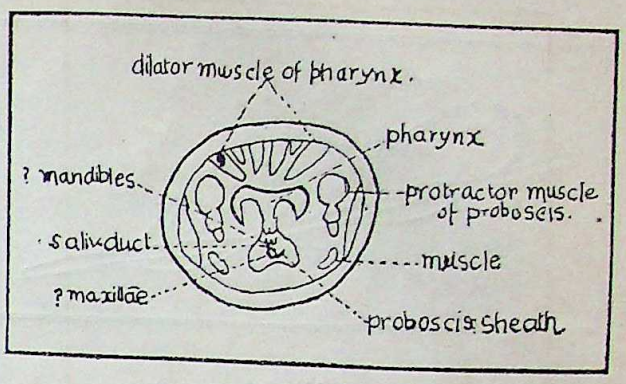
It is needless here to follow Mr. Warburton's experiments in detail. He summarises the life-cycle of the insects as shown by his experiments as follows :—

Incubation period : Eight days to five weeks.
From larva to imago : eleven days.
Non-functional mature condition : four days.
Period of adult life : male, three weeks ;
female, four weeks.

It should be remembered that these figures are only the result of laboratory experiments, and that in natural conditions the life-cycle may occupy a longer or shorter time, and that climate influences it considerably.

Mr. Warburton's work makes it clear that unless regularly fed body-lice perish very quickly and that the young can only live 36 hours at the utmost without food. It might be of interest to mention that he found at the commencement of his experiments that the body-louse is capable of living longer under adverse conditions than *P. capitis*.

The head louse is a somewhat smaller creature than the body louse, the female being about 1.8 mm. long and 0.7 mm. broad. They are generally of a cindery-grey colour, but like the body louse, vary considerably. They are usually found on the heads of uncleanly people ; and school children—especially girls—in India very



Lransverse section of Snout of Louse.
(After Alcock)

frequently have "nits" in their hair, mainly owing to the motley crowd that attend even our best 'seats of learning.' The habit of several natives such as the Australians, the Andamanese, and the Apache Indians of plastering their hair with coloured clay, is said to be a protection against vermin and also to keep them "agreeably cool". Anointing the head with ointments or oil, is also a protective measure, and it is probable that the Spartan youths who used to oil their wavy locks before going into battle, feared these parasites. The habit of the natives of India of anointing themselves daily with oil serves a more useful purpose than they perhaps think. Likewise, the round head of the German soldier is not shaved to provide the cartoonist with a subject, but has a practical significance, as it affords no nidus for lice. The wigs of the seventh, and early part of the eighteenth centuries, and the later powdering of the hair also probably owed their origin to the difficulty of combating the parasites, and not to the whims of Dame Fashion.

The egg of *P. capitis* is something like that of the bed-bug, but has a perforated cap, which Col. Alcock thinks is to supply the devolping embryos with air. It is attached to the hair, and at the end of six days the young emerge, mating after a certain number of moults, on the 18th day.

The crab louse, *Ph. pubis*, is, like the dethroned Emperor Wilhelm among rulers, a creature quite unlike the other lice. It is nearly as wide as long : the legs are

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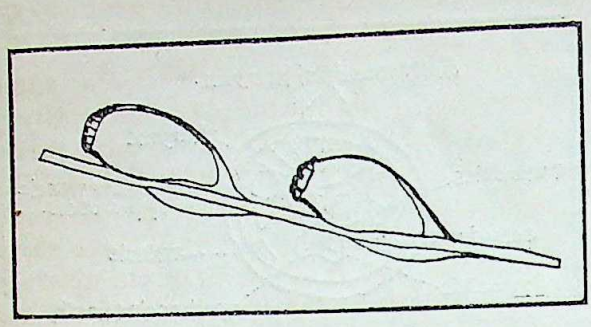

Eggs of Head-Louse.

proportionately very stout (the front pair are much slenderer than the others) and always spread out laterally which has the effect of making the body look even broader than it is. It is more or less whitish in colour with a dark patch on each shoulder and the legs are tinged with a red. Its popular name, "the crab louse," is more appropriate than popular names of insects usally are, as a glance at the illustration will show. It inhabits the pubic and perineal hairs particularly, but is not entirely confined to those regions and has even been found on the head. The eggs are pear-shaped. Young emerge in about a week and are quite mature in a little over a fortnight.

Numerous remedies have been suggested for combating lice, which I do not propose to detail here. "Prevention is better than cure" and acting on this principle we should try to avoid contact with "lousy" people and advice the children to do the same. It should also be remembered that to secure immunity from their attacks the chief requisite is *cleanliness*. The gentle sex generally dislike the idea of washing their heads frequently, on account of the time it occupies and its troublesomeness, and children share a similar antipathy. But frequent head-washing is essential, and parents should see that their children are regularly and thoroughly bathed. The use of oils on the hair, as I have remarked previously, is a useful preventive. This has been known for centuries and in former times some horrible mixtures were probably in use. Mouffet, for instance, would have his readers use a compound of hog's blood mixed with wi and essence of roses.

For curative purposes a wash mad from an extract of tobacco is efficacio but not agreeable. Perhaps the be method of ridding the head of *P. capi* is to rub the hair thoroughly with equ parts of paraffin and salad oils, follow by washing with soap—preferably carbo soap—and hot water and combing wi the small, fine wooden combs that can had for a few pice in any Indian baza Sulphur ointment is also commonly us for destroying the head-louse.

P. vestimenti the more annoying the two Pediculi and also the mo difficult to destroy as it lays its eggs the seams and folds of one's inner ga ments. Lousy clothing should be steam or boiled or cleaned by soaking in gaso or some other volatile mineral oil. T will never be necessary, I think, in t average home, if the clothes are frequent dusted, sunned, and ironed particular along the seams. It seems the custo among poorer Eurasean families regularly have their hair searched "nits" and to examine their clothes body-lice, this custom no doubt con derably mitigates the evil. As a priv once said to Sir Arthur Shipley: " strips and we picks 'em off and pl 'em in the sun, and it kind o' breaks little beggars' 'earts."

The body-louse, and even the he louse, are known to be carriers of relaps fever and it has been "shown that infec lice transmit the infection if their bo are crushed and rubbed into an abra skin, as might happen in the rubbings scratchings of a lousy person." For t reason infected persons should try to av scratching the irriated parts. Conside ble relief may be obtained by bathing w warm water and carbolic soap, or a good medicated soap such as "Cuticur and I have been told that a dash Phenyle in the water increases the soo ing effect.

The body-louse also stands convi of conveying typhus, and the head-lo is suspected of carrying not only typ but also beri-beri.

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The crab-louse is more easily conveyed from one person to another than either of the two Pediculi and as they are usually contracted from using an infested public lavatory or bath, such places should as far as possible be avoided. I do not suppose even our energetic "city-fathers" could make all the public latrines strictly sanitary. But they are a wonderful body (witness the new electric rubbish cart) and who knows what may happen in the future!

This is the most troublesome of all lice and also the most difficult to get rid of as it reproduces very rapidly. Shaving of the affected parts and blue ointment is the usual treatment.

Let us close this article in the same manner as Sir Arthur Shipley—cheerfully!

The third, Lady Holland, with more spirit than delicacy had informed Theodore Hook, who had offended her at Holland House that "she did not care three skips of a louse for him." Hook in revenge addressed the slangy aristocrat the following lines :—

Her ladyship said when I went to her house
She did not regard me three skips of a louse.
I freely forgave what the dear creature said,
For ladies will talk of what runs in their head.

BOOKER T. WASHINGTON

His Life and Work.

It is well known to students of History that some fifty years ago the Negroes in America were in the bonds of slavery. From the middle of the seventeenth century the Portuguese began to capture the Negroes of Africa and sell them as slaves. By and by the trade fell into the hands of the English, and thousands of these poor creatures were imported into America. They were readily purchased by the white settlers, who urgently wanted some labour ageney to clear the virgin forests and bring the vast land under cultivation. In 1776 America declared her Independence, and the equality of man before God was recognised.

But the condition of the Negro grew from bad to worse. He was not treated as a human being, he could not own any estate, he was regarded as cattle by his master. The horrors of this system are graphically described in Mrs. Stow's famous novel "Uncle Tom's Cabin", which is also responsible for awakening the sympathy of the people for the coloured man. From the very beginning the Northern States of America were against slavery. The States in the South—where the Negro slaves were owned by the planters in large numbers—were strongly in favour of continuing this system. This and the other points of difference between these two groups of States led to the fierce Civil War in 1860. The cause of the helpless Negro was stoutly championed by Abraham Lincoln, one of the greatest Presidents of America, with whom the principle was, "If slavery is not wrong, nothing is wrong." The cause of the weak and the humble was successful, and on the 1st January, 1863, the famous Lincoln Amnesty declared complete freedom to all the American Negroes.

Though the chains of bondage were broken, this did not much improve the material condition of the coloured people. Hitherto they were in a primitive condition, and had scarcely any knowledge of earning their livelihood. Till then their masters were responsible for their maintenance. But now they were thrown out in the open and broad world, where there was a hard and keen struggle for existence. Some kind of literary, spiritual and industrial education was necessary to meet this situation. An attempt in the direction was successfully made by General Armstrong and Booker T. Washington by starting the required schools at Hampton and Tuskegee respectively. It is the life of the latter that is chosen for our study here.

Our hero was born a slave in 1858 in a plantation in Franklin County, Virginia, near a Post Office called Hale's Ford. His life 'had its beginning in the midst of the most miserable, desolate, and discouraging surroundings.' He was born in a typical log cabin about fourteen by sixteen feet square. Here he lived with his mother and family 'till after the Civil War, when they were all declared free.' As soon as freedom was proclaimed, the family went to Malden, Kanawha Valley, in West Virginia, to live with his step-father. At that time salt mining was the great industry in that part of

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West Virginia. Washington's father had already engaged himself at a Salt-furnace, and he had also secured work in the same for his step-son.

From his very childhood he had a great desire to learn to read, and understand common books and newspapers. Soon after they had settled in the new home, he asked his mother for a book. She procured for him an old copy of Webster's Blue Back spelling book. This was the first book he read. After some time a school was opened in the neighbourhood, and arrangement was made with the teacher to give him some lessons at night, when the day's work was over. He could learn more at night than the other children could do during the day. His experience gave him faith in the institution of a night school, with which afterwards he had to work at Hampton and Tuskegee.

After he had worked for some days in the Salt-furnace, he was engaged in a coal-mine. This work was not only hard, but dangerous. "There was always the danger of being blown to pieces by a premature explosion of powder, or of being crushed by falling slate"; and frequent accidents from these causes kept him in constant danger. It was while working here that he heard of the establishment of a Normal and Agricultural Institute at Hampton. He immediately resolved to go there, though he had no idea of its precise whereabouts, and he had also no means to reach the place. This thought, however, was uppermost in his mind day and night.

Soon afterwards he heard of a vacancy in the house of General Ruffener. Mrs. Ruffener was very strict with her servants, and especially with the boys who tried to serve her. He had, however, decided not to remain in the coal-mine, and so through his mother he secured the place in Mrs. Ruffener's house. Soon he learned that she required everything to be kept clean, that she wanted prompt execution of work, and that she desired absolute honesty and straight-forward character. The lessons he learned in the home of Mrs. Ruffener were as valuable to him as any education he ever received since then. His heart and honest work soon pleased his mistress, who always sympathised with him in all his efforts to get an education.

In 1872 he determined to make an effort to go to Hampton. He had no money to buy clothes or pay his travelling expenses. He had on the other hand the sympathy of the coloured people, who took a keen interest in the matter. The great day at last came, and he started on his pilgrimage! His mother was then not keeping good health, he hardly expected to see her again, and hence his departure was all the more sad. The distance from Molden to Hampton was about five hundred miles. He had not sufficient money to pay his fare. "By walking, begging rides both in waggons and in the cars, in some way, after a number of days" he reached the city of Richmond late at night. He was tired, he was very hungry, but he was not disheartened. He arrived at a street where the "board side-walk was considerably elevated." He crept under it, and rested for the night upon the ground with his satchel of clothing for a pillow. In the morning he noticed he was near a large ship, which seemed to be unloading its cargo. Here he secured work, and in this way earned money to pay his way. He reached at last the place of his pilgrimage with fifty cents to offer at the feet of the Goddess of Learning.

He immediately presented himself before the head teacher for admission. Having been so long without food and change of clothing, he could not make a favourable impression upon her. She perhaps thought that he was a loafer or tramp. After some hours had passed, she said: "The adjoining recitation room needs sweeping. Take a broom and sweep it." Here was his chance! He instantly took the broom and swept the room three times. When every corner in the room was thoroughly cleaned he informed the teacher of it. She, however, knew just where to look for the dust. She took out her handkerchief and rubbed it on the woodwork, about the wall, and over the furniture. When she was unable to find a particle of dust she quietly remarked, "I guess you will do to enter this institution." Miss. F. Mackie, the head teacher, was thus favourably impressed, and she offered him a position as janitor. This he gladly accepted, as it enabled him to pay his board. At Hampton he came in direct contact with the great man, General Samuel C. Armstrong, the founder of the Hampton Institution. For three years he worked very hard, and was graduated in 1875.

After graduation he returned to his home at Malden and was elected to teach the coloured school of that place. Two years after he went to Washington D. C. and he studied there for eight months. About 1878 he was called to Hampton by General Armstrong to deliver the post-graduate address at the next commencement. This he considered to be a great honour and spoke on "The Force That Wins". In 1879 he was again called to Hampton as a teacher where he further pursued some supplementary studies. General Armstrong was then carrying on an educational experiment with Red Indians and seventy-five young men of them were placed under Washington's care for training, he being appointed as their 'house-father'. He creditably acquitted himself of this rather delicate, dangerous and difficult task. He also started a night school in connection with the Institution in which students were to receive education on condition that they were to work ten hours during the day. This class was called by the "The Plucky Class" on account of the earnestness the students showed in their hard work and in their studies.

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In 1881 General Armstrong was asked by some gentlemen in Alabama to recommend someone to take charge of a Normal School for the coloured people in Tuskegee. He recommended Washington, who was immediately accepted. Tuskegee was a small town of about two thousand inhabitants, nearly one half of whom were coloured. Washington expected at Tuskegee a school-building and the necessary teaching apparatus. To his utter disappointment he found nothing of the kind. The State had given a grant of 2000 for the payment of teachers only. What however he found was hundreds of hungry and earnest souls who wanted to secure knowledge.

His first work was to find a place in which to open the school. After a careful enquiry he could secure an old shanty, near the Methodist Church, with the Church itself as an assembly room. Both these places were in a dilapidated condition. The school was opened here in July 4, 1881, with thirty students of both the sexes. It soon became apparent that something else must be done besides teaching mere books. The students were ignorant of many essential things. They did not know how to bathe and care for the body; they scarcely thought what was proper to eat and how to eat it; they had no idea as how to care for their rooms. Besides this, he also wanted to give them a practical knowledge of some one industry with the spirit of labour economy. They were to be so trained and equipped with the industrial education that they would be sure of knowing how to make a living after they had gone out in the world. Eighty per cent of the coloured people depended upon agriculture. Such an education was therefore absolutely essential as would fit a large proportion of the students to return to their farms as good farmers, and put "new energy and new ideas into farming, as well as into the intellectual, moral and religious life of the people."

Three months after they began their work an old plantation came into the market for sale. It was bought for 500 with the help of General F. B. Marshall, the treasurer of Hampton. No time was lost in occupying the place. There were standing upon the plantation only a cabin, an old kitchen, a stable, an old hen house. As soon as the cabins were in a condition to be used, it was resolved to clear up some land in the neighbourhood to plant a crop. When this was explained to the students, they did not welcome the idea. It was defficult for them to see the relation between clearing land and an education. Washington, however, took his axe and led the way to the woods. When his students saw that he was not ashamed to work, they gladly came forward with a smile. The school was daily growing in numbers, and an adequate provision of buildings and apparatus became a pressing necessity. From the very beginning Washington was determined that the students should erect their own buildings. "During the nineteen years' existence of the Tuskegee school," forty buildings had been built, and "all except four are almost wholly the product of student labour. Under his presidency the Tuskegee institute at present has become the foremost exponent of industrial education for the Negroes."

His work demanded more and more money; to promote its interest it became necessary to establish better understanding between the white and the coloured people; and on account of these and similar causes he took to public speaking. Soon his fame as an orator increased and he delivered many addresses and lectures throughout the United States. His speech in 1895 at the opening of the Atlanta Cotton States and International Exhibition is especially noteworthy. It was equally liked and appreciated by the white and the coloured people, and is considered to be one of his best, finest and most thoughtful speeches.

A few extracts from this speech will not be out of place:

"To those of my race who depend on bettering their condition in a foreign land, or who underestimate the importance of cultivating friendly relations with the southern white man, who is their next-door neighbour, I would say, 'Cast down your bucket where you are'—cast it down in making friends in every manly way of the people of all races by whom we are surrounded."

"No race can prosper till it learns that there is as much dignity in tilling the field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities."

"In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

"In 1898 the Tuskegee Institute was very fortunate to receive a visit from the then President of America. In the course of his address to the students President Mackinley observed :—

"To meet you under such pleasant auspices and to have the opportunity of a personal observation of your work is indeed most gratifying. The Tuskegee Normal and Industrial Institute is ideal in its conception, and has already a large and growing reputation in the country, and is not unknown abroad. I congratulate all who are associated in this undertaking for the good work which it is doing in the education of its students to lead lives of honour and usefulness, thus exalting the race for which it was established."

"Nowhere I think could a more delightful location have been chosen for this unique educational experiment, which has attracted the attention and won the support even of conservative philanthropists in all sections of the country."

'To speak of Tuskegee without paying special tribute to Booker T. Washington's genius and perseverance would be impossible. The inception of this noble enterprise was his, and he deserves high credit

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for it. His was the enthusiasm and enterprise which made its steady progress possible, and established in the institution its present high standard of accomplishments. He has won a worthy reputation as one of the great leaders of his race, widely known and much respected at home and abroad as an accomplished educator, a great orator, and a true philanthropist.'

His work is also recognised by the American Universities. Harvard conferred upon him the honorary degree of Master of Arts in 1896, and Darmouth that of Doctor of Literature in 1901. In 1899 some of his friends raised a sum of money to enable him and his wife to undertake a trip to Europe as he was very tired on account of eighteen years' strenuous and laborious work. He visited Belgium, Holland, France and England, and returned home after a three months' stay in the Old World !

The Tuskegee Normal and Industrial Institute was established by the legislature of 1880. The school was opened in 1881 in a rented shanty and church with thirty pupils and but one teacher. During the first session the present location with three buildings thereon was purchased. The population of the school community is at present over 2000. This includes 193 teachers, officers and employees with their families. From its foundation upto 1912 over 9000 men and women have finished a full or partial course. In 1912 the total enrolment was 1645. Of these 1067 were young men, 578 young women.

The educational plant consists of 2345 acres of land, and 107 buildings. This does not include 19910 acres of public land as remaining unsold from 25500 acres granted by Act of Congress, and valued at 25000000. The control of the school is vested in a Board of 19 Trustees. The Endowment Fund amounts at the present time to 1,871,647. The current annual expense is about 270000. Including the agricultural department, the industries for girls and the Nurse Training School there are now forty different trades or professions taught at Tuskegee. They are grouped under agriculture, mechanical industries, and the industries for girls.

At the present time the farm comprises 22300 acres. An extensive live-stock industry is also conducted on the basis of this farm. Landscape gardening, horticulture, and floriculture have recently been added. There is a Museum in which specimens of various products of the soil are preserved for illustrating lectures. Experiments in cotton breeding are carried on since 1905.

In the shops, where the mechanical industries are taught, arrangements are made for the following trades :—Carpentry, wood-working, printing, tailoring, black-smithing, wheelwrighting, harness-making, carriage-trimming, plumbing, steel-fitting, electric-lighting, architectural and mechanical drawing, tinning, painting, steam-engineering, and shoe-making. Girls' trades include laundry, cooking, dress-making, and millinery. All girls in the school study cooking and domestic science. The school maintains a practice cottage, where the girls of the senior class keep house, and do their own cooking on a small fixed allowance given them by the school.

There is also an academic department. All the students are required to take academic studies. There is a systematic effort to harmonise academic studies with industrial training and practical interest of the pupils. Teaching in this department is carried on by a faculty of fifty-two teachers, giving instruction on the subjects of English, Mathematics, History and Geography, Science, Education, Book-keeping, Vocal and Instrumental Music, Kinder-Garten, Drawing, Writing and Physical culture. There is also a public school of the institute community called the Children's House. A summer school is conducted each year for teachers from the northern and the southern States.

Religious and spiritual education is given in the Phelp Bible Training School. The aim of this department is to give its students a comprehensive knowledge of the whole English Bible. This is done with a view to give them such knowledge and training as will fit them to work as preachers and missionaries.

In 1892 a Hospital and Nurse Training School was started. Seventyfour nurses have gone out from the school since 1894, and are doing good work in different parts of the country.

Besides these, there are other special features of educational work at Tuskegee for which a school extension department is created. In 1891 the Annual Negro Conference was started which has resulted now in the annual farmers and wokers' conferences. A Farmers' Institute was established in 1897. A short course in Agriculture is started since 1904 to give the farmers the advantage of two weeks' study and observation of the work of the school farm. In 1907 the demonstration farming experiment was started. A Negro County Fair has been held for a number of years in connection with the Farmers' Institute. There is a Rural School Extension, a Model School, a Plantation Settlement, and Mothers' Clubs, the last two being established through Mrs. Booker T. Washington's efforts. A National Negro Business League also meets annually at Tuskegee.

The discipline of the school is in charge of the commandant of the battalion and the Dean of the Women's Department. Military discipline of some sort has been enforced since the foundation of the school.

There is a large Library housed in the Carnegie Library building, which contains at present 19000 volumes. A special effort is now made to furnish the Library with books and pamphlets on Africa and the Negroes. The Library carries on a considerable amount of exten-

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work. Circulating Library boxes are being fitted up and sent out to the Rural Schools.

Having seen so far the life of Booker T. Washington, and his noble work at Tuskegee, it will not be a digression to apply the lessons of his story to the present condition of India. Curiously enough the position of the American Negro closely resembles the state of our untouchable and depressed classes. With the stigma of being untouchable, they are in a deep submerged condition of poverty, ignorance, social degradation and isolation from a higher moral and spiritual life. The insanitary life they lead, together with the regular visits of famines and plague, makes their condition simply unthinkable. Our Mahars and Mangs, and the Dheds and Chamars are in a far worse condition when compared to the highly civilised life that is led by the present American Negro. Our Bhils and Koles are also not in a very happy condition of life. As far as their economic, moral and spiritual welfare is concerned, they are in the same boat with our so-called depressed class brethren.

And coming also nearer to the higher classes, what do we find ? Eighty per cent of our population, entirely dependent upon agriculture, is living in abject poverty and deep ignorance. The rays of education, sanitation and civilization are yet to penetrate into their poor hamlets ! Taking also the condition of our young educated men, with the honourable exception of a few successful and flourishing pleaders, doctors and engineers, it is not far from the truth to say that they have to remain satisfied with their exceedingly small and poor income which barely enables them to live from hand to mouth.

And how are these great problems to be solved ? In my humble opinion education as imparted at Hampton and Tuskegee is absolutely necessary for our people. We most urgently want our General Armstrongs and Booker T. Washingtons. The majority of our people must receive such an education as would enable them to live on their own labour a decent life. The idea of the dignity of labour must be raised to a higher level. The education of the head, heart and hand must be simultaneously given.

We are not hopeless. There are fortunately signs in the country that indicate that our people are thinking over this serious situation, and are trying to face it as best as they can. The Kirloskar Wadi in the Oundh State, the Glass Factory at Talegaon, the Ranade Economic Institute in Poona, are some of the efforts in this direction. I cannot but also mention here the splendid work done by the Depressed Classes Mission Society. The mission at present has four branches at Bombay, Poona, Hubil and Nagpur with ten affiliated centres and fortyfive educational institutions. But taking all these attempts together, we are obliged to say that they are quite insufficient to succesfully meet our economic situation.

T. R. GADRE.

SHANTA DURGA IN GOA

THE temple of Shânta Durgâ is situated at Kavale in Goa. This Portuguese Settlement on the West Coast of India protected on the land side by the almost impassable forest of the Western Ghats or Sahyādri Mountains and intersected by numerous navigable rivers which flow into the Arabian Sea is the holy land of the Sāraswat Brāhmans of the Deccan. Shânta Durgâ, Mangesh, Nāgesh, Rāmnāth and Devaki-Krishna, the principal shrines of the Sāraswats are situated in the hilly region known as Novas Conquistas (New Conquest).

On board the S. S. Tilak, once a British mine sweeper, the pilgrim from Bombay embarks for the holy land. The steamer winds its way out of the crowded shipping in the Bombay harbour past islands and hills which conceal the British batteries and the fairy caves of Salsette and Elephanta.

The Konkan Coast, the Ariake of the Greeks and Kemkem of the Arabs, was from ancient times occupied by a multitude of ports some of which like Chaul and Dabhul were the great emporium of trade with the West. As we steam along hugging the shore we pass the former territories of the great Maratha corsair-captain Angre who defied the Portuguese and British fleets. This picturesque region of low hills green with groves of cocoanut trees possesses a number of fortresses built by Sivaji. Vijaydurg the fortress of victory, Ratnagiri the hill of jewels, Suvarnadurg the golden fortress, jut out into the water, breaking the line, and from their high ground favorable to distant vision appear to command an uninterrupted view along the coast.

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Temple of Shānta-Durga As Gramadevata at Macel. The Man in the Foreground is A Sāraswat Purohit or the Worshipper of Shanta-Durga.

Early next day we see the white-washed Farol or light house of Panjim to the north of the entrance to the Goa creek. It is situated on a hill which is crowded with batteries and is known as the Castello de Agoada. The entrance to the creek is about two miles broad. The southern prong known as the "Cabo de Convanto" once occupied by a monastery has now the residence of the Governor-General of Portuguese India.

The steamer slows down in the shallow creek as we enter. The spring air is soft and cool. A thin mist rests upon the lower grounds and hovers half way up the hills, leaving their palm-clad summits clear to catch the silvery light of dawn. A sharp whistle reminds the passengers to "prepare to dismount" and as the ship touches the dock, porters board it to remove the passengers' beddings to a shed for Fumentacao or disinfection. The owners are kept waiting for an hour and in return are charged an anna per bedding. Before the passengers are allowed to land, a Portuguese Doctor tries to feel their pulse. Then comes the Customs Examination. The Alfandega (customs official) a rhubarb-coloured Portuguese regards time as of no consequence. The delay is annoying, but it is some consolation that equal treatment is meted out to every one, coloured or white, including an Englishman. The customs officials are said to resent tips, but more things are wrought by a cup of tea or a solitary cigarette in this part of the world. The vagaries of the Alfandega are best illustrated by what happened a few years ago when the Maharaja of Kolhapur presented an elephant to a Sāraswat landholder the Visconde de Perneu. The Portuguese officials at the customs post on the Ghats not having seen such a beast before, classed it as a parrot and so the beast was called a parrot and duty was charged accordingly!

Panjim or Nova Goa is the capital of Portuguese India. It is situated upon a narrow ledge between a hill to the South and the creek which stretches for many miles from West to East. Houses with white-washed walls and red tiles peep through gardens of slender cccoanut trees. There are a variety of public conveyances for hire from the lugubrious-looking Manchel to the motor car. The Manchel is a kind of palanquin made up of a light sofa curtained with green or red velvet and strapped to a bamboo-pole which rests upon two bearers. Panjim resembles the towns in the South of France. The uniforms of the Police and Military are in the continental style. There is a variety of costumes and complexions to be seen in the streets. The ancient Portuguese costum de dame with its thick striped and coloured petticoat and a huge white or coloured calico sheet muffling the whole figure is still to be seen in the streets of Panjim amongst the poor, while the ladies now dress according to Parisian styles.

The ancient Hindu capital was a few miles from what is now Goa Velhas (Old Goa). It was known as Gopak-pattan or Gopak-puri, the capital of Kadamba Mahamandaleshwaras who derived their origin from Jayanta alias Trilochana Kadamba*.

The Kadambas of Goa had the title of "Supreme lord of Banawari the best of cities". Upto 1313 A. C. the Kadambas were

* Fleet — Dynasties of the Canarese Districts, p.

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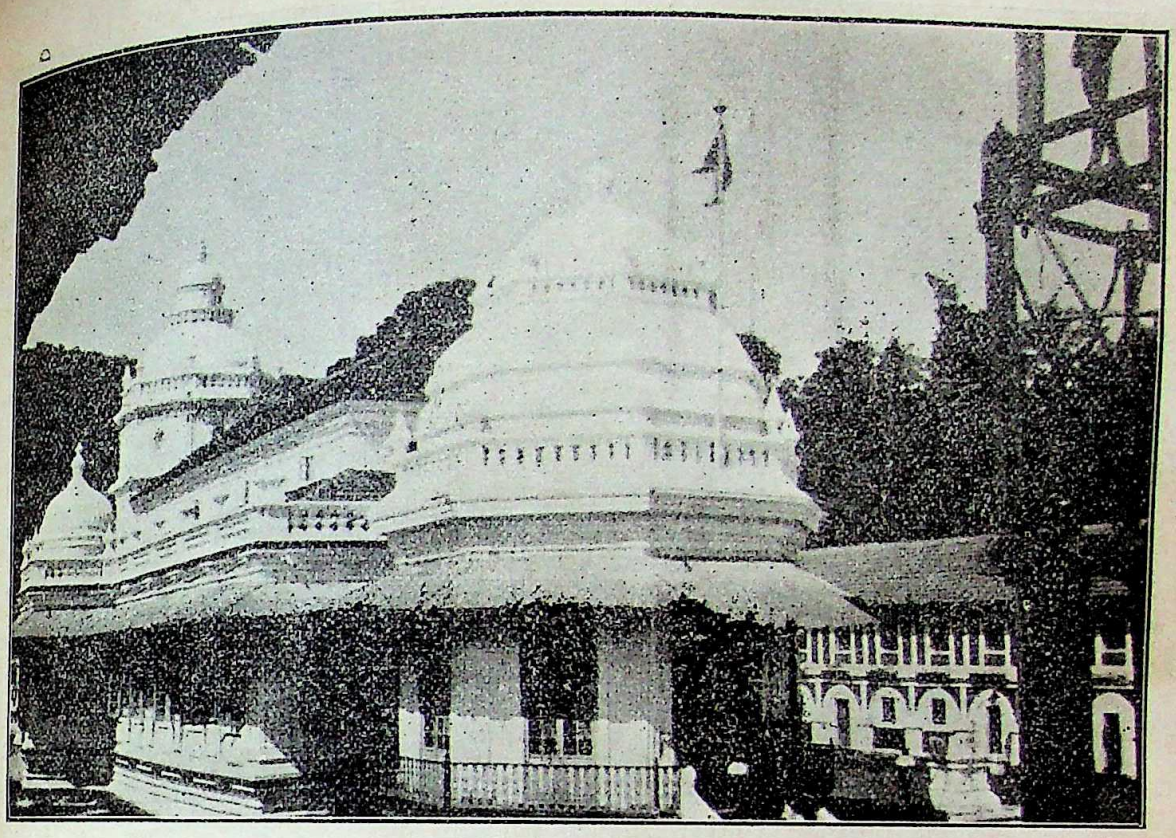

The Temple of Mangesh at Goa.

tributary to Devagiri. In the 14th century, after the fall of Devagiri, Mahomedans entered Goa and commenced the destruction of Hindu religious edifices. The famous temple of Sapta Kotishwara was among those destroyed. In about 1380 A.C. the prime minister of Vijaynagar conquered Goa and expelled the Turushkas or Mahomedans and re-established the image of Sapta Kotishwara. Under the sway of Vijaynagar the trade of Goa especially in horses and pearls from the Persian Gulf grew rapidly. This tempted the Bahamani King Mahomed II. to invade Goa in 1470. So great was that monarch's joy at the conquest that according to Ferishta he ordered "the march of triumph to be beaten for seven days." But Goa soon fell into the hands of the Turkish King Yusuf Adil Shah of Bijapur in 1489. This king embellished the city with many fine buildings and greatly augmented its prosperity. Yusuf Adil Shah however favoured his own creed and oppressed the Hindu population. His governor especially made himself obnoxious by the cruelties perpetrated by his Turkish garrison on the citizens. But the days of the Turks and Persians were numbered. A Hindu jogi had foretold that a foreign people from a distant land would conquer Goa and on the arrival of the Portuguese under Albuquerque guided by Timoji the inhabitants readily surrendered the city. Albuquerque entered the city in triumph amidst shouts of welcome by the people who showered on him flowers made of gold and silver.

The Portuguese nation had grown warlike from its victorious conflicts with the Moors in Europe. When there were no Moors left to fight in the Peninsula, the Portuguese led by their gallant princes went to fight the Moors in Morocco. Their history had been one long struggle with the Mahomedans and the duty of fighting the Moors had from their history sunk deep into the hearts of the Portuguese people. In 1510 when the Portuguese finally obtained possession of Goa, Albuquerque ordered that the Mahomedan population, men, women and children, should be put to the sword. He abolished Islam and transferred the whole of the property which had belonged to the mosques to the new Churches which he established. Captured Mahomedan women were baptised and given in marriage to his

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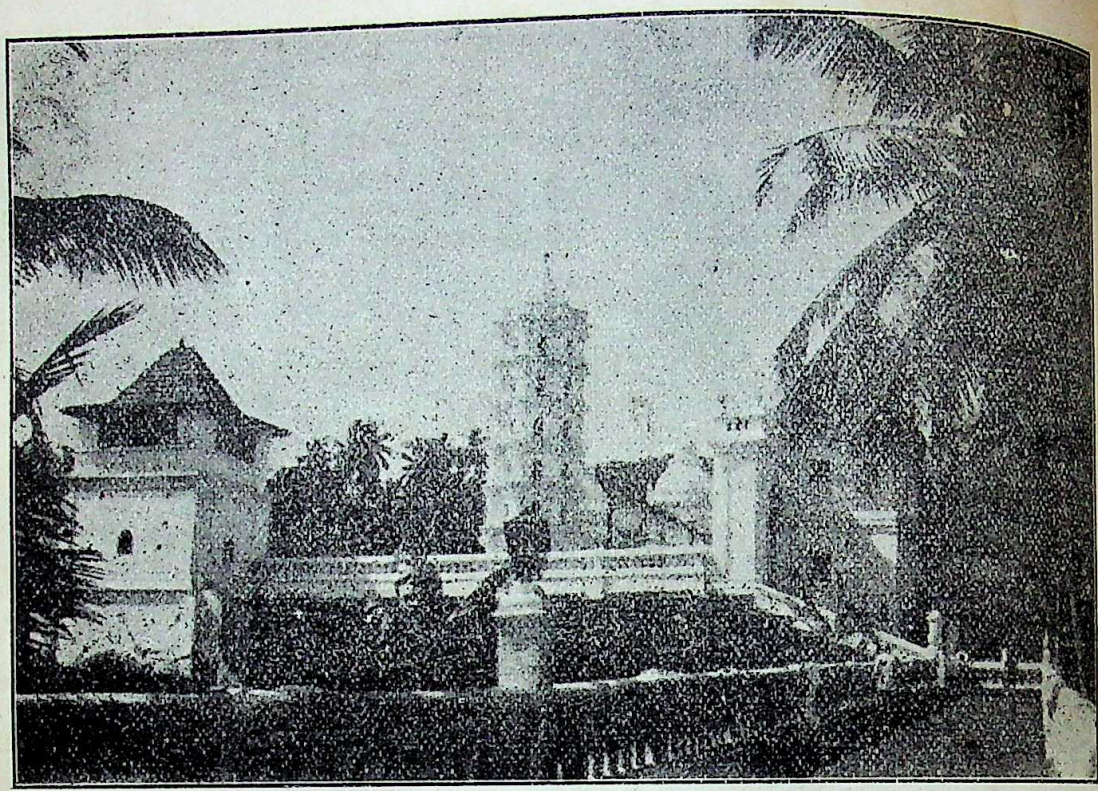

General View of Mangesh.

favourites. Albuquerque's unrelenting hatred for Islam made him desire the friendship of the Hindus. He sent an embassy to Vijaynagar and directed his ambassador to state in his name that

"The King of Protugal commands me to render honour and willing service to all the Gentile kings of this land and of the whole of Malabar and that they are to be well treated by me, neither am I to take their ships, nor their merchandise, but I am to destroy the Moors with whom I wage incessant war."

The Portuguese found to their great delight Nestorian Christianity flourishing on the Coast of Malabar. They considered that the Hindus or Krishna-worshippers believed in a form of Christianity. The grounds for this belief, though very slight, were sufficient to convince the ardent Christians and secured the Hindus from persecution for some years. But the Hindus did not long enjoy immunity from religious persecution. In 1560 the inquisition was established in Goa by the Jesuits in the magnificent palace of Yusuf Adil Shah. The work of forcible conversion commenced in about 1541, was continued with rapidity and vigour. The inhabitants of Goa and the various provinces were in turn victimized. Tradition relates that a race of giants known as Panlistres came by sea to destroy the Hindu shrine and to convert the Hindus to Christianity. They built the magnificent edifices of the new faith in Goa Velhas and their disappearance was as sudden as their arrival. This no doubt refers to the Jesuits who brought the dreaded inquisition. Tavernier says,

"The Jesuit fathers are known at Goa by the name of Paulists on account of their grand church dedicated to St. Paul."*

The synod of Udayampur in 1599 condemned the doctrines and ritual of the Nestorian Christians of Malabar. The Jesuits pretended to have the right to the those who were never Christians. To the every pagan was an enemy of Portugal and of Christ. Soon the burning of relapsed converts and supposed witches, known as Auto da Fe, commenced their sanguinary work. Unbridled tyranny went hand in hand with religious bigotry. The Portuguese robbed and burnt the temples of the so-called heathen, trampled on their books and threw them into the flames. The two most famous temples of the Sāraswats—of Shântâ Durga at Kelus and of Mangesh at Kushasthali—which had escaped destruction by the

* Travels, Vol. I. 197.

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Mahomedans were destroyed by the Portuguese.

The Crusaders however soon sank into more debasing material facts when once the activities of religion had slackened. As the Viceroy Dom Jono de Castro said,

"The Portuguese entered India with the sword in one hand and the crucifix in the other; finding much gold they laid aside the crucifix to fill their pockets."

The Jesuits were expelled finally from Goa in about 1758 and the Inquisition was suppressed at the recommendation of the British Government,—"one of those good actions with which," says Burton, "our native land atones for a multitude of sins."

Before the destruction of their temples the Brāhmans escaped with the images of their deities to the neighbouring hills of Antruj then under the rule of the Hindu prince of Saunda. It is said that the Mahârs, an untouchable caste, sheltered the devotees of Shântâ Durgâ and provided a site from their own encampment for the new residence of the deity. In return they begged that they may be allowed a 'darshan' once a year. Ever since the Mahārs have exercised right of worship on the day following the Māgh Shud Panchami, the greatest festival of the Goddess. The old site at Kelus is still pointed out by the Christian cultivators who speak of the Shântâ Durgâ with great reverence as "Mai" (mother).

The Christian population of Goa is composed of three heterogeneous elements, viz., pure Portuguese, half-breeds and Christian converts. Formerly the pure Portuguese were called Reinols and were exclusively entitled to high offices of State. Tavernier tells us that any adventurer who passed the Cape of Good Hope forthwith became a Fidalgo, a gentleman, and called himself a Dom. The white families settled in the country were formerly called Castisses to distinguish them from Reinols. This colonist class is now neither numerous nor influential. As soon as intermarriage with the older settlers or native Goanese took place, the progeny was called Mestici – in plain English mongrels—though they preferred to call themselves Descendantes.

The Mestici or mixed breed composes the great mass of society in Goa. It includes all classes from the cook to the Government official. Perfect equality, political as well as social, has long prevailed between the white as well as coloured, and in 1835 one of the Mestici, Bernardo Peres da Silva, rose to be Viceroy.

The mixed class are not prepossessing in appearance and the fair sex is little superior to the other. One scarcely ever sees a pretty half-caste girl. The men imitate European dress but the quantity of clothing diminishes with the wearer's rank and means. Even the highest wear coloured clothes to spare the washerman. They are fond of spirituous liquors and seldom drink except honestly for the purpose of intoxication.

The native Christians or Christão, who constitute half the total population, still observe the four Hindu castes. They are Bâman, Châvade (Chhatri), Gâvde (Vaishya) and Shudra. The converts do not intermarry, though they all dine together. The Brāhman Christian is particular about marriage in high class Brāhman Christian families and would ordinarily reject large dowries when the family is not considered high. The Christian Gâvdes like their Hindu brethren abstain from spirituous liquor and fowls. The Gâvdes have perhaps migrated from upper India. Their women do not wear the lângdar Deccani dhoti (kâshtâ). Their dress which resembles the upper Indian sāri has a knot tied on the shoulder and their ornaments, unlike those in the Deccan, are of Kânsâ (Bellmetal). Widow remarriage though not forbidden is as much condemned among the converts as among the Hindus. Many of them, especially among the women, cannot bear the idea of eating beef and they observe the characteristic Hindu prohibition against a wife addressing or speaking of her husband by his name. Their marriage ceremonies are performed in Church according to Christian rites, but they are preceded and followed by observances which are survivals of the Hindu customs of betrothal and marraige. These include the formal bathing of the betrothed couple, the tying of an auspicious necklace round the bride's neck, the exchange of presents and the formal transfer of the bride to her husband's family.

There is yet another class of Christians who are, unlike the native Goanese, clean shaven. Their dress is scanty in the extreme, consisting only of a coloured piece of cloth worn about the waist like the loongy. They wear round their necks strings of beads and the cross. The

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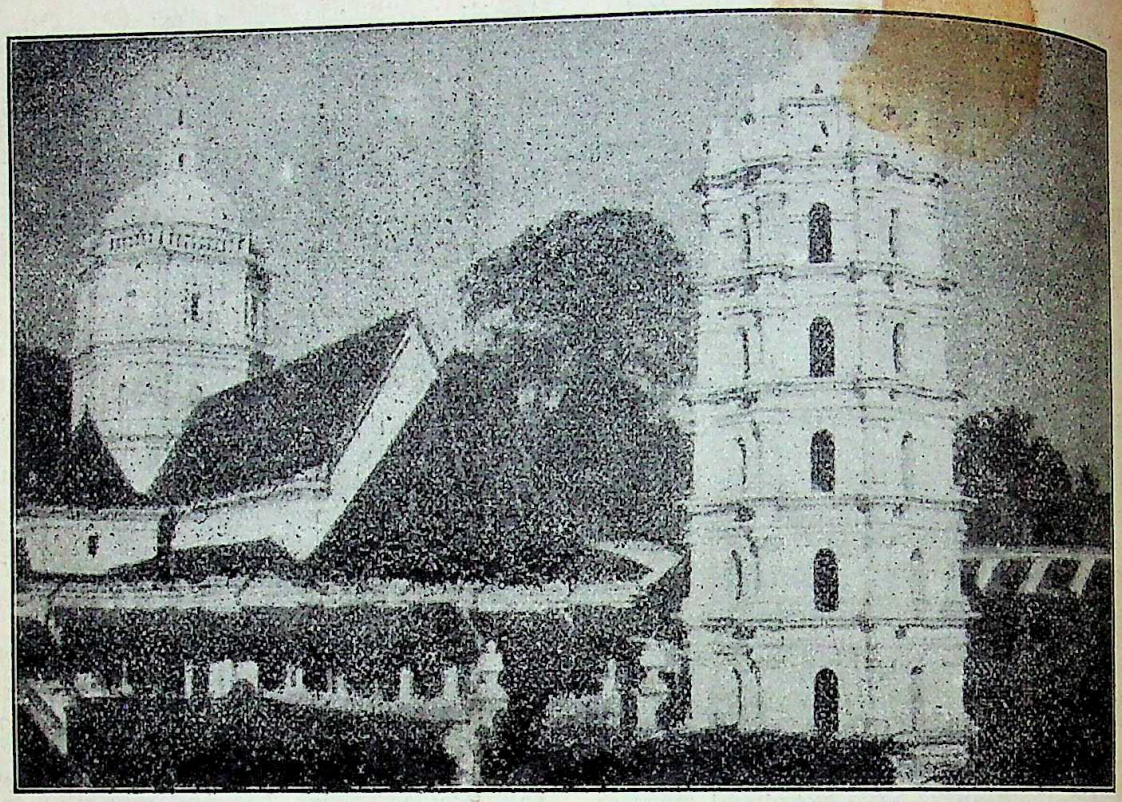

The Temple of Shānta-Durga with the Deepastambha or the Lamp-Tower.

women are equally scantily clothed; a single long cotton-piece forms their sāri, without the cholee or bodice worn by the Hindus, thus leaving the bosom unsupported and often uncovered. They seem to be devoted to their religion—their superiority to the 'heathen' consisting in eating pork, drinking toddy to excess, shaving the face, never washing and in the conviction that they are sure to go to paradise. They are descendants of the converts brought from Portuguese settlements in Bengal by the Jesuits and their pronunciation and vocabulary unmistakably point to their Bengali origin.

The native Goanese Christians are in spite of conversion to Christianity divided into two sects—Smārta and Vaishnav. They still retain the affection for the kuladevatās of their ancestors. One has only to ask a Goanese "what is your kula-deva" and he is proud to be included among the votaries of one of the wellknown temples. The Christians give the "oti", offering of rice and cocoanuts, to their kula-deva as well as the first fruits and new rice in the harvesting season. They take the Prasād in the temples through the pujāris before embarking on a new adventure or for Dayâ (mercy) generally; and it is an established rule in the temple of Shântá Durgá that the Christian seeking Prasād has precedence over the Hindu.

From Panjim the pilgrims go by Launch or Vapor (steam-launch) past the Hospital de Misericordia and the old city of Goa. Alighting from the steam launch the rest of the journey is by road up steep hills which afford magnificent view of the valleys below. During the month of Māgh spring encircles the green hills and smiling valleys with the wonderful richness of many-coloured foliage. The kāju, the mango, pummels and various other fruit trees are in full blossom. The flame-coloured flowers of the Simul (Bombax Malbaricum), the new foliage of the Kokam (Garcinia Indica), the Sisu (Dalvurgia Latifolia) and the wild plaintain afford food and shelter to the greenpigeon, barbet and the bronze-winged dove. Pine-apples, ferns and mosses adorn the surface of the ground. Strange forms of plant and insect life continually demand our attention, while the notes of the thrush, black bird, Koel and the Ghāt Bulbul musically salute our ears. The rapturous praises of pilgrims may often be extravagant, still few have visited

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this picturesque country will think that here extravagance and fiction have left truth much too far behind.

The temple of Shántá Durgâ at Kavale stands on a slope in the bosom of a chain of mountains. In front of the temple a white-washed Deepasthambha points out, through ravines and tangled forest, to the way-worn pilgrim by day and night the site of the holy dwelling of the deity. In front of the temple is a large Kund and on either side are rest houses for the pilgrims. Outside a small shrine is dedicated to the Northern Brâhman who first installed the Durgà in the Deccan. Behind the temple is a wooded hill. It is significant that the present site of the temple bears a remarkable resemblance to the old site at Kelus in each case resembling the old Hindu temples of Bhanier and Katrui, a few miles west of Baramula in Kashmir, which are both backed by five wooded cliffs crowned with deodars. The chief points which distinguish Kashmiri from other Hindu temples in India are the trefoil-headed doorways and recesses, high pediments and straight-lined pyramidal roofs. In the village of Macel there is a shrine dedicated to Shántâ Durgá as Gràma-devatâ. It has the high pediment and straight-lined pyramidal roof. At Kavale the temple of Shântà Durgà is a collection of these pyramidal roofs with the addition of a dome. The old temple of Mangesh also resembled the temple of Shàntâ Durgá. No other temples in Goa or the Deccan have such straight-lined pyramidal roofs. The marble used for the pillars and flooring at Shántà Durgà is known as Kashmiri pàshàn or the stone of Kashmir.

Tradition relates that once upon a time there was a fight between Siva and Vishnu. The Adi Shakti took the form of Jagadambā, intervened and pacified the combatants and thus came to be known as Shântā. Shāntā would however seem to be derived from Portuguese Santa, meaning holy or sacred in imitation of Santa Maria. The old Portuguese colony of Santa Cruz near Bombay is called Shântā Cruz by the Hindus. The Hindus in Goa have borrowed largely from the Portuguese language. In Macel there is a temple dedicated to Devaki-Krishna representing the infant Krishna with his mother Devaki, an idea evidently borrowed from Roman Catholic Christianity. Hindu temples in Goa are white-washed like, and generally resemble, Catholic religious edifices, as in the case of the modern Mangesh.

Havell sees in the Durgā the inaccessible mother worshipped with bloody sacrifices by the ancient Dravidians. He says that under the influence of Aryanism.

"Durga—the religious cult of the brigand and outlaw—was transformed into the beauteous wife of the great ascetic Shiva, the teacher of spiritual wisdom and the destroyer of ignorance."*

The Pauranic account of Durgā as Chandi (terrible) describes her as the collective power of the devas fighting the asuras. The allegory of the Devi-yuddha in the Markandeya Purāna which means the destruction of egoism and self-seeking in a righteous war indeed depicts the dreadful aspect of the divine power more than the tender. But the Durgā of the Deccan Sāraswats is worshipped in her gentle aspect. No animal is sacrificed. The oti or offering consists of rice, cocoanut, areca, kumkum, fruits and a piece of coloured cloth for bodice. It is usual for the pilgrims to abstain from meat and fish during the festivals.

The Shāntā Durgâ can be traced to a North Aryan Vedic source. Her origin lies in the poetic fancies of the Vedic Rishis. The Khila of the Rig Veda following the 127th hymn mentions the Durgā and describes her as the refuge of all sufferers, all who are pursued by enemies internal and external. In the Taittiriya Aranyaka (X.7) she is called Durgi. In the Devi Sukta of the Rig Veda, Durgā is Rudrāni, the wife of Rudra who lives in the Himalayas. Later on the Gayatri Mantra, the personification of Vedic learning, is identified with Rudrāni or Durgā. Thus Durgā means knowledge and in her Aryan form Umā, light, the daughter of king Himavat, she becomes the type of high-born loveliness.

The most important festival of the Shāntā Durgā is the Vernal Equinox—the Vasanta Panchami in Māgh. The vernal festival celebrates the victory of the sun's light over the power of winter and darkness. Two days later, on the Ratha Saptami, the Goddess is taken in procession in a beautifully carved chariot representing the victorious chariot of the sun. Sāraswat ladies draw the figure of the sun in front of the tulasi plant on this day and worship the figure when the sun enters the meridian.

* Aryan Rule in India, p. 15.

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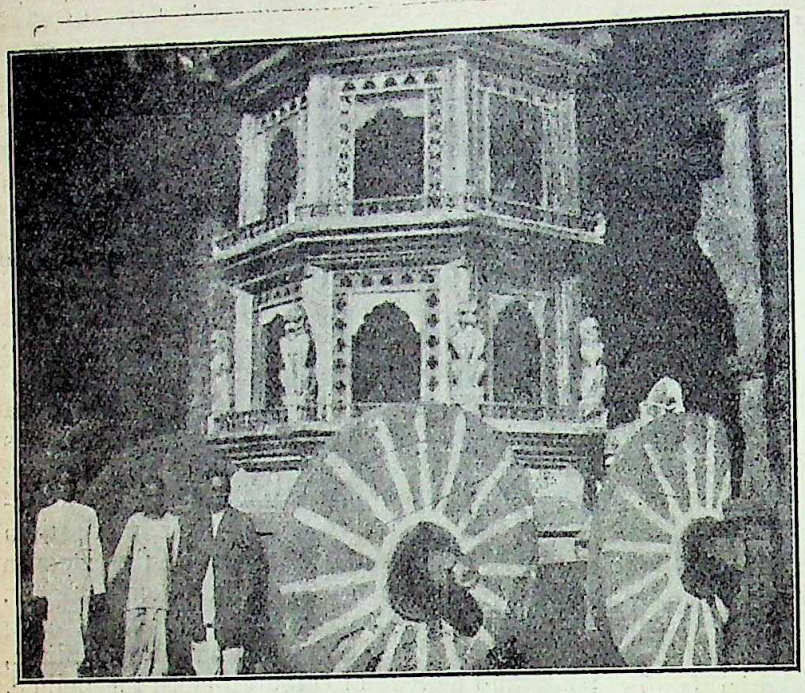

Rath or Chariot of Shānta-Durgā.

The next two important festivals are the one in Chaitra and the Nāga Panchami. Snake worship prevailed among the ancient Aryans. It is found in the Brāhmana portion of the Yajur Veda. The Grihyasutra of Ashwalāyana contains definite instructions for making offerings to the sarpa-devas. The Nāgas are also mentioned by Ashwalāyana. In the Bhāgawat Purāna Vāsuki and eleven other Nāgas are mentioned as forming the strings of the sun's chariot. The association of the Nāga Panchami with the Shāntā Durgā is thus significant. The Deccan Sāraswats regard the Nāga as a Brāhman. They do not kill the Nāga, but if one happens to be killed, it enjoys the privilege of a Brāhman's funeral. It is duly cremated with a sacred thread and a pice thrown in. The Rājatarangini relates how a Brāhman named Vishâkha married Chandralekhâ, the daughter of the Nāga Sushravā. Such names of places as Ananta Nāg, Verināg, testify to Nāga worship in Kashmir. Springs such as the one behind Mangesh are called Nāgjhari and Chashmo Nāg by the Sāraswats in Goa and Kashmir respectively. The Sāraswats observe the 1st of Chaitra as the New Year's Day.

In Kashmir the ancient Aryan spring festival is observed as a national picnic. In the month of Chaitra the Goddess Durgā is worshipped under the names of Bhāraka Jwâlâ and Ragya. The Devotees of Ragya (Kheer-Bhawāni near Ganderhal) worship with milk, kheer, cocoanuts, rice, Kumkum, fruits and narvem (red thread tied on the wrist). No animal is sacrificed. The pilgrims abstain from meat for the eight days of the festival.

Of the Hindus in Goa the predominating caste is that of the Sāraswat Brāhmans, also known as the Gaud Sāraswats. The word Gaud is explanatory of their northern origin. It shows that they belong to the Pancha Gaud as distinguished from the Pancha Dravid Brāhmans.* The Sāraswats follow the Rig Veda and are for the most part Smārta. They have their own spiritual Gurus with their Maths at Kavale, Gokarn, Nasik and Benares. The Sāraswats are not subject to the jurisdiction of the Shankarāchārya of the Deccan who is followed by the Dravid Brāhmans. Claiming to be Aryan immigrants from the North, they form a separate caste from the Dravid Brāhmans of Mahārāshtra, such as the Chitpāwan, Deshastha and Karhada. In their homeland the Sāraswats do not eat food cooked by any caste except their own. On the plateau of the Deccan and away from the circle they sometimes eat with the Mahārāshtra Brāhmans. The staple food of the Deccan Sāraswats, men and women, is rice and fish. They also eat meat but not fowls. They eat the jungle-fowl (Vana Kukkuta) and the flesh of the wild boar but not the domestic pig. In Goa some Sāraswats have adopted the South Indian Vaishnavism. Amongst them most men abstain from meat, some from fish also whilst the women are generally strict vegetarians. In centres of the caste they have their own priests, in other places they allow the Mahārāshtra Brāhmans to officiate at their ceremonies. The Sāraswat parents bear the expense of their daughters' marriage. A moderate dowry, the scale of which is fixed, is given to the bride. On the marriage festivities are over the bride

* Sarasvati Mandal (1884), p. 46.

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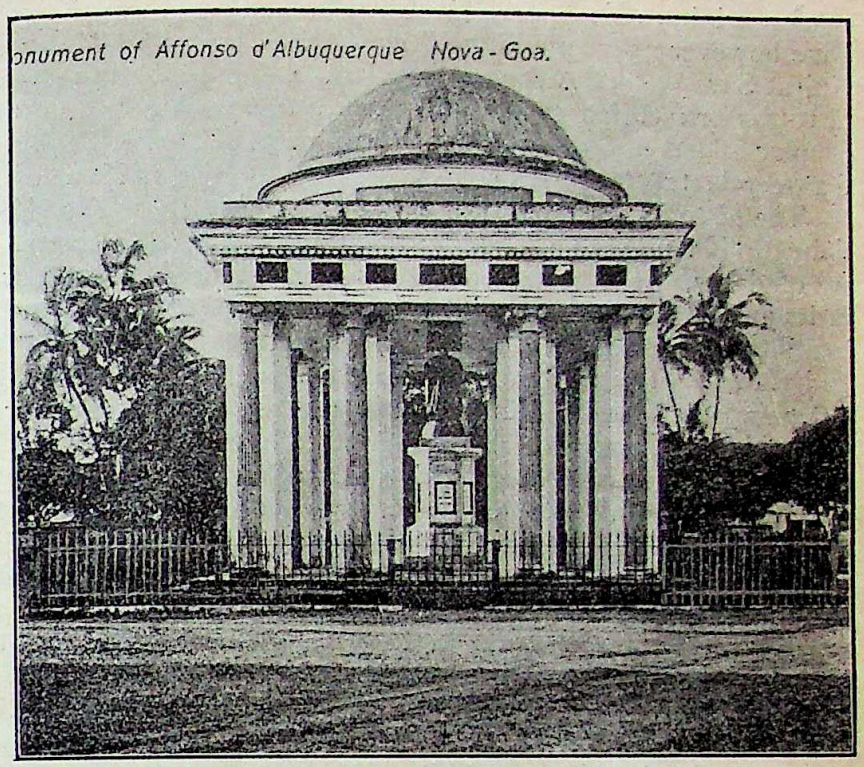
parents and relatives do not accept hospitality from the other side.

The Deccan Sāraswats in common with their northern brethren trace their origin to the sage Saraswat, the son of Dadheechi, mentioned in the Gadāparva of the Mahābhārat. The Skanda Purāna, which describes the movements of various tribes of Brāhmans, gives an account, in the Sahyādri Khanda, of the origin of the Deccan Sāraswats. Parashurām by forcing the ocean to recede from the Sahyādri mountain created a fresh piece of land, *viz.*, Goa, where he held a Vedic sacrifice to commemorate his victory against the Kshatriyas. He brought learned Pancha Gaud Brāhmans from the north to perform the Vedic rites and settled the immigrants by grants of villages in agrahâr.* Their descendants are the Deccan Sāraswats. The immigrants brought their family-gods, amongst whom were Shàntâ Durgâ and Mangesh.



Monument of Alfonso d' Albuquerque, New Goa.

The old temple of Mangesh was at Kushasthali. Shiva, it is related, in a love-quarrel frightened Pārvati by assuming the shape of a tiger whereupon she cried out with fright, Mām Gireesha, and was unable to complete the sentence—Mam Gireesha raksha (protect me oh lord!); from Mam Gireesha is Mangesh.† Another account traces the origin to the "mountain Mangirish in the eastern country of Trihotra."‡ As these conflicting accounts are given in the same Purāna, a third account traces the origin of Mangesh to an imaginary man of the name of Mangá.§ Some have identified Tirhut in Behar with the "country of Trihotra" and the town of Monghyr with the "mountain Mangirish".‖ But the ancient name of Tirhut was not Trihotra. It was Teerabhukti.¶ The old name of Monghyr was Mudgagiri.* We have a grant of Devapála, the most powerful king of the Pâla dynasty of Bengal, issued from his Court at Mudgagiri or Monghyr. According to Mr Girindranath Dutt the system of Kulinism was borrowed by Bengal from the Brāhmans of Tirhut and the Tirhutia Brāhmans are divided into hypergamous groups.† There is no trace of either Kulinism or hypergamy among the Deccan Sāraswats. The Durgā in Eastern India is worshipped with animal sacrifice and her greatest festival is in autumn and not in spring.

Mangesh is perhaps abbreviated from the Sanskrit Mangalesh. At Girnar in Kathiawad there is a temple dedicated to Shiva known as Mangalesh. There is near Prabhaspattan a sacred place called Kushasthali. The Gujrati-speaking Sāraswats are to be found in Kathiawad, Cutch and Broach. The latter claim the Punjab as their original home; both tradition and their social customs which resemble those of the Punjab Sāraswats to a considerable extent support this view. The Broach Sāraswats worship Durgā as the Jwâlâmukhi. A Sāraswat of Bhuj (Cutch) has written the history of his community trac-

* Sah. Kh. U. A I verses 47-50.
† Sah. Kh. Mangesh Mahātmya, chpt. V.
‡ Sah. Kh. U, A. III.
§ History of Mangesh Devasthān, p. 3.
‖ Saraswati Mandal, p. 28.
¶ Vincent Smith—Early Hist. of India. 3rd Ed. P. 390

* Ind. Antiquary, XXI, 264.
† Risley's People of India, p. 206.

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ing its origin to Kashmir. Deccan Sāraswats have however no common traditions with the Gujrat Sāraswats. A theory based on names of towns or imaginary identifications of towns or places has no other merit than that of transcendental speculation.

The historical value of the evidence of the Sahyādri Khanda is impaired by the uncertainty of dates, by the sacerdotal predilections of its author or authors and by the manifest inability to draw any distinction between fact and fancy. The legend of Parashurām is not peculiar to Goa. It is shared in the Konkan and Malabar by other Brāhmans. It is not unlikely that the hardy Aryans of Northern India settled early in the picturesque and hilly country of Goa which was admirably adapted for such colonization. The Aryans seem to have crossed the Vindhya and aryanized* the Deccan between the 7th century B. C. and 350 B. C. Dr. Braganca Pareira (Juiz de dereito) of Bicholim who is writing a history of Goa holds that it was, in ancient times, divided into little republics (Republican Pequenas) of Brāhman settlers. The Portuguese found Hindu Goa divided into village communities (communidade). Albuquerque maintained intact the constitution of the village communities and shortly after his death a code called Foral de Usos e Costumes was compiled to serve as a guide to his successors. The Sāraswats are still the land-holding class in Goa. Wealthy landholders such as the Visconde de Pernam, Baron de Dhepé and Baron de Kalapur sit down to meals daily with over a hundred men of the community. Their palaces are liberty halls and "pej" or rice gruel is served to all comers who care to ask for it.

It is a tradition in the Deccan that two northern Sāraswats, Deva Sharmā and Loma Sharmā, returning from a pilgrimage to Rameshwar found a Sāraswat community in Goa. The newcomers were welcomed by the old settlers "who by giving them their daughters in marriage accepted them in their own community."† Deva Sharmā of the Vātsa Gotra founded the temple of Mangesh. His nephew Shiva Sharmā founded subsequently the temple of Shântâ Durgâ. The descendants of the Sharmās are known as Shenwis. The Shenwis alone, wherever domiciled in India, form the congregation of the Shântâ Durgâ and Mangesh and are entitled to this day to manage the properties dedicated to the temples. Other Sāraswats have no voice in the management. The Sharmās, it is believed, at Kavale, were Kashmiri Sāraswats.

The Kashmiri Brāhmans call themselves Sāraswats. It is a tradition in the Happy Valley as well as among the Kashmiris domiciled in India that when Kashmir was forcibly converted to Islam eleven Sāraswat families managed to escape conversion by hiding themselves in the mountains. Of these, seven families remained in Kashmir and four families emigrated to the plains ; of the latter, two families went to the Deccan and married Deccan Sāraswat women and two families are said to have settled in the Punjab. These four families are called Bhanmasi. In later times the descendants of the old Kashmiri called Malmasi came down and settled in the plains and intermarried with the Bhanmasi of the Punjab.

The Sāraswat men have well cut features. The complexion of the men generally is what is called "wheat coloured", but some are fair. The women "are generally graceful with dark lustrous eyes and black hair." R. B. Burton who visited Goa in 1851 said of the Sāraswats that in appearance they

"are of a fair or rather light yellow complexion. Some of the women are by no means deficient in personal charms and the men generally surpass in size and strength the present descendants of the Portuguese heroes. They wear the mustachios but not the beard, and dress in the long cotton coat with a cloth round the waist very much the same as in Bombay. The head however is usually covered with small red skull cap instead of the usual turban The female attire is the Sari with a long armed bodice beneath it and their caste is denoted by a round spot of kumkum or vermilion upon the forehead between the eyebrows."†

The Shenwis have mainly followed the literary line. They have been wellknown in the Konkan as Pantoji (Panditji), schoolmasters. Goa, according to Tavernier, was one of the finest harbours in the world rivaling those of Toulon and Constantinople and monopolised the trade of the West Coast. But the Shenwis never took to trade. The legal and literary talents of the Sāraswats and their capacity for political employment made them indispensable to the Portuguese.

* Sir R. Bhandarkar, Early History of the Deccan, Ch. III.

† Konkanakhyān, p 64.

* Enthoven—Tribes and Castes of Bombay 1920, Vol. I, p. 250.

† Goa and the blue mountains, p. 107.

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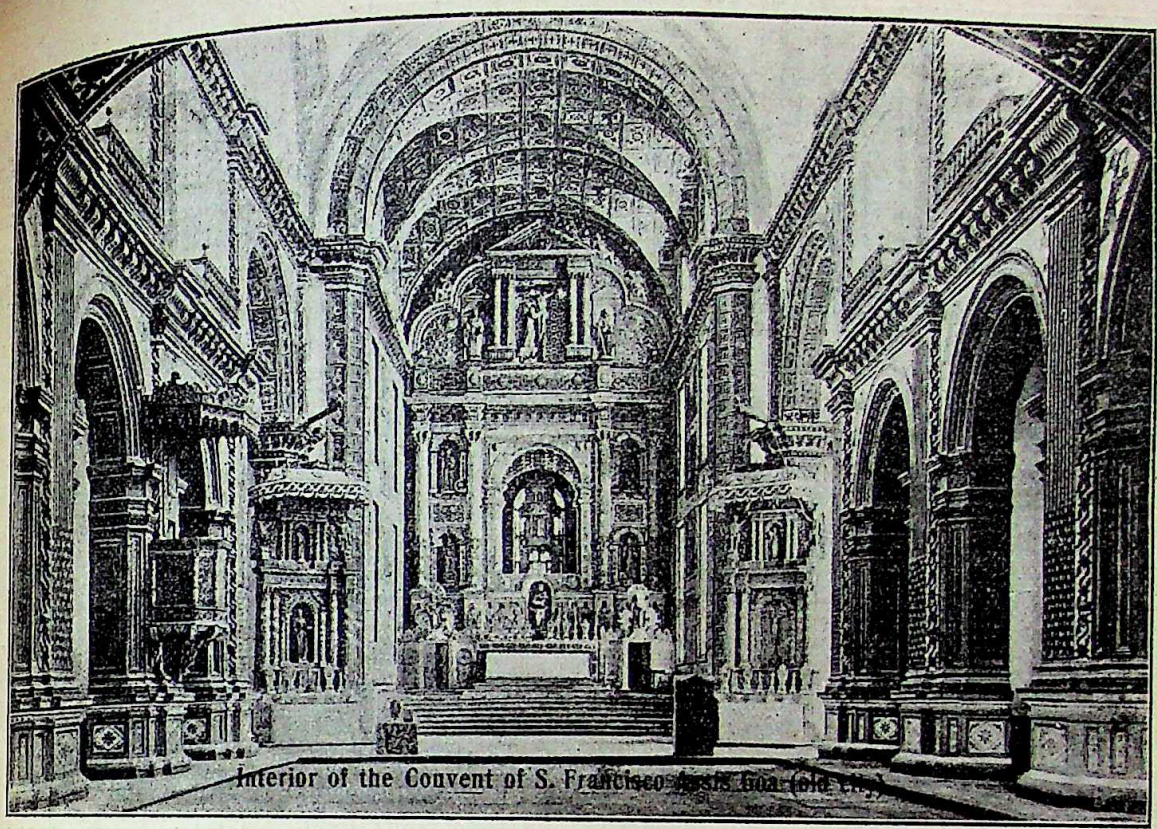

Interior of the Convent of St. Francis of Assisi at Old Goa.

In Tavernier's time they were already in undisputed charge of offices in reference to law as agents, solicitors and scribes. He says of them, "there are no people in the world more cunning and subtle."

"They have much intelligence and are good builders and the clerics have assured me that they learn more in the colleges in six months than the Portuguese children do in a year whatever the science may be to which they apply themselves."*

With the rise of the Marhāttās the Shenwis rose to the highest positions in the state, civil as well as military. Naro Ram Shenwi became a Mantri in the Ashta Pradhān of Shāhu and was known as Pandit Mantri. He built the modern shrine of Shāntā Durgá and obtained the grant of the village of Kavale for the temple. Ramchandra Malhar rose from Kulkarni to be the right hand man of the first Bājirāo Peshwā. He completed the rest houses and confirmed the grant of Kavale to the temple of Shāntā Durgâ under the seal of the Chhatrapati. With the northward march of the "Deccan invincibles" the Shenwis rapidly established themselves at Kolhāpur, Baroda, Rajputana, Indore and Gwalior. They were distinguished not only as statesmen but as generals and officers in that age of Marhatta chivalry and became known to the English as the "Gallant Sainowees". In modern times the Sāraswats owing to their readiness to imbibe and assimilate new ideas have secured positions of influence in the services and the liberal professions in numbers out of proportion to their numerical status in the community at large both in British and Portuguese India. The first lawyers educated in Portugal, Bacharel-em-dereito (Barrister-at-law) are Sāraswats.

During the Portuguese persecution the Spiritual Guru of the Sāraswats shifted to Benares and there founded a *math* returning to Kavale in comparatively modern times. The Gurus treated caste questions in a liberal spirit. The Deccan Sāraswats watched with interest the vicissitudes of the sister community in the North.

"Another Sāraswat, hailing originally from the North and now settled in Lucknow, U. P., as a Barrister, Pandit Bishen Narain Dhar, is presiding over the Indian National Congress. On his return from England, some years ago, there was a storm in a teapot and even a Sabhā named after him and called Bishen Sabhā was started to support him in opposition to Sat Sabhā and Dharam Sabhā.

* Travels in India, Vol. I, p. 195

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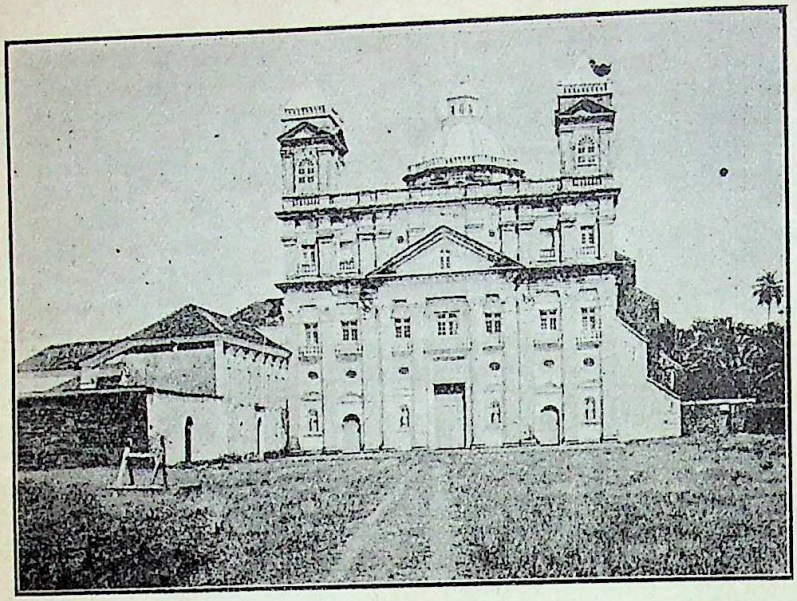

Ancient Temple of Shambhu—Now A Catholic Convent, Old Goa.

The storm has subsided and Bishen Narain Dhar is one of the rest of the Sāraswats there."*

The late Spiritual Guru of the Shenwis Atmānand Saraswati of Kavale advocated the amalgamation of all the Deccan Sāraswats. He said,

"The majority of the Sāraswat Brāhmans are in the North; those in the Deccan are in the minority. When one thinks of the numerous subsections that have sprung up in this minority one cannot but feel sad at the result."

Atmānand Saraswati brought about the marriage thirty-two years ago of a Shenwi girl with his lay disciple the learned grammarian Pandit Ghanshyām Misra, a Kashmiri Sāraswat. Pandit Ghanshyām was a native of Akhnoor in Kashmir. His father's name was Gokul Chandra. He became a worshipper of Shântâ Durgâ. In the history of caste the most persistent and effective factor is the jus connubium—the body of rules and conventions governing marriage. The influence of these rules penetrates every family. The math and the shrine of Shântâ Durgâ at Kavale are the repositories of the traditions, instincts and manners of the Deccan Sāraswats, for as Anatole France says,

"Nous ne dependons point de Constitutions ni des Charts mais des instincts et des mœurs."

Old Goa today is a city of ruins. The pig infests the classic streets. In Goa the pig occupies the same social position which he does in Ireland. In the magnificent churches are to be seen struggling native Christians at their devotions in the morning; for the rest of the day the curse of desolation hovers over the ruins. No effort is made to preserve the ancient monuments and finding it easier to carry away stones than to quarry it, the Goanese are helping to destroy them. Old Goa is visited by Catholic pilgrims when the remains of St. Francis Xavier are exposed by permission of the Pope (Expasic,ao de S. Francisco Xavier). The ancient Hindu temple of Shambhu, converted into a convent, is the only Christian religious edifice in Goa possessing a dome. It contained an old well closed by the Christians, the miraculous water of which was supposed to cure leprosy. The Hindus believe that a cross cannot be constructed on this building, repeated efforts having proved abortive.

The Portuguese revolution of 1910 was proclaimed as a new era in Goa. The republicans were against the Catholic Church. The republican minister who drafted the separation law of church and state declared that "within three generations after the passing of the separation law the Catholic religion will be annihilated in Portugal." At Panjim the chapel in the Government House was converted into the office of the Governor Geral. Equality of all religions was proclaimed in Goa and the Hindus obtained the right to build temples.

While the old religious ideals of Portugal have thus passed away and her Churches are neglected, the temple of Shântâ Durgâ brings together the Sāraswats domiciled in distant parts of India inspired by the poetry of religion. When I approached the temple I saw built and carven in stone the heroic age of Mahārāshtra. The sentiment about the Shântâ Durgâ fostered and stimulated by the men and women of the Kavale represents the higher qualities of courage, devotion and self-sacrifice which go to the making of nations. The temple is cherished not merely as a matter of faith but as a principle of honour.

R. S. PANDIT

Kavale, Goa.

* Saraswat Conference, 1911, Sawantwadi, p. 28.

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INTERNATIONAL RELATIONS

International Relations :—Eight Lectures delivered in the United States in August, 1921, By Viscount Bryce. Mamillan & Co., London. Price 10 s. 6 d. 1922.

IN this book of nearly 275 pages, we find mention of every country in the world from China to Peru, but none of India. We get as far as the Indian Ocean, or even the Afgan War, and there is one reference to Hindu immigrants, with regard to whom the policy of prudent British statesmen is said to be to 'temporise', as they can never induce the colonial authorities to give the Hindus free entrance. Even in the reference to the Washington Conference for the reduction of armaments, where the Rt. Hon'ble Mr. Sastri was our representative, we find India ignored, whereas Dominions find honourable mention. If, as our English friends assure us, we have now acquired an international status, being one of the original members of the League of Nations, and signatories to the Peace Treaty of Paris, there is no indication of it in the volume before us. And yet it is not a book written by one who does not know us. Viscount Bryce and Lord Morley are the two great political writers of England who are also practical statesmen, and when in a book written by one of them, expressly dealing with international relations, India is ignored, the presumption is that the so-called elevation of India into the domain of international politics is a myth.

But though India is ignored, Islam and Turkey are not. Whereas Lord Bryce has nothing but flattery for the powerful American nation, and is guarded in his reference to every other nation including even Germany, in the case of Turkey he lets himself go with a vengeance, and delights in using blood-curdling epithets. Pan-Islamism "is an attempt to renew the original aggressive movement of the Muslim peoples against the Christian, and in particular to strengthen the Turkish Sultan by exalting him as Khalif of the whole Mohamedan world." Enver Bey is a "varnished ruffian", the Nationalist Turks of Angora are "the remnants of the infamous Committee of Union and Progress," Turkey is "barbarous and decrepit", "an uncivilized state, with a government stupid as well as savage", and "the misgoverned subjects of the sultanate thought to have risen against it, destroyed it, and created new states", the Turkish government had in 1915 "massacred a million of its Christian subjects, women and children as well as men, under circumstances of cruelty and brutality unsurpassed even in the East" (this is a charge to which Lord Bryce returns again and again, as at pages 69, 199, 208, 264), "that profligate rascal, Ismail, formerly Khedive of Egypt"; though the government of Turkey is 'detestable', Islam continues to spread among the black races in the interior and along the East coast of Africa, but apart from the fear that it may become a warlike and aggressive force, it is admitted that "its spread is to be desired, for it raises the negroes to a higher level of self-respect". To illustrate the dictum that an Ambassador is "an honest man sent to lie abroad for the good of his country", Lord Bryce selects the case of the Turkish ambassador at London in 1886, "himself a man of exceptional ability", who assured the author that the Sultan was bent upon promoting the welfare of his Christian subjects. It is no wonder that Lord Bryce is strongly against the modification of the Treaty of Sevres (p. 69).

In the chapter on Diplomacy and International Law, the author gathers some maxims from the biographies of famous diplomats, as well as from his own experience which go to show that there is nothing esoteric or abstruse in the art of diplomacy, and that any man of ordinary prudence and strong common sense, coupled with a knowledge of history and of men and manners, can shine in that field. It was hitherto the accepted doctrine that 'the chief duty of diplomatists was to deceive', and Lord Bryce is of opinion that "the relations of states being what they are, no European or Asiatic government can tell the world all it is doing or means to do." But the author draws the line at the bribing of persons to steal documents,—a service which, nevertheless, some governments, according to the author, have asked and received from their envoys. The author says that from the biographies of eminent diplomats it appears "how crafty, how cynical, in a sense how unscrupulous" diplomacy was thirty years ago. Has it, one wonders, changed for the better since then?

The only parts of the world, as Lord Bryce points out, that have not yet been appropriated by the European races are China, Mongolia, Japan, Persia, Abyssinia, Siam and some fragments of Western Asia. It is these European races whom Lord Bryce asks to combine to maintain the peace of the world (that is to say, their world-dominance) and he appeals to

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America not to keep aloof from the combination. "The world cannot be left where it is now. If the peoples do not try to destroy war, war will destroy them. Some kind of joint action by all the states that value peace is urgently needed." Unfortunately for those who like Lord Bryce would divide the world among the white races, there is no hope of union among them. As he says, "all the nations must bear their share of the blame" for the great war, and "there is not one that doth reghteousness, no, not one." "Not to speak of the angry class struggles within the nations, we see that national hatreds and rivalries and ambitions are hotter than ever and threaten to bring fresh strife upon us. It is possible —I hope it is not probable, but it is possible —that so soon as an intermission of fighting has enabled the hostile peoples to recover their fighting capacity, some of them will fight again. The great lesson of the war, that the ambitions and hatreds which cause war must be removed, has not yet been learned, and if this war has failed to impress the lesson upon most of the peoples, what else can teach them? This is why thoughtful men are despondent."

Elsewhere the author says that the "causes of war do, no doubt, abound in the old world, but whatever may befall among the smaller states, a period of at least nominal and formal peace between the great Military Powers may well last for eight or ten years at least." But in Lecture II, describing the settlement made by the peace treaties, Lord Bryce is less sanguine, and can only say, 'no country is in a position to resume fighting this year or next year or the year after.' In that lecture he shews that the peace settlement bristles with inequities capable of furnishing ample material for fresh wars, to which those who have accepted it under protest are looking forward for the redress of their grievances. Had he lived to participate in the Genoa Conference, with its secret treaties, and disclosures regarding the menacing growth of the Red Army of Bolshevist Russia and of its alliance with Germany, Lord Bryce would hardly have ventured to predict, from the physical and financial exhaustion of the Great Powers, that the peace will last at least for two years more. In South Eastern Europe, the subterranean fires which might at any moment threaten a volcanic eruption are, according to the author, as hot as ever; the disregard of the appeals to the principles of nationality and self-determination in the case of the Macedonians has prepared the ground for future trouble; the treaty of Trianon "has prepared in Hungary a fruitful soil to receive the seeds of future war"; "Germany which though reduced in area is still Germany, still a mighty nation [no longer Huns?], full of intellectual force united by a strong national sentiment,...the most populous of European countries after Russia, with inhabitants industrious as well as highly educated and with great productive industries." In the opinion of the author, there is not one of the treaties of 1919—20 which is not already admitted to need amendments. Some are utterly condemned by the results already visible. Some are seen to be leading straight to future wars. One hears people say all over Europe, 'The sort of peace these negotiations have given is just as bad as war'!! This is due in the author's opinion to the fact, that the peace did not throw up any master-mind or superman to guide the destinies of Europe, and "there is no saying more false than that which declares that the Hour brings the Man." It was fondly believed that the costly preparations for war and the crushing burdens they entailed would end all war. "The price has been paid and the result desired has not been attained." Paris was bombarded during the war by a gun with a fifty mile range; since the war, the author tells us, a gun has been invented with a hundred mile range, and more deadly poison gases have been invented. The powers represented at Paris forgot to recognise the principles of nationality and self-determination and left some grievances unredressed and created other grievances that did not exist before, "thus sowing the seeds of future trouble." The alliances which were formed during the war are broken reeds. "As Aristotle observes, a friendship based on reciprocal advantage comes to an end when the advantages disappear, and in the constant changes of politics this frequently happens. Alliances are unstable: the partner of today may be the secret or even open enemy of tomorrow." Those who have followed the history of the Anglo-French *entente* will have no hesitation to admit the truth of this statement.

In the chapter on the influence of commerce on international relations, we find the following: "Where a region inhabited by savage tribes or by a semi-civilized people is believed to be rich in any source of natural wealth, its possession is coveted by civilized states, and has often become a subject of strife between them.....some important oil-fields, such as those of Mexico and those of Persia, lie in regions whose inhabitants have neither the skill nor the capital nor the security for life and property that are needed to enable the natives of the country to develop them, so the foreign capitalist jumps in, a syndicate is formed, and some state standing behind the capitalist syndicate tries to back it up because the Government of the foreign state wants oil for the purposes of war. Hence many complaints, many misstatements and misunderstandings, many intrigues, many efforts by means not always above suspicion to obtain the lion's share of the spoil. Thus ill-feeling may be created between states, because groups of private citizens seeking their private gain, and inducing their governments to press their claims, do not care how much international ill-will they provoke." This, it will be seen, is written on

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ly from the point of view of the exploiting states, among whom jealousy and friction is promoted by the cupidity of the concessionaires, but not a word is said from the point of view of the victims of such exploitation. We read of an extremely delicate instrument recently invented which reveals the subterranean mineral wealth of the world to the inventor in his laboratory in Paris at whatever depth from the surface and in whatever quarter of the globe it may lie hidden and this invention, while whetting the greed of the industrially organised white races, is sure to prove a source of further exploitation and impoverishment of the coloured and dark races, unless, as Lord Bryce fears, by promoting mutual rivalry and discord, it makes the strong nations of the west fly at each other's throats and thereby hastens their destruction.

The fate of the Tsar draws forth some reflections from Lord Bryce which are worth quoting. "I remember going to a religious service in the city of Tomsk in Siberia on the Name Day of the heir to the Russian throne. The whole official and university population of the town was gathered in the cathedral and the service went on for three hours.....and everybody seemed to be animated not only by piety but by a religious devotion to the Tsar and the Romanoff family. Less than five years from that date, at a town in the Ural Mountains on the confines of Siberia, the Tsar and his wife and daughters and the innocent little heir for whom the people in Tomsk prayed, were all barbarously murdered, and not a voice of pity, not a voice of anger was raised anywhere within the Russian empire. You may say that the masses were terrified, but what became of the loyalty? How easy it is to overrate appearances! Everybody believed that the Tsar accupied a semi-divine position in Russia, and that the empire of the Tsar was based, and solidly based, upon that feeling of religious devotion to his person. But all vanished and even the Russian church was not able to avert it."

Viscount Bryce thus sums up the chief causes of war in modern times:

"*First.* There is still, as there was two thousand years ago, the lust for territory, arising sometimes from a belief that the larger a state's area, the greater is likely to be its military power and general prosperity. This passion once strong in monarchs, can infect peoples, even the freest and the most enlightened. The old, unreasoning, violent impulses to self-assertion and aggression may blaze up as hotly in popularly governed nations as they did in savage tribes.....any pretext will do; the protection of a native race, a large share in some natural product needed for warfare, a blessing to be conferred upon the world by the diffusion of a higher type of civilisation.

"*Second.* Religious hatred, potent in the past, not quite extinct in some parts of Europe.

"*Third.* Injuries inflicted on the citizens of one state by the Government or citizens of another. These, when not redressed, have often brought nations to the edge of war and sometimes pushed them over, but the establishment of Courts of Arbitration now goes some way to supply a safeguard. [Does it ?]

"*Fourth.* Commercial or financial interests. These do not so often directly cause a resort to arms, but they create ill-feeling and distrust which make any passing incident sufficient to evoke complaints or threats.

"*Fifth.* Sympathy with those who are oppressed by an alien government, especially if the sufferers belong to a kindred race, is a more creditable motive for hostilities than the others I have mentioned, yet has sometimes been used as a pretext for war when justice might have been otherwise attained.

"*Sixth.* There are wars due to fear. A nation which sees its neighbour or neighbours growing in military strength, and finds reason to mistrust their purposes, is tempted to anticipate the dreaded attack by itself attacking. Wars thus arising are sometimes described as Preventive."

According to Lord Bryce the "idea of a super-state embracing the whole world, a federation of peoples ruled by Parliament of Man, appeals to the imagination. Its vast scale is fascinating. It holds out a hope of incalculable blessings. But it is a phrase, and only a phrase, a phrase which has no definite relation to anything in the actual world of our time."

Every political community, whatever its form, be it republican or monarchical, is in a state of Nature towards every other community: that is to say, an independent community stands quite outside law in relation to other similar communities, owning no control but its own, recognising no legal rights to other communities and owning to them no legal duties. Every state is a law unto itself, recognising no control or responsibility except that which the public opinion of the world imposes. Another fundamental proposition of international relations is "that the prospect of improving the relations of states and peoples to one another depends ultimately upon the possibility of improving human nature itself.....those who seek to improve human society must begin by working as individuals; not to throw the responsibility upon the communities, but to remember that the community is what the men and women make it." Progress in physical science and material well-being does not, the author warns his readers, necessarily mean that advance in intellectual and moral strength in which the true welfare of mankind consists. "Is there," he asks in another place, "anything in history more tragic than the fact that the power which our knowledge and mastery of the forces of Nature has given us can today be used to do far more to destroy human life within a given space

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of time than any recent discoveries have enabled us to preserve it ?" And what an appalling loss of lives is the world-wide devastation and ruin of the late war responsible for ! "Ten millions of men have perished. In England and France half the flower of our Youth, many of whom would have been the leaders of the coming generation, minds that would have enriched the world in thought and learning, in scientific discovery, in literature and art, have been lost to us, a loss far greater than that of any material things." The prevention of wars is therefore in the interest of every country. "Good will sweetens life ; nobody is so happy as he who rejoices in the happiness of others. Hatred has never brought anything but evil." The combination of peace-loving States has become absolutely imperative for the safety of this distracted world, lying under the shadow of a great catastrophe. We must remember that "under every political constitution that has been devised the Many are inspired and led by the Few." It is therefore for the leaders of thought and action in every state to take the lead in this matter and bring about the desired combination.

This is the note on which the book closes, but there is one weak link in the chain of arguments by which Lord Bryce would enforce his appeal and it is sad to reflect that even a man of his calibre is unconscious of it though it is fatal to the prospect of the world peace which he, in common with all other thoughtful men of the West, yearns for. That weak link lies in the historical fact that a mere combination of the strong can never last so long as it is meant to repress the weak, and prevent them from disturbing the peace of the world by a breaking out against their masters, under whatever specious name they may hold them under subjection. There is not a word in these lectures to indicate any sympathy for the weak and downtrodden races of the earth, no indignation at the treatment they have received at the hands of the strong powers to whom Lord Bryce makes his appeal, and no manifest desire to ameliorate their political condition or do them justice. Rather, there is too much of violent abuse of Turkey because she is weak and too much of flattery of the United States because she is strong. It is easy to see that whenever Lord Bryce refers to moral principles, they are intended to apply to the white races as between themselves, and there is nothing to show that their application was meant to extend to the relations between the white and the coloured peoples. When, for instance, Lord Bryce says that hatred has brought nothing but evil, he evidently means the hatred of England by Germany, and not the hatred of the Colonial towards the Indian, nor the hatred of the American towards the Negro, though the principle applies equally in both cases. The result, it may be, is more palpable in the one case than in the other, owing to the weakness of one of the parties concerned, but God's mill grinds small, though it may grind slow. No combination of the strong would prevent mutual jealousies from breaking out for the fleshpots of Egypt if the latter are not considered as sacred as the home-lands of the ruling races themselves—thus ultimately leading to their own destruction. So long as the European politician closes his eyes to the unspeakable wrongs that are being done by the races of European origin to Asiatic and African races, and fondly believes that all will be well if only the strong white races hold together there can be no peace in this world. Had men of the stamp of Lord Bryce felt as vividly as the truth of the case requires that moral principles are not limited by geographical boundaries but are of universal application and that in the international relations of white communities their breach is not more fraught with danger to the peace of the world than in the relations between the white and the coloured peoples, diplomacy would have taken a higher and altogether different tone and the future would have presented a much more cheerful outlook. When even the best among the Western statesmen cannot transcend their narrow moral outlook, and can by no stretch of the imagination bring the non-white races within the scope of the international code of morality they would prescribe for themselves, and so long as the Great Powers continue to regard the weaker races as fair game for the play of all their lower instincts and propensities which they have perforce to keep in check in their mutual dealings with one another, the prospect of a new Heaven and a new Earth, of which Lord Bryce dreams, will remain as far off as ever.

POLITICUS.

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THE ARISTOCRACY IN THE MUGHAL EMPIRE

I

EUROPEAN travellers were struck by a peculiar institution in the Mughal Empire, *viz.*, the seeming absence of hereditary property among the nobility. As Captain Hawkins remarked in 1608,

"The custom of this Mughal Emperor is to take possession of his noblemen's treasure when they die, and to bestow on his children what he pleaseth; but commonly he dealeth well with them, possessing them with their father's land, dividing it amongst them: and unto the eldest son he hath a very great respect, who in time receiveth the full title of his father." (Purchas, iii. 34.)

Here we must bear in mind that with the exception of vassal kings and zamindars there were no hereditary landholders in Mughal India. All the nobility were mere servants of the State and held their fiefs on service tenure; their lands, naturally, lapsed to State on their death. But why was their personal property escheated?

Bernier stigmatises this custom as barbarous and describes its effects thus:

"The barbarous and ancient custom obtains in this country, of the king's constituting himself sole heir of the property of those who die in his service." (P. 163.)

"As the land throughout the whole Mughal empire is considered the property of the sovereign, there can be no earldoms, marquisates or duchies. The royal grants consist only of pensions either in land or money [*i. e.*, *jagir* and *tankha*,] which the king gives, augments, retrenches, or takes away at pleasure.....The *Umarahs* of Hindustan cannot be proprietors of land, or enjoy an independent revenue, like the nobility of France. Their income consists exclusively of pensions which the king grants or takes away according to his pleasure. When deprived of his pension they sink at once into utter insignificance." (Pp. 5, 65.)

"The king being heir of all their possessions, no family can long maintain its distinction, but after the *Umarah's* death is soon extinguished, and the sons, at least the grandsons, reduced generally to beggary and compelled to enlist as mere troopers in the cavalry. The king, however, usually bestows a small pension on the widow, and often on the family, and if the *Umarah's* life be sufficiently prolonged, he may obtain the advancement of his children by royal favour." (Pp. 211-212.)

We find in the letters of Aurangzib such passages as the following, which may startle the reader unaware of the real state of things in that age: "Amir Khan [the governor of Afghanistan for 20 years] is dead. I, too, shall die. Write to the *diwan* of Lahore to attach the property of the deceased with extreme diligence and effort, so that nothing great or small, not even a blade of grass, may escape. Get information from outside sources and take possession of everything found at any place whatever, as this is the rightful due of God's slaves." (*Ruqat-i-Alamgiri*, letter 99.)

There was a regular department of the State, called *Bait-ul-mal*, where the property of all persons dying without heir was deposited. The property of the nobles and officers of the State after their death was also escheated and kept in this department.* The reason alleged for this act of seeming spoliation was that all officers were in debt to the Government, having taken money and things in advance or enjoyed the revenue of their jagirs, without clearing their account with the State by setting off against these advances the amounts earned by them by their services and the number and equipment of the men kept in arms by them for the Emperor. Such making out of military accounts was a very slow affair and was hardly ever completed in the life-time of any officer. Again, the exact salary earned by a general could be ascertained only after he had brought his contingent to the muster (*dagh wa tashiha*), when the horses were passed and branded and the retainers were indentified by their descriptive rolls (*chihra*). This took time and was never satisfactorily done except in peace time. We often read of officers being excused the *dagh*; *i. e.*, paid without the muster and inspection of their troopers, in times of pressing need or trouble.

Military accounts, especially in an age when wars are frequent, are naturally badly kept and take many years to be

* The *Manual of Officers' Duties* mentions another department called *amual* for this purpose; but we cannot trace it elsewhere.

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written up and audited. Even under the East India Company, as late as the middle of the 19th century, the salaries of the English soldiers who had taken part in the First Sikh War remained unadjusted for a long time, and they were paid in full only after three or four years. (Bancroft's *From Recruit to Staff Sergeant*, published in 1885.)

In Mughal India the case was worse. The dilatoriness and dishonesty of the clerks of the military pay-office were the despair of the soldiery. Shihabuddin Talish, an officer under Mir Jumla and Shaista Khan in Bengal (1659—1665), draws a vivid picture of the trouble which the soldiers had to undergo on this account. He writes, "I strongly hope that some one would fully and freely report to the Emperor the distress among the soldiery and the fact of their being harassed and crushed by the oppression of the thievish clerks··· The army is treated by the Hindu clerks and drowsy writers as more degraded than a fire-worshipping slave and more unclean than the dog of a Jew." Then follow graphic details of how the stipend-holders "had to flay themselves in the *kachari* before they could get their dues." [Bodleian MS. 589, *f.* 129*b*-131*a*.]

Manucci illustrates the power and insolence of the clerks of the military pay-office by means of an anecdote :

"In Shah Jahan's time a soldier went to draw his pay and the official could not attend to him at once as he was busy. The angry soldier threatened him at once saying he should have to smash his teeth with his sword. The official said nothing, and paid him.....The sharp-witted scribe, to get his revenge for the menace, wrote in the book where was entered the soldier's descriptive roll that he had lost two of his front teeth.....Some months elapsed and the soldier appeared again for his pay. The clerk opened the book, and found by the description that he was not the man entitled to that pay, for he had two front teeth more than were recorded in the descriptive rolls. The soldier was put to confusion..... he was obliged to have two front teeth extracted to agree with the record, and in that way got his pay." (*Storia*, ii, 449.)

Thus the military accounts could never be cleared, and no officer's exact dues and liabilities to the State could be ascertained in his life-time aud hardly even after his death. Under the circumstances the safest course for the Emperor was to escheat the dead man's property immediately after his death, and then think of settling his account with the Government Treasury.

Thus, Maharajah Jaswant Singh owed a heavy sum to the State, and in 1670, when he was appointed *subahdar* of Gujrat for the second time, it was stipulated that he would refund to the State two *lakhs* of rupees every year, till his debt was cleared. (*Mirat-i-Ahmadi*, 292.)

In 1678 the Emperor learned from the *diwan* of Bengal that Shaista Khan, the viceroy of the province, had drawn from the Treasury one *kror* and 32 *lakhs* of Rupees in excess of his pay for twelve months. The amount was ordered to be entered as a loan to him. (*Masir-i-Alamgiri*, 170.) Again, in 1683 the *diwan* reported that the Emperor had ordered 52 *lakhs* of Rupees spent in the Assam expedition to be recovered from Shaista Khan, but that nobleman had replied that only 7 *lakhs* were so spent and the rest of the amount was an advance for Bengal. The Emperor then modified his order, by demanding the refund of 7 *lakhs* only. (*Ibid*, 234.)

II

Thus, we find that it was the invariable practice of the Mughal Government to confiscate to the State, at least temporarily, the property of every one of its servants immediately after his death. Though it was in effect an act of spoliation, the theory was not so shamelessly immoral. The Emperors never claimed to be heirs of any dead subject's property unless he died without leaving personal issue or legal heirs. [And even then, the property belonged to the Muslim community and not to the sovereign himself. They only wanted to ensure the payment of their dues from the dead man, who had been their servant and taken advances and loans from them.

Among the twelve ordinances issued by Jahangir on his accession in 1605 was one to the following effect : "When any infidel or Musalman died in any part of my dominions his property and effects were to be allowed to descend by inheritance, without interference from any one. When there was no heir, then officers were to be appointed to take charge of the property, and to expend it according to the law of Islam, in building mosques and sarais, in repairing broken bridges, and in digging tanks and wells." (*Tuzuk.*) But it is not clear from this whether he gave up the system of confiscating the property of deceased servants of the State, especially if they had running accounts with

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the Treasury. Aurangzib's *farman* on the subject, dated 24th July 1666, is more explicit. He instructs the provincial *diwans* thus: "Whenever a servant of the State dies leaving no heir and owing nothing to the Treasury on account of advances (*mutalibs*) made to him, deposit his property with the store-keepers of the *Bait-ul-mal*. If he owes anything to the State, then take only the amount due and place the rest of his property in the *Bait-ul-mal*. If he has left any heir, attach his property three days after his death. If the property exceeds the amount of his debt to the State, take that amount only and deliver the balance to his heir after the latter has legally established his right. If the dead man owed nothing to the State, give his whole property to his heir, after legal proof." (*Mirat-i-Ahmadi*, 281-282.)

This is a very upright and reasonable rule. Manucci, however, asserts that it was never really followed by Aurangzib. He says of this Emperor :

"He seizes everything left by his generals, officers, and other officials at their death, in spite of his having declared that he makes no claim on the goods of defunct persons. Nevertheless, under the pretext that they are his officers and are in debt to the Crown, he lays hold of everything. If they leave widows, he gives them a trifle every year and some land to furnish a subsistence." (*Storia*, ii. 417.)

A careful examination of the records of Aurangzib's reign shows that Manucci's charge is not true. No doubt there was heart-breaking delay in adjusting and auditing the running account of every dead nobleman with the State, and during this prolonged interval his property was kept under lock and seal in the *Bait-ul-mal*, but not intentionally for ever nor out of an unjust love of spoliation. Thus, we read that when Shaikh Muhiuddin, the *Sadar* of Gujrat and *amin* of *jazia*, died, his property was not confiscated because his son Akramuddin stood security for his father's dues to the Public Treasury. (*Mirat-i-Ahmadi*, 336.)

That Aurangzib's ordinance of 1666 was not a false pretence, can be inferred from the fact that in the latter days of the Empire, it is stated among the duties of the *Bayutat* that he was the officer for attaching and making a list of the property of deceased persons in order to secure payment of the dues of the State as well as to safeguard the property for the heirs of the deceased. Again, the *Zawabit* gives a list of the properties actually under escheat in the year 1691 ; and here we find only the properties of noblemen who had died within the preceding eight years and not earlier (69*a*-71*b*). This may be easily explained by the supposition that the accounts of these nobles had not yet been completely made up, and the escheat was therefore provisional or *pendente lite*.

III

From a careful study of the Mughal practice of escheating noblemen's property after their death and Aurangzib's rules and actual practice in this matter, I am impressed by the belief that here we have the Quranic law of the sacredness of private property superimposed upon an older and alien institution, namely the communal ownership of all property among a nomadic tribe.

The Turks, as the so-called Pathan and Mughal rulers of Delhi really were by race, were originally a nomadic people and they retained the essential characteristics of nomads to the end, though thinly veiled under the pomp and institutions of empire. Such a tribe migrates from pasture to pasture, conquers fresh lands and accumulates plunder and slaves under the leadership of their chieftain and with the solidarity of a family and army in one. Their chieftain is the patriarch of the clan, and the individual members of the tribe (or, more correctly, the heads of the different families) are merely the limbs of the great trunk of the tribe. They derive their strength from the tribe and render up their acquisitions to it as the property of the tribe. The tribe might gain accessions to its number from outside by marriage (as among the Brahuis) or by the adoption of slaves, but the newcomers are made a part and parcel of the tribe as if born to it.

The most adventurous spirits among the tribe, when settled in a country like India, received an advance of men and money from their chieftain, carved out conquests or brought in plunder, and enjoyed these during their life time. But when they died, all their acquisitions legally lapsed to the Government, because they had really been the factors or *entrepreneurs* employed and financed by the tribal State. This practice and tradition of the homeland of Turan continued under the Mughal empire in India. There was no nobleman who was not a servant of the State, a holder of *mansab* or rank in

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the army. He received advance of money (*musaidat*) and materials (*ajnas*) or other payment on account from the Public Treasury, and his business was to achieve fresh gains for the State by employing these means, and in the end he was to be rewarded by his grateful employer with a share of the profits. Therefore, all his acquisitions were legally bound to revert to the State, as the earnings of a Christian monk must to the order to which he belongs, and those of an *entrepreneur* of industry must to the treasury of the joint-stock company that he serves. By the essence and fundamental theory of the Turkish social and political organisation, private property on the part of a State official was as inconceivable as in a Catholic monk or a factory manager within the factory.

The whole history of the Muslim period in India—in the Deccani States as well as in the Delhi monarchy—illustrates the expansion of Islamic dominion through the individual efforts and initiative of private adventurers, financed by the State and backed by all its regular forces in the case of a reverse,—and not through the operation of the salaried servants of the Crown acting under the direction and control of the central Government.

Therefore, the State claimed what was left of a life's acquisitions due to its own sanction, money aid, and armed support. The Empire was communal property, and the Amir, Sultan or Padishah, as the Commander of the Faithful, was entitled to escheat all the earnings of the officers in this army of Islam. He was only the trustee of the rights of the Sovereign Congregation (*jamait*) of true believers, as the tribal patriarch had been in the days before their conversion to Islam. Whether the nomadic society was patriarchal (as before Islam), or theocratic (as under Islam), property was equally communal.

This basic idea of the Turkish State could not be reconciled with the more modern notions of the sacredness of private property and the responsibility of the king before God to see that none was robbed of his heritage,—which is a part of Islamic private law. And Aurangzib's regulations represent an attempt at a compromise between the two, and the final abandonment, in outward profession at least, of the nomad idea of communal property and the adoption of the modern idea of individual private possessions,—*i.e.*, the conversion of mere agents of the State into private owners. It would, in my opinion, be unhistoric to suppose that these escheats were originally due to a wicked desire of the autocratic sovereign to seize his subjects' rightful property when they were no longer alive to defend it.

IV

Whatever the origin of the custom of escheat may have been in theory, its practical effect was, all the same, most harmful. It has been defended by a modern writer as tending to keep up the efficiency of the Government by extinguishing a parasite class living on hereditary wealth, and forcing everybody to go through a struggle for the survival of the fittest. But a little reflection will show that this was not the case in reality. One effect of the escheat system was to induce the nobles to live extravagantly and squander their all on women, show and unproductive luxury during their life-time, as they knew very well that they could leave nothing to their family, and the Emperor alone would profit by their abstinence. The material waste and moral degradation of the highest class in society were, therefore, deplorable.

Again, the insecurity of the nobles' fortunes prevented the accumulation of private capital and the economic growth of the country which depends on capital. The general level of civilisation and culture, too, was lowered, because each generation had to work from the bottom upwards, instead of benefiting by the acquisition and progress achieved by its predecessor.

Sometimes, the people proved more than a match for the extortionate State. We read of certain nobles' personal property being secretly given away by them to their children or cunningly hidden before their death.

In the case of some others their effects were looted by their servants and neighbours before the Emperor's agents could come to attach them. We even read of Amir Khan's widow offering fight to the imperial officers who demanded the surrender of her husband's property.

The political effect of the escheat system was most disastrous. It prevented India from having one of the strongest safe-guards of public liberty and checks on royal autocracy, namely, an independent hereditary peerage whose position and wealth did not depend on the king's favour in every generation, and

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who could, therefore, afford to be bold in their criticism of the royal caprice and their opposition to the royal tyranny. It also made the Mughal nobility a selfish band, prompt in deserting to the winning side in every war of succession or foreign invasion, because they knew that their lands and even personal property were not legally assured to them, but depended solely on the pleasure of the king *de facto*. The baronage who extorted Magna Charta from King John, or cheerfully courted exile, confiscation and even death under the banners of King Charles I, was impossible in the Mughal Empire. Mediæval India had no independent nobility or trading class to act as a barrier between the Emperor at the top of society and the poor peasants and common people at the bottom. Such a Government is most unstable and unsound, alike from the political and economic points of view.

The *Bait-ul-mal* was the Store Department where, strictly speaking, only the property of persons dying without heirs should have been kept, but where in actual practice, as we see from Aurangzib's regulations, the escheated property of noblemen was also deposited. In Islamic theory, this *Bait-ul-mal* belonged to God and its contents could be spent only in works of charity and not on the Emperor's personal expenses nor on the general needs of the Government.

As Aurangzib writes in one of his letters, "The Khalifa of the Age (*i. e.*, the reigning sovereign of the country) is the trustee [not 'owner'] of the *Bait-ul-mal*." [*Ruqat* No. 107.] And, again, in two other letters, "It is my duty to increase the property of the *Bait-ul-mal*" and "All presents made to the sovereign) appertain to the *Bait-ul-mal*." [I. O. L.MS.]

Practical effect was given to this theory late in his reign. We read that in 1690 he issued an order appointing the provincial *amins* as the *amins* or trustees of the branch *Bait-ul-mal* of their province. Thus, the qazi of Ahmadabad was ordered to present to the faqirs and other beggars of the city 500 coats (*qaba*) and the same number of blankets, priced Rs. 1½ and 8 annas respectively, every winter. (*Mirat-i-Ahmadi*, p. 56.) The amount of Rs. 6000 was spent on the clothing of the poor in that city; but there were other occasions for charitable gift out of this fund.

V

The information at our disposal does not enable us to distinguish between the limits of work of the *Bait-ul-mal* and those of the other charity fund which the Emperor used to place in the hands of the *Sadar* or Civil Judge and Almoner. The *zakat* or tithe of 2½ per cent on the incomes of Muslims had to be devoted solely to pious works, such as maintaining Islamic scholars, students of theology, monks and beggars, giving dowries to maidens, &c. Strictly speaking, the *zakat* ought to have been paid into the treasury of the *Bait-ul-mal* because the king could not lawfully touch any portion of it for his own use. Manucci tells us that in the closing years of Aurangzib's reign, when the Deccan war had exhausted his treasury and he was beset by financial embarrassment, the Emperor at first wished to open and use the contents of the great store-houses filled with goods left by deceased persons, or with property collected in Akbar, Jahangir and Shah Jahan's times from the men, great or small, who had been servants of the State. But afterwards he ordered these store-houses not to be opened—lest the officials should steal more than half of the things in his absence from his northern capitals. (*Storia*, ii. 255.)

The *Manual of Officials' Duties* clearly distinguishes between the *amual* or confiscated property of officers who died indebted (*mutalibadar*) to the State and which therefore rightfully belonged to the Public Treasury, and the *Bait-ul-mal* or store-house of the property of heir-less persons, which rightfully belonged to God and could be spent on charitable purposes only. But Aurangzib's extensive correspondence never mentions such a department as *amual* and only speaks of depositing the escheated property in the *Bait-ul-mal*. Moreover, the *Manual* shows that the three departments of *ajnas* (*i. e.*, Government stores kept for being advanced to the subahdars and generals on loan), *amual* (*i. e.*, the escheated property of such officers after death), and *bait-ul-mal* (or the effects of persons dying without any heir),—were placed under one superintendent (*darogha*) and one set of accountant, store-keeper and watchmen. Munitions were supplied to the officers from this department on account. Hence, it appears that the surplus powder, shot, lead and waterproofs (*mom-jama*) of the artillery department were kept in the *ajnas*.

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The *Manual* (pp. 90-92) instructs a newly appointed darogha of this store-department as to his duties.

VI

The sovereign had another hold upon the nobility in Mughal times. The peerage consisted largely of able adventurers from Central Asia and Persia and a few from the Turkish empire. The persons were most highly valued for their polished manners, literary ability and capacity for managing the finance and accounts. There was always a keen desire on the part of the Mughal emperors to seduce to their service the higher officers of the Shah of Persia and the Sultan of Turkey, because, as Aurangzib frankly says, the Persians were intellectually far superior to the Indian Muhammadans, while the western Turks brought with them something of European culture and science. For such officers, when they fell into disgrace in their homeland or dreaded the wrath of their native sovereign, a flight to India opened a road to honour, power and wealth far surpassing what they had enjoyed at home. This stream of recruits, who contributed much to the success and glory of the Mughal Empire, naturally dried up on account of the increasing anti-Shia spirit displayed by Aurangzib in his later years and the preponderant Sunni majority of the Indian Muslim population and partly also on account of the rapid decay of the royal power and civilisation of Persia under the later Safavi Shahs at the end of the 17th century. But so long as it lasted, high-born Persian and Arab refugees in India were welcomed and the Emperors were glad to marry their sons and grandsons to the daughters of these newcomers.

The latter, however, had to give hostages for their fidelity to their new master. No Persian or Turkish refugee was confirmed in any high post or promoted to independent command, so long as he did not bring his family from his native land and settle them in India, for that was the surest means of preventing their escape from this country. They had also to place one of their sons at their representative (*wakil*) at Court, really as a hostage for their good conduct during their absence in the provinces. The Hindu Rajahs had to do the same.

JADUNATH SARKAR.

MUKTA-DHARA

A BERLIN REVIEW.

THE following review of the Poet Rabindranath Tagore's new play has recently appeared in the leading Berlin newspaper, called the 'Vossische Zeitung', in the 26th May, 1922, edition. [It is interesting to note that the newspaper is now sold for 1 mark in Berlin itself and for 2 marks in the provinces.] The Editorial note was as follows.

"Our contributor, Dr. Hellmuth Von Glasenapp, lecturer in Berlin University and wellknown as a translator of Rabindranath Tagore's works, reports to us about a new work of the Indian poet which he has not published in any European tongue. He has sent us the following account :—

A NEW PLAY BY RABINDRANATH TAGORE

"The monthly review called Prabasi (The Wanderer) which is published in Calcutta, gives in its April number the original Bengali text of a new drama by Rabindranath Tagore.

"The drama is called Mukta-dhara, that is to say, 'The Free Current',—this being the symbolical name of a large waterfall which is the centre of the action of the play, and round which all the scenes group themselves.

"The story which forms the foundation of the Poet's drama is this :—

"Bibhuti, the Engineer of King Ranajit of Uttarakut, has finished building (after

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twenty-five years' work) a large embankment which makes it possible to keep back the waters of Mukta-dhara, so that they cannot reach the lower territory of Shiu-tarai. The people of Shiu-tarai are in subjection to Uttarakut, but often mutinous and rebellious.

"The King Ranajit hopes to be able, by keeping back the waters of Mukta-dhara, to force the tribes of Shiu-tarai into obedience. The celebration of the completion of the machinery of the embankment for restraining the water is about to be held. A great inauguration festival is to be kept on that very day in a temple of the God Shiva, which is situated in the immediate neighbourhood of the waterfall Mukta-dhara.

"While the monks of the temple sing a hymn of praise in honour of their God Shiva, different characters come on the stage and exchange their opinions about Bibhuti, the engineer, and his work, which is called the Machine.

"Some praise his as a great genius and sing a solemn hymn in honour of the Machine. Others try to belittle his merits, and recall to memory the multitude of human lives that have been lost in the process of building the embankment. Some people, belonging to the King's house, try to induce Bibhuti not to complete finally this plan of stopping the water, which would prove so destructive for the inhabitants of Shiu-tarai. But these people have no more success than the deputation of citizens from Shiu-tarai itself, who, under the leadership of the ascetic, Dhananjay, appear in numbers before the King.

"But it is in the person of the Crown Prince, Abhijit, himself, that the monarch encounters the strongest resistance of all. This young prince is a farseeing friend of humanity. He cannot admit the idea, that all the population of Shiu-tarai shall be sacrificed to the immediate political advantage of the State of Uttarakut.

"The Crown Prince, Abhijit, had been sent by his father, King Ranajit, to this subject country of Shiu-tarai. When he was there, as Viceroy, he had tried to act for the benefit of the people of the land rather than for his own people. In so doing, he had caused a passage, which before had been closed, to be opened in the Nandi Pass, through which trade might flow freely. Ways of access were opened out during his rule, which would be of the greatest benefit to the subject State,—tortured as it was by famine,—but which might economically be to the disadvantage of the ruling State of Uttarakut.

"The motive, which induces Abhijit to insist on the destruction of the Jantra-raja's (Machine King's) work, is not merely humanitarian. It has something in it which is mystical. The Crown Prince has heard by chance, that he is not in reality the son of Ranajit at all. He learns that he had been found by the King, when a tiny child, near the waterfall called Mukta-dhara. King Ranajit had adopted him, because he had found, on this baby's body, the marks which proved that he would, when grown up, become World Emperor.

"The Crown Prince feels himself to be the son of the rushing water. The Water-fall has a kind of fascination for him. He believes in a close spiritual relation between the Water-fall and himself. The life and current of Makta-dhara are, therfore, for him the source of his own life. Consequently he imagines it to be his sacred duty to see that all men should enjoy the power of the Water-fall's current.

"By order of King Ranajit, the Crown Prince is arrested ; for the King supposes that if he is punished, he will amend. Meanwhile, the people of Uttarakut are getting restless. Some of the citizens wish to punish the Prince for siding with the people of Shiu-tarai against his own people of Uttarakut. Others wish to set him free. But at last, a fire, which has been intentionally caused, breaks out. The Crown Prince, Abhijit, is thus enabled to regain his freedom. He departs, to do what he has made up his mind to do.

"He enters by stealth the machine-works, at the head of the enbankment, and sets the levers at work, which make the water rush out in torrents and thus

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bring about the destruction of the Machine. He himself meets his own death in this heroic act. He had contemplated death. In setting the Water-fall's current free, he had found his own freedom. He returns to the womb of his mother, the water-fall Muktadhara.

"The tragic fate of the Crown Prince Abhijit is the key to the comprehension of the symbolism of the whole drama. Human progress is only possible, when men lift themselves high above narrow and selfish prejudices; when those who are the chosen leaders of humanity do not hesitate to renounce all earthly goods and to sacrifice life itself for the ideal. The fight between an exaggerated nationalism, (which tries to reach some merely temporary political success by injuring others) on the one hand, and the idea of the brotherhood of all men, on the other, find in several episodes in this drama a precise and perfect expression.

"For example, as a representative of a cheap form of patriotism, we see a schoolmaster appear on the stage with his pupils. He has made these pupils learn a pompous hymn of praise to the King Ranajit. By this method, the schoolmaster hopes himself to get a higher salary. He has also inflamed his boys with a fanatical hatred against the people of Shiu-tarai, because "they have a bad religion." He finds that their noses are not of the same curvature as those of their loftier neighbours of Uttarakut. Therefore they must be "inferior". In his "over-zeal" he assures his pupils that the aim of all history is to secure the empire of the world for the dynasty of Uttarakut. He puts forward the divine right of the royal house of Ranajit to pursue this course of oppressing other people by all the means in its power, as a fact grounded on scientific data.

"The opposite view to this is expressed by the ascetic Dhananjay. His teaching does not meet with much success or understanding, but he tries to show that it is necessary to endure evil *till it ceases by itself.* Retaliation, or resistance of evil by evil, only provokes fresh evil.

"The figure of Dhananjay, the ascetic bears a certain resemblance to the national leader of India, at the present moment, Mahatma Gandhi, who was recently arrested and imprisoned. But the Poet himself remarks in a note that he had already presented that figure of the ascetic and many of the aphorisms he uses in his play called 'Prayaschitta' (Expiation) nearly fitten years ago.

"Rabindranath Tagore's new Bengali drama is thus rich in solemn episodes and spiritual allusion. The prose of the drama is often interspersed with songs in rhyme.

"In the present political circumstances of Indian life, the play of Mukta-dhara is certain to be received, in India, with vivid interest. Only the future can determine to what extent it will be effective on the stage.

LICHEN

Lichen to the cherry tree
Clings like mournful memory.

Pale the lichen as a face
Seen when levin lights a place.

Feet of lichen slowly climb
Going their way apart from time.

Lichen owns a lineage
Older than the Golden Age.

When the world is doomed at last
Lichen will be clinging fast.

How looks it, brother cherry-tree
The lichen that has covered me?

E. E. SPEIGHT.

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REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed : Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

THE WHEEL OF FORTUNE : *By Mahatma Gandhi. Ganesh & Co., Madras. 1922. Price Re. 1.*

Both in conception and design, this collection of the Mahatma's Essays on Swadeshi, the boycott of foreign cloth, hand spinning, and the use of Khaddar must be pronounced to be admirably adapted to the purpose for which it is intended. The design on the cover, which is 'clothed in Khaddar', is a spinning wheel, and on the back is an extract from the Mahatma's message from Sabarmati Jail, with the headlines : 'Use Khaddar : Save sixty crores annually.' The book is nicely printed in bold type and well bound and in 160 pages. It gives the whole theory and practice of handspinning. Srijut Dwijendranath Tagore, in his introduction, says : "Many critics and some friends of Mahatma Gandhi have found fault with his desire to introduce simpler methods of spinning and weaving and to do away with much of the complicated machinery of modern civilisation. ...Every civilisation in the history of man has reached a certain point after which there has been one possibility only for it and that was absolute relapse into semi-darkness in order to give place to a new and higher civilisation...now with regard to modern civilisation all the signs of the times show that it has failed lamentably and is gradually tottering to a dishonoured grave...In order that the spiritual civilsation of the future may have a real chance of growing in an atmosphere congenial to it, Mahatma Gandhi's demonstration of the right path should be welcomed. His emphasis on simplicity of life and on the simplification of the machinery of living must be realised as a supremely essential condition of the coming of the new era."

TO MY COUNTRYMEN : *By Deshabandhu Chittaranjan Das. To be had of the Ahimsa Asram, Triplicane, Madras.*

Mr. C. R. Das's presidential address and other messages given about the time of his incarceration.

INDIA ON TRIAL : *Published by the Ahimsa Asram. Triplicane, Madras. Price As. 10.*

This is a collection of some of the Mahatma's messages culled from the *Young India* and the *Navajiban* and written on the eve of his arrest. The proceedings of his historic trial have also been given in full, and two appreciations by 'Bussyfoot' Johnson and by the Rev. J. H. Holmes, who calls him the greatest man of the world today, have been printed at the end of the book. It is neatly printed and must be considered to be remarkably cheap at the price at which it is offered for sale.

GANDHI AND TAGORE : *Seshadri & Son. 12, Venkataramier Street, Madras. 1922. Price As. 4.*

This is a study in comparison, reprinted from the *Standard-Bearer* of Chandernagore and believed to be from the pen of Aurobindo Ghosh, and certainly in the high literary quality and critical ability which it reveals, quite worthy of him. The writer has seen neither of the two heroes of contemporary India, but "Every day I catch the inspiring echoes of their hallowed existence." "We cannot have Tagore for ourselves [only]. He is a gift of the gods to humanity. Mahatma Gandhi is India's own saintly son...His soul is made of selflessness. Service is his daily bread, sacrifice his guiding star." "The idea that he has uttered cannot be arrested...Great men perish, but greatness never." "Gandhi is good : Tagore is transcendental." "By the truth of his love has the Mahatma won the heart of his country. There we all acknowledge defeat at his feet" is Tagore's homage to Gandhi. According to Gandhi, the hungry millions of India must learn to live before they can aspire to die for humanity. One stands for India in transition, the other for India's culture soul. The concentration of all the available energies of the entire people in a vast and whole-souled national yoga, and not renunciation merely, is Tagore's solution of the problem of attaining Swaraj. "There are no two persons in the world whom I revere so much as Tagore and Gandhi. Long live Gandhi ! Long live Tagore ! I look up and see Tagore. I look ahead and see Gandhi. Glory to the land in which they are born. Vande Mataram."

WHAT THE STUDENTS OF OTHER COUNTRIES HAVE DONE (RUSSIA): *Saraswaty Library. 9, Ramanath Mazumdar Street, Calcutta. 1922. Price As. 4.*

This neatly got up pamphlet gives us the story of how Russian students organized themselves actively for political and economic freedom, and cheerfully sacrificed their young lives for their ideal, the fruition of which was thereby rendered inevitable.

FOR INDIA AND ISLAM : *By Ali Brothers : Saraswaty Library. 9, Ramanath Mazumdar Street, Calcutta. 1922. Price Re. 1-8.*

This closely but neatly printed book of 120

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pages contains all the important speeches of the brothers Ali, and a full report of the proceedings of their trial at Karachi. It is a good compendium of the Khilafat cause, but if one may be permitted to venture a remark on this remarkably able presentation of the movement by its most prominent protagonist, Islam is much more in evidence here than India, and one wonders how far the extra-territorial and religious patriotism of Islam can be harmonised with the national patriotism of the Hindus for building up the India of the future of which we have all been dreaming dreams.

KRISHNA'S FLUTE: *By Prof. T. L. Vaswani. Ganesh & Co., Madras. Re. 1-8. 1922.*

This is another book from the prolific pen of Prof. Vaswani. He takes up detached passages of the *Gita* as his text and expounds them in his own way. "Krishna the hero was essentially Krishna the lover. His love was given to all humanity... I look for the day when our 'nationalism' will be filled with this aspiration: 'When shall our race be one great Brotherhood?' As love of the family must fulfil itself by growing into love of the nation, so must 'nationalism' fulfil itself by growing into humanism. This note—the note universal—is sounded again and again in the Bhagavad-Gita."

APOSTLES OF FREEDOM: *By Prof. T. L. Vaswani. Ganesh & Co., Madras. Price Re. 1. 1922.*

The author takes as his text some of the pioneers of the noble band of men who have advanced the cause of freedom, *e. g.*, Guru, Nanak, who preached the brotherhood of Hindus and Muslims, Abraham Lincoln, the emancipator of the Negro, Tolstoy, who laid down the law of non-resistance, Tilak, the Indian apostle of Swaraj (the chapters on Tilak, are the best in the volume), a Japanese patriot, and some Irish idealists, *e. g.*, Pearse and Macswiney. Needless to say that the volume is full of inspiration for young and old alike and is sure to command a large sale. The printing, binding and general get up, as usual, are excellent.

POLITICUS.

INDIAN CURRENCY AND FINANCE: *By Mr. K. C. Mahindra, B. A. (Cantab): S. Ganesan & Co., Madras. Rs. 3 and Ans. 8.*

This monograph secured the Bomanji prize, offered by the Indian Merchants' Chamber and Bureau of Bombay. Unlike an ordinary prize essay, it is a valuable contribution to one of the most difficult branches of Indian Economics. Mr. Mahindra is not satisfied with barren criticism of the currency policy of the Government but sets forth a constructive scheme of monetary reform.

Our author has done well in emphasising at the outset a fact which is often forgotten by the public that "the concrete in the foundations" of our currency structure has up to this time been "Government convenience." (P. 9.) "The conversion of international currency into Indian currency and *vice versa* did not effect itself automatically at the desire of the holders but rested upon the convenience of the Secretary of State for India." (P. 8.) The main problem of Indian currency is, in our author's opinion, the problem of good money, i. e., a currency which satisfies the condition of stability and elasticity.

Now, the stability question has an internal as well as an external aspect. The internal stability means the stability of purchasing power in terms of the local commodities in general" (p. 31) whereas external stability simply means stability of exchange. It is true that there is a very intimate relation between the two aspects of the stability problem; and in these days of inflated paper currencies when the old mint pars of exchange have become matters of mere antiquarian interest in many countries, the relative purchasing power of the currencies of different countries determines their rates of exchange. But Mr. Mahindra has clearly shown that to a country like India the stability of the purchasing power of currency is far more important than mere stability of exchange.

Unfortunately the spirit of John Company still seems to sway the minds of our currency experts who look at the question from the standpoint of the export and import merchant rather than of the Indian ryot.

It is true that the ryot's interest is often made a convenient peg to support their arguments but the exchange problem which looms large before our currency authorities affects the ryot for good or for evil far less than is ordinarily supposed.

We fully endorse our author's remark that "stabilising the rupee in terms of commodities is the real problem; stability of exchange is a minor issue." (P. 105.)

While we agree with our author so far, we doubt whether it is now desirable to adopt his scheme of stabilization. Mr. Mahindra claims no originality for his proposal, which is based on the principles laid down in Prof. Fisher's *Stabilising the Dollar*. There is now in America "a gold dollar of constant weight and varying purchasing power." Prof. Fisher wants to introduce "a dollar of constant purchasing power and therefore of varying weight."

Some of the necessary requisites of the scheme are—

(1) The withdrawal of gold coins from circulation, the circulating medium consisting only of paper money;

(2) An accurate index number of prices;

(3) An impartial and efficient body of government officials having a thorough grasp of the theory and practice of the monetary science.

The first requisite already exists in our country. On account of the recent fall in the price of silver the rupee has again become a note printed on silver. But the determination of an accurate index number of prices is beset with many difficulties.

The Government of India has recently expressed its inability to construct an all-India index number to solve industrial disputes. Our main objection is that under Mr. Mahindra's scheme we shall purchase theoretical stability of our standard money in relation to goods at too high a price. We shall introduce a new element of instability in the very basis of our currency.

The scheme would not check, as Prof. Fisher himself admits, violent fluctuations in prices. The fluctuations which the scheme wants to remove

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does not cause serious inconvenience in our economic dealings.

Another objection to Mr. Mahindra's scheme is that it will leave the control of our currency in the hands of officers, many of whom are mere novices in currency management. The work in the currency department often forms a small link in the long chain of the official career of the Civil Servant. As soon as an I.C.S. officer has acquired sufficient experience in currency matters, he may be transferred to some other department where his experience will be of little use while his successor may have hardly any knowledge of even the theory of currency. It is not, therefore, surprising that our currency authorities should commit egregious blunders.

The ultimate control over Indian currency is also "in the hands of those whose outlook is Imperial rather than Indian." As Mr. Mahindra aptly observes, the charge of 'Heads I win, tails you lose' against the India Office wherever Indian and English —or even Colonial—interests come into conflict is not an empty one despite vehement assertions to the contrary." (P. 10.) The sale of Reverse Councils from January to September, 1920, inspite of strong and repeated protests of the Indian public, shows the dangers of leaving the management of our currency in the hands of officials who are not amenable to public opinion. So long as our currency is not managed by real experts, solely in the interest of India, the less managed it is, the better for us.

In order to reduce governmental interference to a minimum, we suggest that the rupee should be made completely a token coin, valued at one-tenth of a gold sovereign and should remain a legal tender, say up to £10 while our standard currency should consist of gold sovereigns and gold notes, the latter issued, not by the State but by the Imperial Bank which should be more Indianised and made more reponsive to Indian public opinion. State-managed currency may, under proper safe-guards, be a step towards ideal currency, but when these safe-guards are wanting, gold currency, involving less official interference, is preferable.

Though gold has lost its old stability of value it is not impossible to restore that stability by an international agreement. One objection against gold currency is the loss involved in the actual circulation of the yellow metal. Prof. Keynes tells us "that it is extravagant to use gold as a medium of exchange," but in a country where more than half the revenue of the central government is spent in maintaining not a very efficient army and where crores have been spent in playing the Great Mughal at Delhi, a little "extravagance" in currency matters may be easily pardoned. If proper facilities for convertibility into gold are given, the circulation of gold notes is also bound to increase, reducing the actual use of gold as a medium of exchange. The danger of the gold in circulation being hoarded to a large extent, is also quite imaginary.

Those who object to gold currency on the ground of economy should note that a single official blunder in a managed currency may cause greater loss than the loss due to the actual circulation of gold coins. The sale of Reverse Councils in 1920, apart from the loss of about 36 crores of rupees (the proceeds of the sale of £55,382,000 Reverse Councils in 1920 amounted to Rs. 46,93,55,850 only), to the Government itself, is, to a great extent responsible for the present slump in our trade and the ruin of many Indian merchants. The persistent demand of the Indian public for gold currency is therefore not so 'foolish' and 'unreasonable' as it appears from the standpoint of economic theory.

It is not possible to examine in detail all the problems, especially the elasticity problem of Indian currency discussed by Mr. Mahindra. We congratulate him on his scholarly production which, we hope, will meet with the recognition it deserves from all those who are interested in Indian currency.

J. C. SINHA.

DRAMATIC DIVERTISSMENTS: *By V. V. Srinivasa Iyengar, B. A., B L. Everyman's Ltd. Rs. 2.*

The art of social portraiture has never been a conspicuous feature of Indian Drama, romanticism having always excercised a profound fascination on the Indian dramatist to the exclusion of everything else. The royal author of *Mrichchhakatika*, it is true, portrayed with admirable vividness the pulsing life of the ancient city of Ujjain, but it is unique in the annals of Sanskrit literature and the tradition never struck root in the land. The theatrical companies of to-day in the country have unfortunately not made much of an advance in the matter and we must therefore extend a specially cordial welcome to this volume of bright social sketches of South Indian life. The author is a well-known figure in the social life of Madras, and is one who for the last two decades has laboured hard for the resuscitation of Indian Drama through the premier dramatic association of the Southern Capital, the Suguna Vilasa Sabha. The sketches reveal keen and penetrating powers of observation; a sense of subtle humour expressed with an almost Meredithian refinement—though he has also occasionally sought delectation in farce—and also a certain underlying profundity of outlook on the social problems of the day. One of the most serious obstacles which the Indian dramatist has to face in the delineation of the social environment through the medium of English is with regard to the incongruity of making his characters speak the foreign tongue in circumstances in which one is almost certain that the language spoken could not have been English. Mr. Srinivasan has minimised such incongruities to the utmost, and what is more interesting, while the conversation of his characters is in racy English, it also seems to come out most naturally from their lips. This writer would like to mention the interesting fact, not so much for recalling a personal reminiscence, as for complimenting the sketches on their dramatic qualities that he has seen most of them acted on the stage with remarkable success—the volume is therefore not only for the appreciation of the student in the closet, but also for the play-goer and stage-manager. We have great pleasure in recommending the volume to educated Indians all over the country and to foreigners who wish to have glimpses of Indian social life. The Hon'ble. Mr. Justice Coutts-Trotter of the High Court of Judicature, Madras, writes an appreciative foreword to the book.

A SOUL'S POSY: *By Zero. Panini Press, Allahabad. 8 as.*

A small pamphlet of reveries and reflections in poetic prose.

P. SESHADRI.

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BAHAI : THE SPIRIT OF THE AGE : *By Horace Holley. Approved by Bahai Committee on Publications. Published by Brentano's, New York. Pp. 212. Price not known.*

"In 1844 a Persian named Mohammed Ali, then twenty-four years old, announced publicly that he was the forerunner of a Manifestation who, after a certain interval, would declare himself to be that 'Ancient', that 'Lord', that 'Alpha and Omega' foretold by all the prophets and that from him would emanate a new cycle of spiritual civilization encircling and uniting the world.

Nineteen years later, in 1863, Hosein Ali, a Persian prince of purest Aryan lineage, announced himself as the Manifestation declared by Mohammed Ali. The title by which Hosein Ali has since been known is that of Baha' O'llah, or the Glory of God. The title of Mohammed Ali is that of El Bab, meaning the Door, or Gate.

Baha O'llah passed from the flesh in 1892 at the Turkish prison city of Acca, Palestine, leaving as the last of his works a covenant or Testament, designating his eldest son Abbas Effendi, as his spiritual successor among men responsible for and able to carry on his function and purpose in the world. Since that date, Abbas Effendi has been known by that title of Abdul Baha or Servant of the Glory. (Pp. 26—27.)

The book is divided into three parts.

The first part, The Cosmic Trinity, deals with the source of Bahaism in its three founders. The brief chapters concluding the first part have special references to the relation of Bahaism to some established body of opinion, such as Christianity, Judaism, Christian Science and to current problems under the head of Science, Politics and Economics.

Part two is a compilation from the utterances of Baha O'llah and Abdul Baha, selected from every possible source.

Part three contains two important Bahai documents. In conclusion, a Reading List is added which includes all books known to the author as being strictly Bahai in origin or theme."

The Bahai movement is full of meaning. The Spirit of the Age is manifesting itself in many ways and who will deny that it is a manifestation of the same spirit. The movement is deserving of an attentive examination.

We have read the book with interest.

POSITIVE RELIGION : *By J. C. Ghosh, M. A., B. L., M. L. C. Published by H. L. Banerjee at the Calcutta Law Press, Bhowanipur. Pp. 676. Price not known.*

The book is divided into 15 chapters under the following heads :—(i) Introduction, (ii) Examination of different systems of Religion, (iii) Philosophy and Religion, (iv) Science and Religion, (v) The Mystery of Pain, (vi) The Mystery of Evil, (vii) The Evolution of the Good, (viii) Definition of Positive Religion, (ix) God and Self, (x) Prayer and Worship, (xi) Mysticism, (xii) The Positive Rule of Right Conduct, (xiii) Woman and Positive Religion, (xiv) Religion and Common Life and (xv) The Life Eternal.

Our author's Positive Religion is to be sharply distinguished from Auguste Comte's Positive Religion which he considers to be a "travesty of the name". He has "laboriously gone through the objections of philosophy and science to the belief in personal God and religion and" has "found that God and the close relationship of man and God are real and that man feels the necessity of worshipping and loving the Father and the Lover above all lovers. Such belief and consciousness of such relationship constitute religion. It has been attempted in these pages to prove that they are based on sure foundations of the facts of life and of science and not on revelations, fancies and specious arguments. A religion having such a foundation can surely be termed positive" (p. 429).

The book is written in non-technical language by a man of wide reading and liberal ideas, and will be profitably read by a wide circle of readers.

A SHORT HISTORY OF THE ORDER OF SAINT JOHN OF JERUSALEM : *By E. M. Tenison. Published by the Society of S. S. Peter and Paul. 32 George Street, Hanover Square. Pp. 119. Price 5 shillings.*

It contains a history of the order from its earliest foundation in A. D. 1014 to the end of the Great War of A. D. 1914-1918.

GOSPEL OF GANDHI : *By T. C. K. Kurup, M. A., LL. D., Bar-at-Law, Editor, Madras Review. Published by the Madras Review office, Madras. Pp. 13[illegible] Price Rs. 2-8.*

The book is divided into sections under the following headings—Introduction, Gandhi's Personality, Philosophy of Life, A Christ-like Life, Love of Humanity, Philosophy of Jail Life, Satyagraha or Truth Force, Passive Resistance, Conception of Duty and Conclusion.

The author differs "from Mahatma Gandhi wholeheartedly both on politics and on economics" and has "avoided in this book all reference to politics."

According to him "Mahatma Gandhi is the greatest teacher that descended on Earth since Gautama Buddha and Jesus Christ" and "the basic principle of Mahatma Gandhi's teaching is Renunciation of Action."

THE GAYATRI : *By P. T. Srinivasas Iyengar. Printed by Srinivasa Varadachari & Co., Madras. Pp. 43. Price As 6.*

The booklet deals with the text of the Gayatri, its authorship, meaning and uses, rival Savitri mantras, the Sandhya rite, the Gayatri Vidya, etc.

THE BUDDHA'S PATH OF VIRTUE : A TRANSLATION OF THE DHAMMAPADA : *By F. L. Woodward, M. A. With a foreword by Sir Ponnambalam Arunachalam. Published by the Theosophical Publishing House, Madras and London. Pp. 102.*

There are 423 verses in the Dhammapada but in the translation, the last verse is numbered 422. It is due to the fact that the verses 360 and 361 of the original have been numbered 360 in the translation and the verse 386 has not been translated. These mistakes have been corrected in the "Errata". These mistakes have been corrected in the "Errata".

The translation is metrical and fairly accurate.

IN THE SIKH SANCTUARY : *By Prof. T. L. Vasvani. Published by Ganesh & Co., Madras. Pp. 95. Price Re. 1-8.*

Author's political ideal preached through Sikhism.

MESSAGE OF THE BIRDS : *By Prof. T. L. Vasvani. (My Motherland series.) No. 2. Pp. 78. Price Re. 1.*

"The Message of the Swaraj movement," published on the 18th May, 1922 (the Gandhi Day).

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THE PLANNING AND FITTING UP OF SCHOOL LABORATORIES. (BUREAU OF EDUCATION, INDIA. OCCASIONAL REPORT, No. 9): *By M. C. S. Ananta-padmanabha Rau, M.A., L. T. Published by the Superintendent of Government Printing, India, Calcutta. Pp. 40 and 18 Plates. Price Re. 1-4.*

There are nine sections under the following headings: (1) Introduction, (2) Accomodation of General Science, (3) Elementary Laboratories, (4) Laboratory Accomodation, (5) General Description of Rooms, (6) Details of Working Benches, (7) Lecture-room and Fitting, (8) Details of Special Fittings, (12 sub-sections) and (9) Care of Laboratory Fittings and Furniture, and an Index.

It will be useful to those who are engaged in the planning and fitting up of laboratories.

भक्तिवर्धिनी (BHAKTI-VARDHINI): *By Srimad Vallabhacharyya. Published by Mulachandra Tulsidas Telivala, Vakil, High Court. Khakhar Buildings, G. P. Tank Road, Girgaon, Bombay. Pp. iv+ 100. Price Rs. 2.*

This book contains the text of the *Bhakti-vardhini* and 14 commentaries. The whole book has only 11 verses and is considered, by the *Vallabha* sect, as the foundation of *Bhakti Marga* (Path of Devotion). A summary of the book has been given in English in the "Editor's Note" (page 99).

"TO MY COUNTRYMEN": *By Desha-bandhu Chitta Ranjan Das. Published by Vande-Mataram Karyalaya, Vellore. Pp. 58, Price As. 8.*

The undelivered presidential address intended for the Indian National Congress, 1921.

NOTES ON ELEMENTARY SOCIAL PHILOSOPHY AND THE DUTIES OF GOOD CITIZENSHIP: *By J. W. de Tivoli, A. M. Inst. C. E. Pp. 48. Price Re. 1. (Published by W. W. Newman & Co., 4 Dalhousie Square, Calcutta.)*

Elementary lessons on social and political virtues: intended for the use of schools.

NITYAHNIKAM (THE DAILY RITES OF EVERY BRAHMIN): *Edited and published by R. Subrahmanya Vadhiar, Kalpathi, Palghat. Pp. 127. (Pocket Edition.) Price Eight annas.*

Intended for orthodox Brahmans.

THE ARYAN IDEAL (*My Motherland Series No. 1.*): *By Prof. T. L. Vaswani. Published by Ganesh and Co., Madras. Pp. 96. Paper. Price Re. 1.*

The Hindu Ideal is well depicted. Our author's language is eloquent. The book is worth reading and worth buying.

THE DRINK AND DRUG EVIL IN INDIA: *By Badrul Hasan. With Foreword by Mahatma Gandhi. Published by Ganesh and Co., Madras. Pp. vi+161. Price Rs. 2. (Foreign 5s.)*

The book contains 12 chapters and 5 appendices under the following heads:—

(i) In ancient India; (ii) The Influence of Buddhism; (iii) Under Muslim Rule; (iv) The various Systems; (v) The Policy; (vi) Sources of Revenue; (vii) Excise Revenue; (viii) Consumption; (ix) and (x) Opium; (xi) Hemp Drugs and (xii) Retrospect and Conclusion and Appendix: (a) The Story of the Jar (A Pali Jataka); (b) Statement showing Excise Revenue; (c) Statement showing Provincial Revenue; (d) Statement showing Opium Revenue and (e) Statement showing number of shops.

In this book the author has traced the growth of the drink and drug from the Vedic time to the British Period and this he has done without any partisan spirit. The ways and means suggested by the author are sane, practical and worthy of consideration.

The book is recommended to our countrymen.

"THE BOOK OF THE RELIGION OF LOVE, THE WORD OF LOVE": *By Mahendra Pratap (Raja). Pp. 89.*

Claims to be "the new Bible, the new Koran, the new Veda. the new Dhampad, in fact new common holy book for the whole world."

PROGRAMME OF THE HAPPINESS PARTY: *By Mahendra Pratap (Raja).*

The object of the "Party" is "to establish and work for happiness throughout our human race".

All communications should be addressed to the first secretary of the Happiness Party, Potsdamer strasse, 26A III, Berlin, or Rudols-strasse, 4 III, Leipzig, Germany.

MAHES CHANDRA GHOSH.

HINDI.

CHIN KI RAJYAKRANTI: *By Sampurnananda Barma, B. Sc., L. T. Published by the Pratap Pustakalaya, Cawnpore. 1921. Pp. 192+VII. Price Re. 1-8.*

Mr. Barma, is surely to be congratulated for presenting to us in a very lucid style and interesting way the main incidents of Chinese Revolution of 1911. Both the historical perspective of old-day China and the occurrences of recent history are as charming as works of fiction. How the sons of Han awoke after age-long stupor and inaction, and how, as a writer said, in the "Christian Register" of Boston "At last our self-complacent dream of superiority has been shattered by the exhibition of mental sagacity, moral power, and admirable self-control in a nation that was supposed to be fettered and shackled by supersition, formalism, and a tyrannical ruling class"—are but most wonderful facts of modern history, and we thank Mr. Barma for this most readable work. The facts are mainly compiled from English sources, and the sympathy and power of the author make them interesting. The incidents recorded by Dr. Ramlal Sarkar from personal experiences (published in the "Modern Review" of 1912) have been incorporated in this work. The four appendices add to the utility of the book.

This work of Mr. Barma cannot but show how little we do and care to know of China, which was connected with India from very ancient times. The history of China of all ages is replete with wonderful facts, e. g., the silk industry, the mariners' compass, Confusius' doctrine, the Great Wall, Chinese Buddhism, the art of printing, the pigtail, the peasant-soldiers, the river-telegram, etc., etc. The proclamation of Emperor Kwang-hasu, issued in 1898, which says, "With death, I shall be worthy of my 400,000,000 subjects" and "I saw no other course but to risk

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my life on behalf of the Empire" is the charter of new life for China. It may not be out of place here to remark that few modern literatures of India possess useful information about modern China, so this well-written work will be welcome to the public.

UCHCHHWAS : *By Sumitranandan Panta. Scottish Mission Industries Company Limited, Ajmere. 1922, Pp. 15.*

This book contains two poems on "Sawan" and "Bhado." It is not everyday that we get such nice poems in modern Hindi literature for review. Both the style and sentiments of the poems, and specially those of the former one, are a great advance on the ordinary Hindi poems which are almost invariably of the old type. The flow and rhythm of the poems mark the charm and freshness of all these but two poems. The get-up of this little work gives credit to the publishers.

SWAMI RAMTIRTH. PT. I : *Published by the Ramtirth Publication League, Lucknow. 1919. Pp. 108+XIV. Price As. 8.*

Some lectures and conversations of Swami Ramtirth, the great Vedantist of Northern India, are published in this volume. It will be welcome to the adherents and admirers of the Swami whose memory is perpetuated in this fitting manner.

RAMES BASU.

SANSKRIT.

CARUCARITAVALI : *By Pandit Siddhagopala Kavyatirtha, Haldaer, Bijnor. Pp. 14+163. Price Re. 1.*

In this volume in Sanskrit prose the author has presented us with the life-sketches of seven of the great religious teachers of the world, viz., Buddha, Sankaracharya, Christ, Mahammad, Kabir, Guru Nanak, and Dayananda Saraswati. Indeed, this is a new departure in Sanskrit literature and so the attempt of Pandit Kavyatirtha is commendable, no doubt. But we are afraid, he is not successful. The book is not free even from grammatical inaccuracies.

VIDHUSHEKHARA BHATTACHARYA.

TELUGU.

We have received a copy for review of 'HEROES OF ANDHRADESA, PART I' by Mr. Somasekhara Sarma. The appearance of such a work satisfies a long felt want. This part contains the lives of some Andhra Emperors and a great Queen. The author has used all the informations available on his subjects. He commands a good style which would show greater strength and vigour on a more sparing use of ornamentation. The author, who is very promising, would we hope give in future some more works on Andhra History and Biography. Mr. Chilukuri Narayanarao, M. A., L. T.. has written a very useful work on ANCIENT SEATS OF LEARNING, in Telugu. It is a scholarly production, full of interesting and useful matter which the author has gathered from various sources and he has treated it in a scientific manner. His appendices are really interesting. We hope it would be widely read throughout the Andhradesa particularly in these days when people are very busy about the reformation and organisation of education in the land.

[*Both the above works are published by Jaiminee Sarasvata Nilayam, Rajahmundry. Price Re. 1 each.*]

X.

KANARESE.

MAHATMA GANDHI YAVARA CHARITRE, PART I: By *K. N. Karaguppi-Kar and G. B. Hukkeri. Published by Karmaveera Press, Dharwar. Pp. 1-80. Price 12 as. (1921.)*

This book is intended to be a biography of Mahatma Gandhi. It is proposed to complete the life-history in three volumes. The first part under review deals only with the great man's activities in South Africa ; nearly half the book is devoted to this topic. The other half gives a brief glimpse of parentage, childhood, boyhood, education and foreign travel. The arrangement of the book is quite good. The language is lucid and clear. There are hundreds of incidents in Mahatma's life from which we can conveniently take a lesson ; we wish the authors would add a few more, as that would enhance the value of the work. Let us hope that the second edition would be made more attractive in every way.

KARNATAKA RASHATREEYA VIDYALAYADA VARSHIKA VARADI, DHARWAR. *Printed at the Karnataka Printing Works, Dharwar, and Published by S. S. Desai at the National School, Dharwar.*

This is a report on the working of the National School at Dharwar. The chief points to be noted are the working hours of the school and the insistence of the vocational education along with the literary training. The morning hours are devoted to literary subjects and the afternoons to vocational ones.

The climatic condition in India need a change in this direction in all schools national or otherwise. It is no matter what the season of the year is, the student can always read or be taught best in the mornings. The authorities have done well to adopt the more natural method. The vocational subjects are :—(1) Spinning and Weaving (2) Carpentry (3) Tailoring (4) Art Drawing (5) Medicine (6) Printing (7) Gardening (8) Singing (9) Commerce (10) Soap making. It is proposed to add a few more to the list if circumstances permit. Time is the sure sign of progress. Let us hope that a Presidency, which could bring into existence a Fergusson College, will be equally successful in making a national school of the right type a reality.

JAIMINI BHARATA KATHA SANGRAHA, PART I. *By R. Rama Rao of the Mysore Archæological Department. Printed at the Guruvilasa Press, Bangalore. 1920. Price 8 as. Pp. 1–120.*

We are very much indebted to the author for publishing a prose version of one of the most famous works in Kannada Language. Till very recent times, say 1900 A. D., the work was being read very widely. It was not an uncommon scene to find in those days even the illiterate peasants listening with wrapt attention to a schoolboy reciting the verses from

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this book. Thanks to the present day system of education, we have forgotten our own mother tongue. Jaimini Bharata is a classic of our literature. It teaches the reader how devotion to the Almighty Sree Krishna will enable one to surmount all difficulties, what real heroism means and wherein consists true valour. It is a book full of good sayings and is best fitted for imparting religious and moral instruction not only to the young but also to others.

It was really a treat to go through the work. The language employed is most apt and deserves commendation. The size of the work permits its being used as a text-book for the Intermediate and B. A. Examinations. We wish the author every success in bringing out the further Parts.

DESABANDHU C. R. DAS. LIFE HISTORY: *By Ganapatrao Rama Rao Masura. Printed at the Sree Rama Krishna Printing Works Ltd. Kumata. 1922. Pp. 1-94. Price 8 as.*

The author deserves our thanks for the trouble he has taken in collecting the informations from different sources. He is at times carried away by vehemence. The matter is jumbled up. In some places the language employed looks pedantic. We hope the author will rectify these in the next editions. The book is quite valuable and interesting.

NARAKA-YATANA RAHASYA DARPANA:—*By Krishnappa. Printed at the Kodandarama Press, Mysore. 1922. Price 8 as. Pp. i-iv, & 1-96.*

We appreciate the author's keen desire to inculcate moral principles by pointing out what punishment one would have to meet for one's misdeeds. We are doubtful about the utility of the book so far as intellectual classes are concerned.

P. A. R.

URDU.

SUBHE WATAN: *By "Suddarshan". Pp. 192. Price Re. 1 (Paper) and Re. 1-8 (Cloth).*

A collection of twelve stories, each of them being very entertaining and highly inspiring. A vein of patriotism runs throughout the book. A worthy task has been performed in a splendid way. The author has admirably succeeded in keeping the language pure even while depicting love scenes. The last story which is in the form of a drama and deals with the reformation of a public woman is not an exception to the rule. The book can safely be commended to our young boys and girls, and is likely to induce in some of them, at any rate, a keen sense of patriotism, of social service, of Hindu-Muslim unity, of national self-respect and of real sacrifice. The get-up is excellent.

HONORARY MAGISTRATE: *By "Suddarshan". Pp. 46. Price As. 4.*

A humorous, yet very true, pen-picture of the mentality of our fawning countrymen and of their relations with the official classes—from the District Magistrate down to his peon. The dramatic form of the story has lent additional life and vivacity.

TAHZIB KE TAZYANE: *By "Suddarshan". Pp. 142. Price As. 12.*

This 'Scourge of Civilisation' is a collection of eighteen stories by Bankim Chandra Chatterjee, translated from Bengalee into Urdu by 'Suddarshan' of Lahore. Bankim Babu's name is too wellknown to need an introduction. His aversion to the imposition of foreign culture on India was as deep and thorough as was his insight in human nature. His exposition of European diplomacy, Western morals and of English manners is very penetrating, and his witticism has made this work of criticism alluring to a degree. The translator has to a very large extent succeeded in maintaining the charm and exquisiteness of the original.

[*All these three books are published by Ram Kutia Book Depot, Lahore.*]

A. M.

GUJARATI.

1. RASHTRA GITA: *Collected By J. K. Yajnik and Published by the Rashtriya Sahitya Karyalaya, Ahmedabad. Printed at the Vasant Printing Press, Ahmedabad. Paper Cover. Pp. 260: Price Re. 0-10-0 (1922).*

2. ATLUN TO JANJO (आटलुं तो जाणजो): *By Narhari Dwarkadas Parekh. Published as above. Printed at the Jnan Mandir Press, Ahmedabad, Paper Cover. Pp. 99. Price Rs. 0-6-0 (1922).*

These two books represent the activities of the National Literary Karyalaya at Ahmedabad, which has till now published about a dozen books. The collection of songs (1) has run into a second edition in a very short time, and the editor has availed himself of the opportunity to bring out a fresh edition by adding to the number of the songs. We have already noticed this first edition sometime back, and are glad to see that a second one has been called for in so short a time—a sure indication of its popularity. The title of his second book is very expressive. It means "This much at least you must know." It tells in a popular form, how we are situated at present, politically and economically. Its closing pages, describing the prosperity of the Indian weaver and artisan, a century ago, and the deliberate policy of the East India Company to kill the trade of India, should not be missed.

SUMAN GADYAVALI (सुमन गद्यावली): *By Dikshit Kesarlal Nanalal, B. Sc., and Dikshit Hari-Kant Nanalal, B. A., of Baroda. Printed at the Lakshmi Electric Printing Press, Baroda. Thin Paper Cover. Pp. 128. Price Rs. 0-12-0 (1922).*

A series of short essays, trying to point out the way in which our society can be reformed all round. The book is the result of the joint labour of the two brothers, and is published in memory of their Sister Suman. As a first attempt they have turned out creditable work.

PARAKRAMI POWRAV YANE BHARAT NUN GOWRAV (पराक्रमी पौरव याने भारत नुं गौरव): *By Professor J. C. Swami Narayan. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Thick Cardboard Cover. Pp. 108. Price Re. 1-4-0 (1921).*

This is a spirited play in three acts. It recalls the days of Alexander's expedition and the bold stand made against him by Porus. The author has worked

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on a sure historical back-ground, and woven imaginary incidents round about it, all to the credit of Indian ladies. Women like Kalavati, Sarla, and Ilakumari, have from times immemorial typified the courage, chastity and patriotism of Indian womanhood, and the parts they play in their several characters are indeed admirable. The play is written with a view to remind us of our glorious past and it fulfils its purpose entirely. The preface is very well written and furnishes a key to the understanding of the several events narrated in the play. An otherwise good diction is however spoiled by the use of such unclassical phrases as "Punjab Mail" to represent speed, "upper garret lost" to represent foolishness or brainlessness and so on. These expressions jar on the ear.

NAVAGIT (नव गीत): *By Gokaldas D. Raichura. Printed at the Natwar Printing Press, Bombay, Thin Paper Cover, Pp. 35. Price Rs. 0-6-0 (1922).*

Mr. Raichura is a constant contributor of his short poems to Gujarati monthlies and dailies. They are all connected with recent national movements, and this book contains thirty such (selected) poems. The author says that some of them have become very popular and that little children even sing them,

VIJAY DHWAJ (विजय धज): *By Ratipatiram U. Pandya, B. A. Printed at the Suryaprakash Press, Ahmedabad and published by Jivanlal Amarshi Mehta, Ahmedabad. Cloth Cover. Pp. 96. Price Rs. 0-8-0 (1922).*

This is not exactly a translation but a book written largely or the lines of James Allen's Life Triumphant. We wonder whether it would become popular with the masses, as both its style and subject seem to be over their heads.

HASYA KATHA MANJARI (हास्य कथा मञ्जरी): *Part I: Published by Jivanlal Amarshi Mehta, Ahmedabad. Printed at the Ambika Vijaya Press, Ahmedabad. Cloth Cover. Pp. 217. Price Rs. 2-0-0 (1922).*

Gujarati Language does not boast of a large volume of humorous literature. Whatever little it possesses, is due in a large measure to Parsi writers, and even in that community, the number of such writers can be counted on one's fingers. Amongst Hindus, there is no towering personality excepting R. B. Ramanbhai, and in this collection therefore would be found humorous and witty pieces of various shades as his work is excluded. Whatever the quality, the publisher has certainly done well in collecting such scattered writings and bringing them out in book form so that they might be found handy for those who feel inclined to extract delight even from an emaciated kind of humour.

HRISHIKESHA CHANDRA (हृषीकेश चन्द्र): *Ramprasad Kashiprasad Desai. Published by Jivanlal Amarshi Mehta. Printed at the Union Printing Press, Ahmedabad. Cloth bound. Pp. 334. Price Rs. 3-0-0 (1922).*

This is the first part of a novel in which the author has tried to present the picture of a Gujarati Hindu's domestic, social and religious life as lived to-day. It is not a simple life, but full of several complex problems, and we like its language and the way in which he has described those problems and the many phases of our life, which is still greatly under the influence of western thoughts and ideas. It has got one or two bright chapters.

K. M. J.

TAGORE'S MESSAGE TO THE WORLD

(*As proclaimed in his latest book "Creative Unity."*)

BY JAMES H. COUSINS.

IN his latest book, "Creative Unity" (Macmillan, New York), Dr. Rabindranath Tagore throws a bridge across the gulf that Western criticism has set between the function of thought and the function of expression, between philosophy and literature. He has given to the world a volume which, by virtue of its transcendent qualities of utterance, takes rank among the masterpieces of world-literature; a volume which, at the same time, sets the profoundest thought close to the world's vast problem of disease and agony to-day, and out of an unflinching but compassionate diagnosis, prescribes for temporal ills the heroic but only availing remedies of the pharmacopia of eternal Truth. He has thus rendered a signal and far-reaching service to both literature and philosophy by giving his unique gifts of brilliance and astonishment of idea, of splendour and vividness of figure and phraseology, to the expression of an urgent, moving and world-embracing purpose; and by releasing philosophy from the bare prison of textualism and scholastic history, and setting it to the testing of the activities of life with the warning, pleading, compelling trumpet of high literature at its highest. He has made it impossible for any who have ears to hear the resonant and shining message

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of this book to acquiesce any longer in the indolent and uncritical acceptance of literature as the polite mental libertinism of humanity, and philosophy as its medicine and penance.

Before a book such as this, criticism of negative order lays aside its microscope and scalpel—or expends itself in a feeble reference to the merely external fact that the essays included in "Creative Unity" were written under a variety of circumstances and without immediate organic relationship to a single central theme. What is vital to the world is not the question of the mechanism of these essays or their connection with former presentations of their substance in their author's books on Personality and Nationalism, but the fact that they present adequately and maturely their writer's plea for the establishment in human relationships of a unity which, by participating in the Divine function of Creation, attain's peace and joy; a 'creative unity' in contradistinction to the present world-wide religious, racial, and social disunity which, because it is essentially uncreative, and merely productive and destructive, is vowed to spiritual abasement, intellectual poverty, and physical misery.

Such is, in brief, the message of "Creative Unity" and of Tagore to the world. To realise its full significance, it is necessary to understand the implications which the author puts on the words 'creative' and 'unity' and on the words 'nationalism' and 'internationalism' which, to Tagore, stand for the organised expression in human society of the opposed forces of destruction and creation.

There is a rough and ready idea in the popular mind of the West that 'creation' means the making of something out of nothing. The subtler mind of the East postulates a Creative Power, and a Substance which, in being capable of response to the Creative Power, has within itself the principle of creation. All activity of a creative kind is seen as the making (Sanskrit, *kri*, to make) of new combinations within limited are as of the (to us) unlimited sphere of possible variation in life, substance, and form. Creation, therefore, in this sense, is not simple reproduction or multiplicity, but the setting up of a process which draws around a central centre of energy certain related expressions in substance and quality, and by 'making' some new object of art, thrills the maker and the beholder with joy in the disclosure through the finite of the wonder and beauty of the Infinite. Artistic creation is possible only through acts of unification in materials and qualities; social creation (instead of the vast antagonistic proliferations of to-day) is possible only through acts of unification in the thoughts and feelings, the aims and movements of human beings. says Rabindranath,

"We feel that this world is a creation" (in the sense that has just been set forth); "that in its centre there is living idea which reveals itself in an eternal symphony played on innumerable instruments all keeping perfect time. We know that this great world-verse, that runs from sky to sky, is not made for the mere enumeration of facts; it has its direct revelation in our delight. That delight gives us the key to the truth of existence; it is personality acting upon personalities through incessant manifestations."

When a great seer and sayer points his finger towards "the truth of existence," it behoves those who have set out with open eyes on the Great Exploration for that very Truth, to pay close heed to all that is involved in the crucial statement that "the truth of existence" is "personality acting on personalities...." This full-minded attention is all the more necessary here because it happens that, through the exigencies of a language in which the mental and material solidity of the Greek genius is predominant, the only word personality that Tagore could find for the full expression of that ultimate Being, or Life, or Consciousness, within which 'our little systems' and the incalculable universes revolve, is commonly regarded as meaning just the reverse. And this work-a-day reading of the term has come down through two thousand years of verbal custom from the days of the theatre of Greece and Rome, when (as in Japan today) the actor hid himself behind a *persona*, or mask, the thing through which he spoke (Latin *per* through, *sono* to speak). In the vocabulary of "Creative Unity" the derivation of 'personality' is taken further back, from the thing spoken through, to the living speaker; and this deepening of meaning refers not only to the personalities that are as cells in the body of the Great Personality, but also to the Great Personality Itself. Within the totality of existence, and within its details, there is consciousness, feeling, activity. No one of these terms gives full expression to the Entity in whom theee functions are co-ordinated and given unity of life. The word 'personality' is taken as coming (despite its limitations) nearest to adequacy of meaning.

In the exercise of consciousness, feeling and activity, there arises a sense of satisfaction beyond the immediate pleasure of thought, of sensation, or of movement. This deeper pleasure is the *ananda* (bliss) of Eastern thought that is the response between one person and another and between the nominally separated personalities and the Personality of the whole. "The Spirit himself beareth witness with one spirit," as the Christian scripture has it; "and that immediacy of intercommunication arises out of the simple inescapable fact that there is no getting beyond that totality; that there is nothing but that Being, that Life, that Divine Personality." This, according to Tagore, is 'the truth of existence.' It is also the justification of all those efforts to express in terms of race and place some apprehension of the Divine Personality which have been called anthropomorphism and idolatry.

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It is obvious that a mind to which this 'truth of existence' (the Divine Personality acting on human personalities) is not merely a literary idea but the very breath of its nostrils, cannot but look with disapproval on any human activity whose tendency is towards exclusiveness or the building of barriers against the flow of the Universal Life. There is within each human being the impulse to creative unity. Says Rabindranath,

"It is the object of this Oneness within us, to realise its infinity by perfect union of love with others. All obstacles to this union create misery, giving rise to the baser passions that are expressions of finitude, and of that separateness which is negative and therefore *maya*."

Now the word 'love' used in the foregoing paragraph is not a mere evaporation from the surface of a fluid sentimentality. It is the poet's expression of the truth that in the Universal Life there is a principle of cohesion through which it maintains its identity and continues its activity. Separate any branch absolutely from the tree of life, and it will die—but the assumption of such separation is an impossibility; were it possible the universe would collapse. Take away the cohesive principle ('love') from the Universal Being, and it would disintegrate into nothingness—but the notion is absurd, for Life and Love are fundamental; you cannot get around them, or behind them, or through them, or beyond them. For which reason Rabindranath says,

"In love we find a joy which is ultimate because it is the ultimate truth."

Love, too, was the ultimate truth to the great seer-poet, Shelley. It was love that released the chained Prometheus, and with him set free the suppressed powers of nature and humanity. It is characteristic of the different approach of West and East to 'ultimate truth'; that to Shelley love was the key of liberation, while to Tagore it is the cord of binding. Yet both are, in the end, the same. The freedom that Shelley dreamed of was freedom for love to find its full expression and voluntarily to seek its affinities; the binding that Tagore affirms is the voluntary merging of the self of illuminated human beings with others in love. The one dreamed of love attainable; the other affirms love present and invincible if put into action. The Western poet, from the side of humanity capable of Divinity, says, 'We must be free in order to love;' the Eastern poet, from the side of the Divinity in humanity, says, 'We must love, in order to be free.' It is characteristic, also, of the contrasted but complementary points of view of West and East, that, while both poets regard human unity as the essential condition of true creation in the arts and sciences (Shelley in the great chant of the Earth at the end of 'Prometheus Unbound,' Tagore in 'Creative Unity') the Western poet sees the attainment of world-comradeship as an event beyond the victory of the chained Titan over the tyrant Jove; and the Eastern poet affirms the essential unity of humanity as existence here and now, and its recognition as the measure and test of all movements that take to themselves the sacred name of Freedom.

We have said 'the measure and test'—not the denial. It is just here that the contact of the message of Rabindranath Tagore with the national movements of the present day has been subject to misinterpretation. Years ago when the writer of this article was doing his share of work on the literary side of the national revival in Ireland, the word 'international' was as a red rag to a bull; it drew upon it a fierce opposition with lowered horns and dilated nostrils. There are those in India to-day who, in their zeal for their country's welfare, set themselves against the world-wide appeal of Tagore. To his 'internationalism' they oppose their 'nationalism', and do not realise (as the writer failed to realise years ago) that they are setting the part against the whole; asserting the fallacy that the interests of a constellation are opposed to the interests of any of the stars which compose it, lifting a rebellious hand to do hurt to the body of which it is a member.

The real enemy of nationalism is itself, in its imposition of narrowness and exclusiveness on its own aims and methods; for these cut it off from the flux of the Divine Life, turn creative energy into destructive fever, and set up antagonisms which breed antagonisms. The enemy of Indian nationalism is not internationalism but an alien nationalism. The "plantations" of English settlers in Ireland and the coming of the "John Company" to India were not international movements but predatory excursions from the lair of nationalism with intent to bring back to the lair as much and as good prey as might be snared or pounced upon.

Against the whole spirit and operation of burglarious nationalism Rabindranath sets his condemnation and prophecy in speech that is kindred to the lightening which (as Fr. Richard puts it in The Scourge of Christ) if it does not illuminate, slays. "The wriggling tentacles of a cold-blooded utilitarianism," says Rabindranath, "with which the West has grasped all the easily yielding and succulent portions of the East, are causing pain and inflammation throughout the Eastern countries"—causing it nowhere more strongly than in the heart of the great patriot who flung at it the title in rebuke of sin against the spirit of internationalism in the barbarities inflicted by the agents of one nation on another. One feels the flame of noble scorn in his condemnation of foreign rule that holds itself aloof from the people it rules. He says,

"You must know that red tape can never be a common human bond; that official sealing-wax can never provide means of human attachment; that it is a paltry [illegible] beings to have to receive favo[illegible]

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from animated pigeon-holes, and condescensions from printed circulars that give notice, but never speak."

But this condemnation strikes no more strongly at a foreign bureaucracy than at an Indian bureaucracy if it assumes the method of the machine. Organisation, Tagore admits, is necessary. It is when the spirit of the machine assumes ascendancy that it becomes not only obnoxious to the elastic and expansive spirit of humanity, but dangerous to the machine itself; for "the repressed personality of man generates an inflammable moral gas deadly in its explosive force."

Here we are at the central point of Tagore's message to the world in its application to the world-struggle now going on: the point which, if deeply pondered, would banish from criticism of his utterances the false antithesis of nationalism and internationalism. The real struggle at every stage of human history, whether between or within nations, has been, he tells us, "between the living spirit of the people and the methods of nation-organising"; between the expanding soul of humanity (Indian or English) and mechanical limitations that refuse to adapt themselves to that expansion. We must take care, however, not to look upon the protagonists of this struggle as external enemies, one of whom must achieve victory by the annihilation of the other. The spirit of expansion and the spirit of organisation are not foes, but partners in one operation, and each achieves victory by making just sufficient concession to the other to permit the expression of the Divine Personality. There must be growth, says Rabindranath, but "growth is not that enlargement which is merely adding to the dimensions of incompleteness", it is "the movement of a whole to a yet fuller wholeness," which implies flexible organisation at every stage of the process; and there must be the shaping service of a limitation that is yet free from rigidity, "some spiritual design of life" which curbs the activities of the peoples of the earth, and transforms the peoples into an 'organic whole.' The symbol for 'nation-organising' should not be red-tape, which must be cut or loosed, but an elastic band capable of infinite expansion.

In this co-operative struggle the human spirit has the force of evolution with it, driving it forward by necessity, calling it onward by idealism, towards the freedom of voluntary association. When its demands and methods are in line with the spirit of harmony, it succeeds but if its demands and methods are set towards power, it suffers frustration until it learns the better way. Harmony is the condition in which man's true nature, which is spiritual, finds adequate and appropriate expression, for harmony is the medium whereby personality communicates fully and joyfully with personality and finds the high way and communication with the Divine Personality—which is "the truth of existence." But power, personal or national, can only be generated through restriction and suppression which, carried beyond a certain point, brings about its own destruction. The living air is universal, harmonious, beneficent; but capture a portion of it in a receptacle and subject it to pressure, and you produce an elastic, expulsive force which will submit to the pressure just to a point of balance between its own resistance and the resisting power of the agent of pressure. If and when explosion comes, it is not the air that is shattered, but the things that compress it. The yielding air, that the bird of gentle wing hardly ruffles in its passage through it, becomes the ruin of that which presses it beyond endurance.

There is safety only in harmony. The political leaders of the great nations see this truth, but only give it half allegiance. Today they are seeking safety in a *harmony* artificially produced by a balance of *power*. They might as well try to simulate the harmony of the world-encircling ocean by making an alliance of icebergs. They will only sink with their own weight, collide with their own mass-attraction. If they want real harmony they must melt—melt out of "the exclusive advantages which they have unjustly acquired" through the exercise of frigid power. Instead of this, "they are concentrating their forces for mutual security;" and in this concentration Tagore sees trouble, for the strong think only of the strong, and ignore the weak, wherein, he says, lies the peril of their losing the harmony at which they aim, and collapsing in a welter of still greater destruction than that from which they are blindly trying to extricate themselves. Tagore throws his conviction on this matter into a figure of speech which is supremely Indian, intensely vivid, and conclusive.

"The weak are as great a danger for the strong as quicksands for an elephant. They do not assist progress because they do not resist; they only drag down."

The League of European Elephants is on the edge of the Asian Quicksand—"Yet in the psychology of the strong" no account is taken of "the terribleness of the weak." The 'powers' on both sides of the Pacific have made a pact safeguarding them from one another; but Japan has under her feet the dangerous weakness of Korea.

This is the perilous position in which humanity stands to-day. It is summed up in a passage in "Creative Unity" which is not only literature at its highest (feeling and thinking with intensity), but is an admonition carried to the height of prophecy that cries on behalf of the repressed of all lands and ages, the doom, sooner or later, of the one enemy of the human spirit, the spirit of greed which incarnates in the rapacious nations:

"Politicians calculate upon the number of mailed hands that are kept on the sword-hilts: they do not possess the third eye to see the great invisible hand

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that clasps in silence the hand of the helpless and waits its time. The strong form their league by a combination of powers, driving the weak to form their own league alone with their God. I know I am crying in the wilderness when I raise the voice of warning; and while the West is busy with its organisation of a machine-made peace, it will continue to nourish by its iniquities the underground forces of earthquake in the Eastern continent. The West seems unconscious that Science, by providing it with more and more power, is tempting it to suicide and encouraging it to accept the challenge of the disarmed; it does not know that the challenge comes from a higher source."

What is the way of escape from the universal catastrophe that is inherent in these circumstances? It has moved by implication parallel with the foregoing considerations. The solid clear-edged path of constructive idealism is under every step of the poet's criticism—though with the sensitiveness of the artist, he refrains from didactic summarisation of the obvious. He says,

"I have often been blamed for merely giving warning, and offering no alternative. When we suffer as a result of a particular system, we believe that some other system would bring us better luck. We are apt to forget that all systems produce evil sooner or later, when the psychology which is at the root of them is wrong...And because we are trained to confound efficient system with moral goodness itself, every ruined system makes us more and more distrustful of moral law. Therefore I do not put my faith in any new institution, but in the individuals all over the world who think clearly, feel nobly and act rightly, thus becoming the channels of moral truth."

Tagore's message, therefore, as summed up in this book, is addressed neither to thought which stultifies itself in systems nor to feeling which circumscribes and artificially intensifies itself in exclusive movements, but to the share of the Divine Being which every man and woman possesses in his and her personality. But the ends of personality are not fulfilled in appropriation and accumulation: these frustrate the purpose of life, the interplay of Personality on personalities.

"For us the highest purpose of this world is not merely living in it, knowing it and making use of it, but realising our own selves in it through expansion of sympathy; not alienating ourselves from it and dominating it but comprehending and uniting it with ourselves in perfect union."

Two means at hand to this end are education and art; in the first but in a different form and spirit from that obtainable in India today can be found a meeting ground between persons and groups of persons "where there can be no question of conflicting interests," but only a common pursuit of truth and a common sharing of the world's heritage of culture; in the second is the means of attainment of expression, which is fulfilment.

"In everyday life our personality moves in a narrow circle of immediate self-interest, and therefore our feelings and events, within that short range become prominent subjects for ourselves. In their vehement self-assertion they ignore their unity with the All...But art gives our personality the disinterested freedom of the eternal, there to find it in its true perspective."

AN EDUCATIONAL PROGRAMME FOR BENGAL

I

DURING the last eight years, education in England has gone through, what may be called without exaggeration, a new birth. The revolution in English social life caused by the war and those still mightier disturbing factors, the economic collapse and financial cataclysm of after-war Europe, have not been able to shake the broad foundations of the new educational system of England, because it has been organised on an enduring basis, according to a carefully thought out, consistent and methodically pursued plan, which can defy the changes of time and personality. England owes this marvellous achievement to the genius of her Minister of Education, the Right Hon'ble Mr. H. A. L. Fisher, supported by the unselfish and energetic educated public opinion of the country.

In India, the value ahd permanence of our advance in all departments of life—political, economic, social and military—depend entirely on the reorganisation of our children's education on a modern and progressive basis, casting off the cherished shams and shibboleths of old, the dead weight of convention and custom which have ruled us so long. Our new educational system must 'come to grips with the facts of life; it cannot any

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longer afford to doze philosophically in the dreamland of Laputa. Its strength, nay, its very life, will depend on its whole-hearted recognition of reality and merciless rejection of all sham and show, 'window dressing' and newspaper advertisement. In proportion as it is real and sound, it will stimulate the nation's energies and succeed in adapting itself to changes in circumstance; it will easily find the means of its support in the national resources (in men and money) improved by it; it will, by its normal daily operation, work off the inertia of time and the invisible deadening effect of custom. The test of our educational system will be the character of our educated countrymen and the altered life and resources of our country, —not the tons of printed parchments distributed to droves of youngmen fantastically dressed in mediaeval monkish costume.

II

For achieving this result, two things are necessary: (a) We should adopt a *clearly thought out plan* of educational reform and reorganisation, *considered as a whole*, with correlated parts which change and advance in constant reference to one another. (b) A wise and public spirited Minister of Education to carry the plan through the Legislature and give effect to it through the academic Executive. Remember that the other provinces of India are not standing still in this matter. Wake up, Bengal! You require a Fisher; but unless your public opinion is trained and organised to support him, even a Fisher will be powerless; he will be a voice crying in the wilderness, a prophet breaking his head against a stone wall.

The recent educational advance in England has set to itself the following aims:—

(i) Strengthening the foundation by making *primary* education really efficient. The means adopted are improvement of the quality of the teachers by increasing their pay and making it regular (on a graded scale) and free from uncertainty.*

(ii) Extending the range of national education by making *secondary* education almost universal. To this end, the age of compulsory attendance at schools has been raised so as to include "young persons" between 12 and 16; and the number of secondary schools and secondary school-teachers will be steadily increased in order to supply the need created by this policy of expansion. Only a greatly enlarged grant from the State and local bodies can make this expansion possible. The economic distress of the country after the war is retarding the full enforcement of this scheme.

(iii) Securing greater *efficiency in teaching* by means of conferences, commissions and reports on the best methods of teaching specific branches like English, modern languages, the classics, Science, etc. 'The Parrot's Training' is at a discount *there*.

(iv) Greater co-operation and *division of labour among the Universities*, so as to economise expenditure and prevent the over-lapping of effort.

(v) Where practicable, the *reform of University constitutions*, so as to give the public an effective interest in the University and a voice in shaping its policy and aims and choosing its executive,—by means of a Court elected on a wide popular and diversified basis, while leaving purely academic questions to be dealt with by a body of academic experts. No University can now afford to remain a narrow oligarchy,—still less an autocracy.

III

The most crying need of Bengal today is the improvement of Secondary education. It is the key-stone of our educational arch, and the entire system, Primary and University, depends upon it. If our secondary schools are made really efficient, they will, on the one hand, send forth capable teachers to our primary schools and reliable workmen into various walks of life (with the exception of the few learned professions), and, on the other hand, they will turn out (a select body of) students really able to profit by University teaching and prevent the present economic waste of our Colleges doing

* The teachers' contributory *pension* (improvement) scheme is now before Parliament.

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what is really school work during the first two years of their course.

Our growing educational expenditure will be justified only if our sons become better fitted for the struggle of life in consequence of it, and not if they repeat the parrot's training imbibed from the black-board of a silent lecturer or the type-written "lecture-notes" of a teacher who did *not* teach that branch. Merely stamping them with two letters of the alphabet by some rapidly-operating multiple-action machine, cannot increase their survival value in the modern world, however much the machine-owner may blow his own trumpet.

It is admitted on all hands that our high schools at present turn out students whose education is too literary and too narrow to enable them to join any business, technical or professional school without further *preliminary* teaching,—which evil the school-leaving test is elsewhere designed to counteract; at the same time even this "literary" education is not sufficiently sound and high to enable them to pursue immediately the literary education imparted by the Colleges. Business employers, technical teachers and College lecturers alike have been complaining of the unsatisfactory quality and daily *decreasing* (average) intellectual equipment of our Matriculates. Therefore the Matriculation teaching and examination should be taken out of the hands of the University and placed under the control and guidance of a Secondary Board composed mainly of business men, actual teachers and the educated public (representing society and the guardians), with the necessary leaven of higher educational experts.

IV

They should first improve the pay and qualifications of the H. E. School teachers and the equipment of the schools ;—not buildings at present ; do not lock up too much money in brick and mortar. Then the *standard* of the Matriculation can be easily, almost automatically, raised to what it was till about 25 years ago, (remedying, however, the narrowness of range and inelasticity which marked it in those early times). The deplorable lowering of the standard in order to bring more students to the higher University examinations which in recent years, has made the Calcutta Matriculation the laughing stock of the rest of India and of the adjoining Universities of Dacca and Patna with bewilderment and Bengal teachers and employers with despair, should be firmly checked. When a really sound and fairly high *general* education is at last secured by the reformed Matriculation, it will be the gateway to professional and technical institutions, to many of the services and to business employment. Our young men, thus educated, will be able to earn their bread after only two years of special training and derive the fullest benefit from such training. To take one example only ; the low quality and poor success of Bengali short-hand reporters (with a few honourable exceptions) is rightly ascribed by their examiners and employers to the very defective general education and extremely poor knowledge of English with which they now leave our High Schools. A few enterprising spirits among them, no doubt, teach themselves privately while at work, and thus improve their chances in life, in spite of our schools. Madrasi reporters, on the other hand, are man for man better hands by reason of their superior general knowledge and keenness at work. Here, as in all other departments, success in the modern world depends on efficiency and real ability and not on University degrees, grace marks and "moderated" results. It is the interest of every employer, every guardian and even every student, in Bengal that the final examination of our school course should be taken out of the hands of a cumbrous overgrown inefficient machine chained to Calcutta, whose main occupation and chief interest lie in something else, (*viz.*, "higher" studies), to whom the Matriculation is only a money-bringing instrument, and which has succeeded in causing the collapse of our entire educational system by rendering the Calcutta Matriculation of recent years ridiculous.

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Our secondary schools and school-masters having been improved, the Secondary Board will then apply itself to making the School Final examination a test of sound general knowledge, a working mastery of English, and character. This examination should not be, like the present Matriculation, a predominantly literary test, with a curriculum formidable on paper (which renders cram inevitable), while the actual examination is a farce. A real working knowledge of modern English prose—and not philology nor rhetoric nor the acrobatics of grammarians, which disfigure Matriculation papers, —should be the first thing aimed at. This can be easily secured if the other subjects are taught through the vernacular, with the gain of discounting unintelligent memory work and finding a place for science and "modern knowledge". School teachers and the general public co-operating on this Board will keep the course and standard constantly in touch with modern requirements and save them from becoming a dead routine.

V

When this first requisite of reform from the bottom upwards has been secured, the next step in advance will be taken by following the recommendations of the Haldane Commission and raising certain select well-equipped schools to a standard two years' higher than that of the present Matriculation class, without however calling them Intermediate colleges and thereby bringing on them the indescribable confusion (already experienced at Patna) of control by two diverse authorities (the University and the Board) with their two diverse ideals and standards. These will be perfected schools, doing (with greater efficiency and less noise, show and cost) the work of our Intermediate college classes. No difficulty will be found by their passed students in joining medical, engineering or commercial colleges. Their literary qualification will be no less, and their mental breadth and alertness, habits and physical training distinctly better than those of the present I.A's and I.Sc's. This improvement will remove one of the saddest sights of Bengal,—young men in thousands going up blindly, mechanically, from school to college, receiving the same 'general' (or literary) education till at the end of their college career they run against a blind wall and find that they have learnt to be nothing except school-masters and clerks,—and not even 'trained' school-masters and 'stenographer' clerks, who are more highly paid than the general run of these two classes. The deplorable spectacle of passed Matrics in their thousands fighting for admission to our overcrowded colleges (giving the same 'general' education as the schools) and of inefficient ill-equipped colleges springing up (or older colleges opening branches of a similarly poor quality) to catch these young men, will, it is hoped, be a thing of the past.

Our colleges will benefit in two ways from the proposed reform: (*a*) All and sundry will not enter the colleges after the Matric, but only those who have the means and capacity to pursue a University course; hence there will be no inefficients to retard the progress of the whole class and drag down the level of examinations. (*b*) The colleges will get students who can really follow the lectures of the professors in the class and can supplement these lectures by guided private study in the library,—the two things essential in a true college student. The under-graduate course can then be reduced to three years (from the four of the present arrangement), leaving to those who elect it, two years more for postgraduate work. With keener and better educated freshmen to start with, our colleges will be able to discard their present lower two years of school work, keep a smaller but more highly qualified staff, and (with smaller numbers to handle) put their resources to the best use by following a scheme of co-operation, each college specialising in a particular subject or group of allied subjects, instead of diffusing its energies over all of them as now. There is no reason why the five large private colleges in Calcutta should be as like each other as eggs, or why there

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should be two colleges doing exactly the same kind of work so close together as, say, Krishnagar and Berhampur.

VI

The basis of our educational system having been thus made sound and suited to modern requirements, and a wide door opened from the reformed schools to the professions (except the very learned), the next step will be the reform of the constitution of our University. The evil of the present regime is felt throughout the country and public opinion has been clearly pronounced against its continuance. All that is now required is to frame a definite scheme of reconstruction adapted to our needs and the altered conditions, political and economic, of the after-war world. It will be the business of the Legislature to prepare such a scheme and of the true leaders of the nation to push it through. I can here suggest only a few lines of advance :—

The electorate for the Court (old 'Senate') should be as wide as the graduate community, so that it may truly reflect national feeling and ensure national control over the policy and activity of the University and the selection of its executive Council (old 'Syndicate'). It should be guarded against the risk of falling into the degraded and demoralising state of a narrow oligarchy, dividing the "spoil" among its members or clientele or registering the edicts of one man. *Public* opinion should be made to pervail in its deliberations.

As a means to this end the franchise of the Court should be thrown open to all graduates on a nominal registration fee of one Rupee (and not the present income-tax of Rs. 10) a year, with special electorates for college teachers, graduate school teachers, certain learned bodies and commercial interests. A minimum number of Mohammadan members should, at the present stage of our political growth, be secured by law, and whenever this number is not reached through the general constituencies, the special Muslim electorate would come into operation to fill up the deficiency.

Certain precautions should be provided for specifically in the Act. Incidents of recent years which have been the talk of society in Bengal and even in other provinces, show that it is not safe to leave purity of administration to chance. Without going into the details of this unsavoury subject, a matter of public notoriety already, we may demand—

(a) Secrecy of voting in the elections to Court, Council and Boards,—no person interested personally or through any relative being given access to the voting papers. Certain rules for preventing bribery and influence at elections already adopted by the Madras and Dacca Universities.

(b) The reign of law, as opposed to personal consideration, in the distribution of academic titles, rewards and honours. One rule for all men and for all years operating of itself and not requiring to be set going by an individual petition.

(c) Anonymity of the candidates for examinations, and a wide selection of external examiners to prevent any "domestic arrangement".

(d) The laying down of clear *general* principles binding the examiners as opposed to the "simple ignoring" of a paper by the unreasoning show of hands 14 against 2. Wherever you may draw the boundary line between a First class and a Second, or a Pass and a "Fail", you are sure to have some candidate immediately below the line. The law should take away from the examiners the temptation—and take away the examiners from the pressure—to boost up that somebody on the ground that he is just short by 4 or 5 per cent, either without re-examining his papers or examining them with a biassed mind and on a lower standard than in the case of the other candidates. If you boost up, have an open general rule for all years and all such cases.

(e) Publicity of transactions and the recording of reasons for every breach of law or morality, instead of the bare final result (often in cryptic language). Keep the original mark-sheets.

(f) Clear division of responsibility

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The University in its operation should be an organism, each limb having life and action of its own, and not a mechanism, moved by the power transmitted from one central dynamo and dead when that centre stops working.

VII

Reform will be hopeless unless the University chief of the future and his responsible associates have a true orientation of aims, unless they look forward to the future of the country and not to the immediate present, unless they lay to heart the old old theological maxim, "Cupidity is the root of all evils," and fight against tempting schemes for bringing grist to the Uuiversity mill and securing press applause by means of 'petty shifts and temporary expedients.'

Such a reform, if it can be safeguarded against perversion to personal (or family) ends, oligarchical "law"-lessness and "special cases" will result in introducing a new element of purity, efficiency and genuine light into our national life in its highest aspects. It will teach our teachers to be worthy of their task of national uplift and guidance of national thought, instead of raking in the muck for a few additional examinerships and extra pay for the supposed teaching of additional subjects. It will enable our sons to stand in the open competition of the world. The reign of impersonal law and the clear division of responsibility in the conduct of University business will assure its future students that they will reap rewards in strict proportion to their honest labour, without owing anything to chance or favouritism, without losing anything through the intervention of the private coach or the near relative. Career (in the University) will be open to talent without requiring the arts of the courtier and the literary puff. The same rule will apply to all. All disheartening distinctions will be things of the past. Nobody will care to ask whose son is he ? or who is the author of this (unexamined) competitive thesis ?

Students will flock to University lectures in the full assurance that they can have there what cannot be had elsewhere, —not "type-written copies of (undelivered) lecture-notes supplied out of the fee-fund," not the rapid improvisations of any tired Alipur *mokhtar**or Sealdah *sokhtar* labelled as "higher study" lectures, nor the abstracts of text-books and plots of modern novels written on the blackboard by a "lecturer" who is physically incapable of 'lecturing',—but the life's work of a staff devoted to their respective sciences, who had garnered knowledge single-mindedly, tirelessly in the past and are still garnering it,—who scorn riches gained by the arts of the courtier or the hack,—a staff smaller certainly than now, but less bizarre and more efficient, more averse to defend themselves by claiming analogy with Oscar Wilde, more keenly bent on developing *character* in their pupils by their own example and precept, and more constant to the University because assured of security of tenure, open treatment and honourable conditions of work. The University chief, by wise economic reform, will prove that there is no real cause for despairing of the adequacy of the University's existing resources to all its legitimate reasonable ends, and that the present policy of alternately whining in the streets and snarling at the custodian of the public purse is as unnecessary as the starving of its paid servants and the demand of "patriotic (money) sacrifices" from them. He will not delight in the title of *Nabob-maker* because he will know that the Nabobs of the post-graduate department will end by making him 'The Emperor of the Saharas.'

JADUNATH SARKAR.

* In India certain members of the indigenous *avocassaire* class are permitted to act as solicitors, when they are called (*am*) *mokhtars*.

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SPONTANEOUSNESS

(A study of the art of Sunayani Devi.)

THE plant does not know when it blooms. Nor do birds sing deliberately. They are active with their whole and inmost being and need no reflective intellect. Sunayani Devi paints her pictures in the same way. She was never taught how to draw, and so her untouched spontaneousness directly blooms in colours and sings in lines.

Her pictures have no design, for they have grown. Unbroken and unswerving is the flow of lines, for no hesitation deflects them from the course they take as they well forth out of her very nature ; they surge in grave tranquillity and clasp groups and figures ; they are forceful *and* languid, self-asserting *and* full of surrender ; their curvature is the same which the passing breeze gives to the heavy ears of corn ; all the warmth and light which surrounds ripe fields shines forth from these lines.

Vigorous fatigue, the relaxation of a fully grown, fully ripened life, clings—dark red, dark green—round girlish faces. Their *sarees* are not made of cloth, but of some tender mood,—so expressive are they. They protect their wearers with a wide and generous flow. They are no longer garments, but cradles which rock with motherly solicitude the pensive, mysterious being of young girls who have learnt the secret before it is told. Therefore their eyes do not look about ; they know where they are ; they are messengers from the world within, the world veiled by the sweep of red and green *sarees*. It is through these eyes, long and steady, yet alert like wagtails, that their thoughts and feelings are sent out and enliven the picture.

In this way the paintings gain a two-fold rhythm : that calm and sonorous swing which pervades them as the wind

THE VILLAGE MAID.
By Sreemati Sunayani Devi.

pervades the fields, that grave flow which organises the picture and gives it stability : and the other movement which counteracts it,—alert, sharp and light it flashes through the eyes and hurries over the broad masses of colour, itself colourless, thin, nothing but pure movement. That is how eyes and mouths and hands become one expressive gesture, which flits across the composed flow of the composition, quick like the flight of birds.

Thus the fleeting expression of the moment and the everlasting state of soul are visualised in a poise of perfect equilibrium. This simultaneous manifestation of life's duality, whose melody is at the same time fugitive and eternal, is

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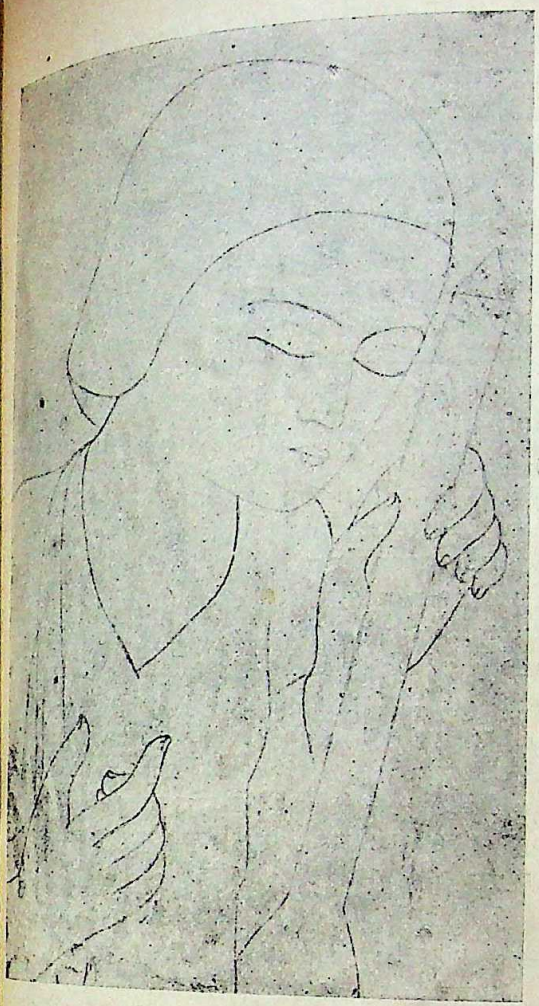

BAUL OR THE WANDERING MINSTREL.
By Sreemati Sunayani Devi.

he vital essence of Sunayani Devi's art. t is a direct growth out of the Indian pirit, which takes up without effort the nbroken tradition of Ajanta. That loghul painting attempted to make ndian art smaller (in size, vigour and xperience) is forgiven and forgotten. nconscious, yet sure, the pure Indian urve unfolds its calm and elegiac melody. Probably no man of the present age ould create so spontaneously and yet ith roots fastened so deep in a tradition f about 2000 years. It needs all the nstinct of a woman, the sensitiveness f her hand, her innate sense of security hat the chain of life, of which she feels erself to be a link, is never broken. Do e not see in Indian *ālpana*-drawings how e edgeless, flowing movement of round nes,—the life movement of the art of India,—is reborn again and again in its unknown simple village girls of our own day?

Sunayani Devi belongs to a family of artists. Some of her brothers painted long ago the caves of Ajanta, and others worked later on in Italy, as for instance, Margaritone d' Arezzo and Guido da Siena, by whom the spirit of St. Francis found visualisation. None of this fraternity, however, imitated any of the others, nor could they have been mutually influenced in any other way, for none of them even knew of the others' existence. But such is the law of creation that all human inner experience, which is moving in its own particular direction, cannot but find expression, whatever be the time or place, in similar forms (cf., the almost verbal identity of the recorded experiences of mystics of all ages and countries). The same unhesitating sureness, which guides the sweep of her brush, makes Sunayani Devi select the colours

THE VOTARESS.
By Sreemati Sunayani Devi.

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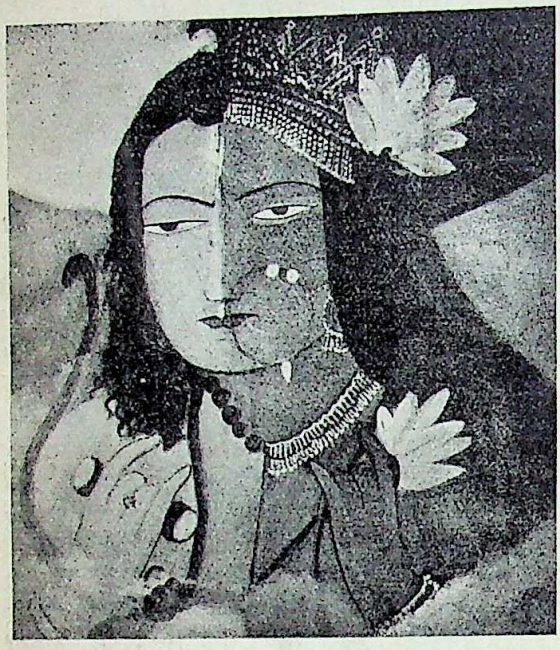


ARDHA-NARISWARA.
By Sreemati Sunayani Devi.

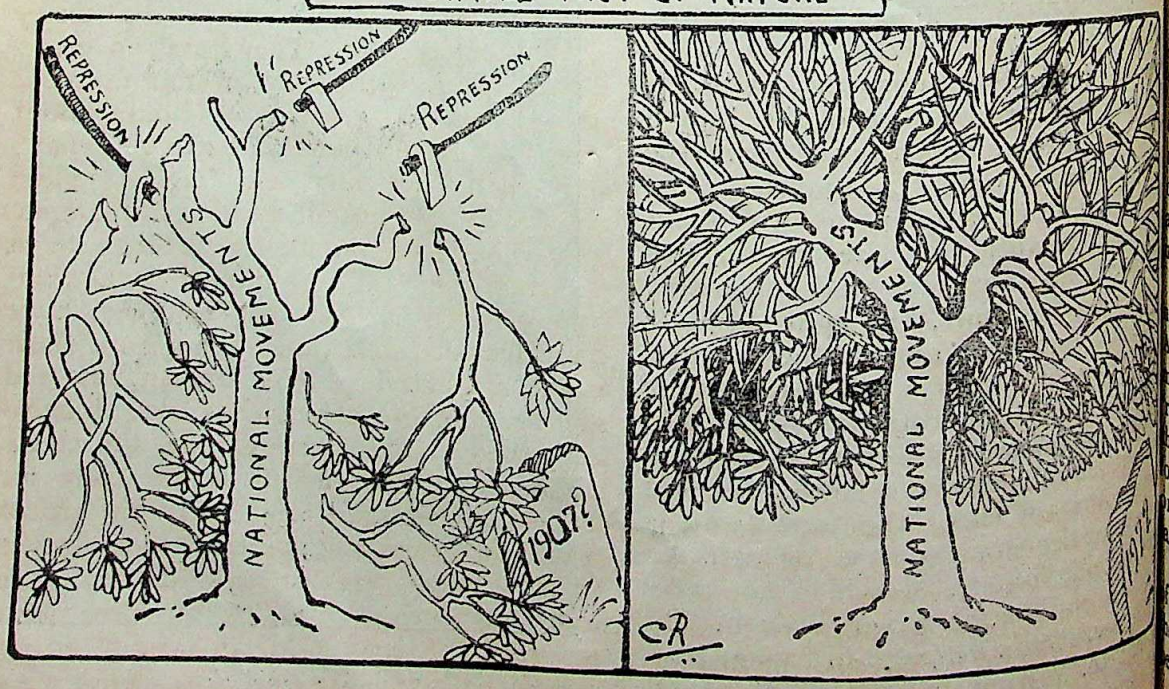
red and green. Solemn in its monotony is her unvaried colour-scheme. Gold and black, economically distributed, give relief and depth, while the red and green are displayed on one level with soft greys and browns of complexion, walls and curtains.

The intensity of such an art, purely instinctive because it follows an inborn tradition, necessarily is confined to itself. No learning, no outside influences whatsoever, can develop it. These, on the contrary, are bound to distract it from its root, to dissolve and to destroy it. There is another danger, which sometimes menaces Sunayani Devi and that is the interest she takes in life and in stories. The creative source may get choked up with things seen and imagined if descriptive illustration claims the tools by which creation used to manifest itself. The alertness of eyes and movement then becomes predominant, and from the busy play of feeling and action the calmness of her inspiration has to withdraw.

Sunayani Devi has all the wealth of the artist within her own self. She need do nothing else but listen to the secret song of the guardian of her treasure, in order to create master-works.

STELLA KRAMRISCH.

A SIMPLE FACT OF NATURE



By the courtesy of the artist Mr. Charuchandra Ray, B.SC.

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HARRY THUKU AND THE 'NATIVE RISING' IN EAST AFRICA

I

IN a recent number of the Modern Review I gave my own impression of Harry Thuku, whose sudden deportation, without any trial or warning, excited the Africans in Kenya to such an extent, that they marched forward in large numbers into Nairobi with a threatening attitude, and after refusing to disperse were shot at by the police and military with many casualties. There has come to me by the African Mail to-day (June 21st) a full account of what occurred from those whose word may be trusted, together with very important evidence about Harry Thuku. To recall what I had previously recorded,—Harry Thuku was a young African Christian, who had taken up the cause of his fellow countrymen. The things that he had specially brought forward, in a perfectly constitutional manner, by means of petitions and resolutions passed at public meetings, were as follows :—

(1) The terrible abuse of flogging practised by settlers. The weapon used was the *kiboko*, or rhinoceros-hide lash. The use of this, to an almost unlimited extent, had again and again, I was told, nearly brought about a native rising on a small scale. The best settlers were altogether against it, but they could not restrain the worst.

(2) The continual attempt, countenanced by the European Convention of Associations, to force a pliant government to encroach still further in the 'reserves' which are the only soil left to the original inhabitants of the country; for the Africans are not allowed to own, or buy, agricultural land in the Highlands, outside these 'reserves'.

(3) To claim that a fair proportion of the revenue collected, by means of the hut tax, from the Africans should be returned to them in grants for the education of their children. I cannot remember the exact figure spent on education out of the seven to eight hundred thousand pounds, annually collected in taxes from the natives, but it was disgracefully low. There has been a *very* slight improvement lately.

(4) To prevent young girls and young women being enticed or forced out of the reserves for labour purposes. The immorality, which regularly followed such female labour recruitment, has been explained by Dr. Norman Leys, who was a medical officer in the British East Africa Protectorate in the days before it was made Kenya Colony. One of his sentences I remember, in which he speaks of the practices of the recruited men.—

"They are paid their wages by the month, and they marry by the month. The system fits the life."

II

It must be remembered that these African natives are absolutely at the mercy of the ruling race. They have no representative of their own on the Council; no education to speak of; only about one in ten thousand can speak English; and there are very few English indeed who can speak the different native languages. The usual mode of intercourse is a smattering of Sorahili,—the coast language with Arabic roots. They have had all their lands taken away from them in the Highlands except certain reserved areas; and everything has been done to get them *out* of the reserves for cheap labour purposes. It is quite easy for settlers to combine and keep the prices of labour down, and therefore their wages on the farms are always disgracefully low. More than 600,000 of them were 'recruited,' I was told, in labour corps, during the war. We, in India, know what that word 'recruiting' meant, from our

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experiences in the Punjab. The *Fellahin* of Egypt also could tell a story about it!

In South Africa, I had many long talks with a British Officer, who was pay-master of certain native labour corps, employed in German East Africa. He was a university man,—I think from Oxford,—a gentleman in every sense of the word. He told me that he was haunted day and night since the war by the sights he had seen,—the way the natives were treated, on the forced marches, in pursuit of the enemy. One figure in rupees sticks in my memory to this day. He said that, in the final settling up of accounts, *Six million rupees was never claimed at all*, and no one could tell anything about the men, who had earned it, or their dependents. It simply went back into the Treasury 'unclaimed'.

Those who read what I am now writing have to get the background of it all before they can understand Harry Thuku and his fate. He was one of the infinitesimally small number of East Africans who could speak English fluently and think in modern ways. He, and a very tiny group of like-minded persons, had formed an East African Association through which they hoped, with a pathetic faith and confidence (which we in India know so well), to get their people's grievances righted by petitions and to receive justice from the King. Their whole work, as I saw it being carried on in my own presence, was done by holding meetings and passing resolutions and sending in petitions. But this, from the first, appeared highly dangerous and offensive to the European settlers.

III

Then followed attempt after attempt to get Harry Thuku punished, or checked or reprimanded, by the ruling chiefs belonging to his tribe. Here again the similarity to Indian conditions shows itself. For the tribal chiefs have been pampered and bribed and flattered by the ruling white race; they have become so utterly dependent on this ruling race for their position and credit, that a hint from the rulers is enough for them to act upon at once. They dare not refuse.

But Harry Thuku appears to have been able to escape from the terrors of tribal discipline. He remained in Nairobi. There his intimate friends were members of the Indian Community, who sympathised with him in his efforts to win freedom for his people. He was allowed to keep his office close to the office of the Indian Association and in every petition he wrote or resolution which he framed, he used to receive their help. I used to meet him there every day on my way to the office of the Indian Association.

It is an exceedingly common charge brought against the Indian community that Indians have done nothing to help the African natives. In this instance of Harry Thuku we find real kindness shown by the Indian community to the one or two educated African natives, who could best of all help their own countrymen to resist oppression by constitutional means and stand up for their rights. There, when *this* kind of help is given, at once the cry is raised, that the Indians are teaching the natives to be seditious! As a matter of fact the one thing that the average European is constantly afraid of, as he looks to the future, is lest the Indians should become too 'friendly' with the natives, and should take up the position of 'agitators' for the rights of the natives.

IV

I now come to the evidence, which lies before me, in Harry Thuku's own case. The first point to notice is, that although the judge, in any event, would have been a European, who might be expected to deal severely with an actual case of sedition, if the evidence for such existed, *no evidence whatever was brought before any court*. Harry Thuku himself states that, after his deportation he was told by the Senior Commissioner of Kismayu (the place to which he was deported) that there was no particular information available affecting him, but if any was afterwards available he would be told. That was all that was said officially.

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We have further the direct evidence of Mr. F. Dracott, Bar-at-law, whose own clerk, George Mugekenji, appears to have been arrested at the same time as Harry Thuku. Mr. Dracott is evidently somewhat nervous at taking up this case at all. He states at the beginning of his application to the Governor,—"At the outset, I would beg to state, that I have undertaken this work on the very definite understanding, that all I would do for my clients must be on absolutely constitutional grounds and with a view, if possible, to get the Government of Your Excellency to show some clemency to my clients."

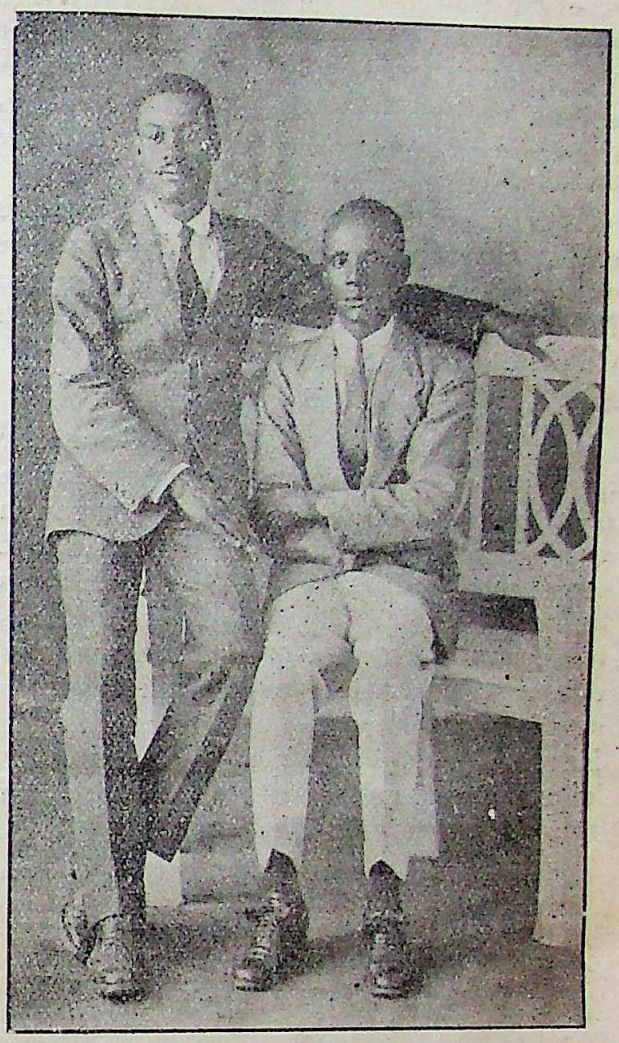
'Clemency' is a strange word for a practising barrister to use, who is taking up a case where no evidence whatever has been given to form that his clients are guilty!

Mr. Dracott then goes on to show, that the Act, under which Harry and George were deported, lays down very clearly how, before deportation, there should be sufficient evidence *on oath* to satisfy the Governor of the genuineness of the charge.

"As far as I am instructed," he goes on to say, "neither of my clients have the slightest notion, what the evidence against them amounts to, or by whom it was given, or in what manner."

He then explains to the Governor, that 'evidence on oath' according to the Indian Evidence Act, which is in force in Kenya, means statements of witnesses made on oath, in their examination in chief, and includes statements made by them in cross examination and re-examination.

Mr. Dracott shows from the example of his own clerk, George, who was deported along with Harry, how impossible it was that any such process of taking of 'evidence on oath' could have been carried out. George had been in Mr. Dracott's office for several days before-hand, and was evidently absolutely unconcerned about any action Government was taking against him. This appeared to Mr. Dracott (to quote his own cautious words) "clearly to show a certain



Harry Thuku and Prince Sunnu of Uganda.

amount of innocence." George was therefore not aware of any evidence having been recorded against him, and was given no opportunity of cross examination. It was the same with Harry Thuku. Mr. Dracott, as a barrister, knowing the country and the difficulty of reaching the truth, then says,—"I feel that the value of evidence given on oath, but not subjected to cross examination, is particularly little, or nothing"..."Entirely relying on such evidence constitutes a grave danger to the public, particularly to the native, who after all, being thoroughly ignorant, should be given much greater latitude and opportunity of defending himself, especially as Your Excellency's orders are final and without any appeal."

His Excellency, Sir Edward Northey, replied to this appeal, through his Private Secretary, as follows :—

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"His Excellency is advised that the evidence, on which the removals of Harry Thuku and George Mugekenji were made, enjoys the highest privilege; and he is therefore unable to supply you with the information you request."

It is clear from this, that the *'lettre de cachet'* system, which filled the Bastille with prisoners and led to the French Revolution, is not out of date in a British Colony.

V

The pity of it all is, that this Governor in question, Sir Edward Northey, is a nerve-racked man, who has been through the war and has never had any real rest since; who has been wretchedly ill and has had to undergo an operation, while he was Governor, losing one of his eyes; who is unfit, even under normal conditions, to stay on year after year as Governor in the Kenya Highlands, which are admittedly injurious to the nerves of Europeans, when they are already affected.

Such a man might, in a moment of nervous depression, be swayed by any plausible evidence, given in secret and under the strict seal of secrecy. He need not bring it out into the open. He need not even tell his own Ministers. All he has to do is to sign a paper,—a *'lettre de cachet'*. And from that moment a man, like ourselves, with family ties and human affections, is suddenly taken off, hundreds of miles away, to a desolate spot where no one can visit him.

Furthermore, if that, which Harry Thuku himself relates, is true, the unEnglish character of such an act as this has in his own case been greatly increased. For, in his letter to Mr. Desai, he states that he is only allowed *four annas* a day. Nothing is granted for his family, or relations, who were dependent on him. Only the kindness aud generosity of his Indian friends has prevented hardship.

Santiniketan. C. F. ANDREWS

CORESPONDENCE

Calcutta University Affairs,

"Boosting up and Nepotism."

[As our object is, on the one hand, to afford members of the public opportunity to set right what is wrong by exposing irregularities, &c., and on the other, to give opportunities to whomsoever it may concern to correct wrong statements made in the course of such exposure, and as in the present case this object can be gained without giving more publicity to the names of individuals than is strictly necessary, in our last issue we omitted the names of the persons concerned, giving only their initials. In the present issue, too, we have followed the same principle. For this reason, we have also omitted a subordinate clause in the third sentenee of the first paragraph of the letter printed below. This clause did not contain any refutation of the allegations of "One Who Knows," from whose rejoinder, too, some passages have been deleted in pursuance of the same rule.—EDITOR, THE MODERN REVIEW.]

To The Editor,
The "Modern Review".

Sir,

My attention has been drawn to two paragraphs in the June Number of the Modern Review, pages 739 and 740, in which, a correspondent, writing under the pseudonym "One Who Knows", makes some serious allegations against my son. As he is away in England, and, as such, unable to defend himself, I am compelled, most unwillingly, to send a reply which, I hope, you will kindly publish in the next issue of your Journal.....In my capacity as a parent I feel it my duty to point out the untrue statements made by your correspondent.

P. 739, II (1). "One Who Knows" says that my son "fell short by a considerable number of marks, after the final tabulation, to enable him to secure the position he eventually attained at the M. A. (Econ.) in 1918", that (2) "One of the friendly examiners had very obligingly given him half a dozen extra marks before he submitted his marks sheet", that (3) "the remaining examiners were sounded as to whether they would allow some extra marks each to the candidate in question", that "as they showed reluctance on the ground that besides marking the papers quite liberally, they had already given, on revision, ample grace marks, it so happened that the marks that were still wanting to make the candidate first in first class were allowed by way of grace straightway."

Each one of these allegations is false. My son obtained 498 marks, i. e., 18 marks more than

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the minimum required for a First Class. He was also the only First Class man in his Group. No Examiner gave him any extra marks. Neither is it true that any grace marks were given to my son.

P. 740, III. Your correspondent says that "directly" my son "came out first in first class in the way mentioned above, he was put on the staff of the Post-graduate Department on a salary of Rs. 200 a month". This is not true. After passing his M. A. Examination he was appointed Professor in the Scottish Churches College, where he served for nearly a year. One of the Post-graduate Lecturers, Mr. Durgagati Chattoraj, resigned his post and my son was appointed to fill up the vacancy on Rs. 200 a month, the usual minimum salary for full-time teachers in the Post-graduate Department.

Your correspondent says my son "was elected for the Guruprasanna Ghosh Scholarship to proceed to Europe to study for the B. Com. in the London University in supersession of the claims of a number of bona fide Science students, for whom particularly the Scholarship is intended." "One Who Knows" insinuates that my son was not eligible for the Guruprasanna Ghosh Scholarship. I would draw the attention of your correspondent to the following extracts from the Calendar (vide pp. 283-85, Calendar, 1920 and 1921), the first from the will of the Donor and the second from the Scheme framed by the Senate to give effect to his wishes.

"The said University shall, out of the income thereof, send every year or as often as funds will permit either together or alternately pure natives of Bengal to study in Europe, America or Japan the Arts, Sciences and Industries of Europe and America."

"The application of every candidate must set forth precisely the Institution in Europe, America or Japan in which, if elected to the Scholarship, he intends to study, as also the particular branch of Agriculture or the Arts, Science and Industries of Europe, America or the East, in which he desires to specialize."

Your correspondent evidently does not know that my son passed the Intermediate Examination in Science with Physics and Chemistry before he went over to the Arts side, in this way fulfilling the conditions of the Guruprasanna Ghosh scheme as adopted by the Senate. I may add that the Selection Committee for the Guruprasanna Ghosh Scholarship for that particular year consisted of Sir Asutosh Mookerjee, Dr. P. Bruhl, Rev. Dr. W. S. Urquhart.

Your correspondent futher says: "Favouritism did not stop here. He was allowed to draw an outfit allowance of Rs. 800—a thing unheard of in the case of such Scholars and quite unprovided for in the terms of the endowment." "One Who Knows" is not aware that this sum of Rs. 800 was paid not for "outfit allowance" as he says, but for passage money (vide Part III, P. 161, item 84, Minutes of the Syndicate, 1920). Such an allowance is not unheard of, for, in the past, whenever the state of the funds permitted, Scholars have been helped in paying their passage and occasionally an allowance for return passage has also been given. Among the Scholars who thus received an allowance in addition to the Scholarship may be mentioned Mr. Probodh Kumar Dutt, Mr. Birajmohan Dey, Mr. Sadhanchandra Roy, Mr. Samarendra Maulik, Dr. Surendranath Dhar, Mr. Rabindranath Chaudhury, Dr. Meghnad Saha.

It is not correct to say that this is "quite unprovided for" in the terms of the endowment. In this connection, para. 8 of the Guruprasanna Scheme will bear quotation.

"The Syndicate may contribute towards the expenses of the passage of the selected Scholar such amount as the state of the funds may permit. The Syndicate may also, whenever practicable, contribute towards the return passage of any Scholar who has specially distinguished himself in his studies."

I regret exceedingly that such serious allegations are made by the gentleman hiding under a pseudonym and further that they should be published in the Modern Review without enquiry.

Yours faithfully,
J. C. G.

The 7th June, 1922.

Rejoinder by "One Who Knows."

The Editor of the *Modern Review* has sent me the letter which Mr. J. C. G. has written to him in refutation of the charges that I brought against the University in reference to the position which his son, Mr. M. K. G. attained at the M. A. Examination and the mode of his securing the Guru Prasanna Ghosh Scholarship for 1919. As he has chosen to do so, it behoves me to explain as far as possible all the facts and incidents that relate to the statements I have made.

With regard to how the position was acquired by Mr. M. K. G. at the M. A. Examination, I would refrain from dragging the names of my informants into this controversy, lest I should imperil their worldly interests. If I could have counted upon their assistance, the matter could have been explained quite convincingly. But at a time like this they may falter and hesitate, plead forgetfulness or deliberately shirk giving out the truth. Men do sometimes remain silent, prevaricate, or even tell lies, but facts *generally* do not change complexion. I shall, therefore, rely upon some facts, which, I believe are not subject to change. I mean I shall take my stand upon the marks-shee: of Mr. M. K. G. at the M. A. examination. I assert, subject to correction by the Controller of Examinations, that the marks obtained by Mr, M. K G. are as follows :—

	First half		Second half,
First paper.....	26	out of 50	35 out of 50
Second "	16	"	36 "
Third "	27	"	26 "
Fourth "	27	"	35 "
Fifth "	19	"	36 "
Sixth "	67	out of 100	
Seventh "	81	"	
Eighth "	67	"	
Total	498		

I wish to draw attention to a few points in connection with these marks.* The first is, that their total is the same as that mentioned by Mr. J. C. G.

* The letter of *"One Who Knows"* published in our last issue, and these marks, reached our hands at the same time.—Editor, *M. R.*

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The second is that in the first halves of the first five papers, the marks are not high : in fact, in the first half of the second paper, the candidate failed to obtain pass-marks, and in the first half of the fifth paper, he barely passed ; but in the second halves of four out of five papers, he has obtained high marks. How is it that in the first halves of *all* the five papers, the candidate invariably obtains low marks, and in the second halves of all but one of the same papers *on the same Subjects, he equally invariably gets high marks* ? Does not this fact betray manipulation of the marks or the marking of these papers ? Stress may be laid, in reply, on the fact that in the third paper the marks assigned to the second half are almost equal to those given for the first half ; but may not this be justly interpreted as a cleverly kept loop-hole of escape from what would otherwise have been an irresistible conclusion that the marking or the marks of these papers had been manipulated in some way ? I now come to the third point, which is, that in the sixth, seventh and eighth papers, the candidate has consistently and invariably obtained higher marks than in the two halves combined of the first five papers. Does not this fact also indicate manipulation ? The fourth point is, that in the two papers on International Law, *viz.*, the sixth and the seventh, the candidate shows unequal proficiency of a marked character, obtaining 67 in one paper and 81 in the other. Standing by itself, this fact might not have been of any significance, but taken along with the other facts, it looks suspicious.

In the above paragraph I have drawn certain conclusions from the marks obtained by Mr. M. K. G. If Mr. J. C. G. can give a more *reasonable* explanation, I am prepared to be convinced.

Mr. J. C. G. has been pleased to proclaim that his son got 498 marks—18 marks more than the minimum required for a first class. I was perfectly aware of the fact when I noticed his son's case. I can only say in reply that if the total marks obtained by Messrs. Birendranath Datta, Sudarsan Maitra and Romeshchandra Ghose, the three Economics students, who all beat Mr. M. G. in the B. A. Economics Honours, and each of whom got a first class in Group A at the M. A. and maintained their respective positions in order of merit at the latter examination, were available to me I could have given a clincher to Mr. J. C. G. as to the real significance of "498". In their absence and failing to refer to the answer-books submitted by Mr. M. K. G. and his three formidable competitors, I am not in a position to explain the underlying significance of that figure of three digits (498). Also for the same reasons I am unable to prove conclusively whether any examiner or examiners or somebody else other than as examiner did give grace marks to Mr. M. G. or not. If Mr. J. C. G. is really anxious to vindicate the achievements of his son, let him apply to the university authorities to place his son's answer-books at the M. A. before an impartial committee and see if my allegations are not proved to the hilt.*

* Additional information relating to this matter, emanating from two different sources, has been voluntarily given to us recently. At present we do not think it necessary to use it.—*Editor, M. R.*

I am sorry I have not been quite precise in using the expression "directly" in regard to the period of Mr. M. G.'s service in the Post-Graduate Department. It is undoubtedly a fact that Mr. M. G. was for a few months on the Economics staff of the Scottish Churches College where he was getting Rs. 120 per month (Rs 80 less than his starting salary at the University). My reason for not referring to this short service put in by Mr. M. G at the Scottish Churches College are first, because his name does not occur in the *"Description of Affiliated Institutions"* among the teaching staff of the Scottish Churches College in the Calendars either for 1918-19 or for 1919-20, although we find in both the volumes the name of his former competitor Mr. Birendranath Datta on the staff for economics ; secondly, it is only recently that I have found that the only place where his name does find a place is in the tabular statement of the teaching staff in July 1919 appended to the Inspection Report of the College for 1919-20 dated 7th January 1920 and set out in the *Minutes*, part III, 20th August 1920, pp. 275-305. There he is mentioned as one of the teachers on the Economics staff who delivered altogether *eleven* lectures, but there was simultaneously the remark that he had already resigned, although *the statement is altogether silent as to the date of his appointment in the college in the usual column therefor,—an omission not observed in the case of any other appointment.* Mr. M. K G. really as stated in this application for the G. P. G. scholarship, joined the Scottish Churches College in November 1918 and continued up to the beginning of the long vacation (April) in 1919 ; for Mr. J. C. G. says he joined the Post-Graduate Department on the resignation of Mr. Durgagati Chatterji which event took place on or about 18th July, 1919. Does this period constitutes "nearly one year"? Taking all these facts into consideration, it strikes one that Mr. M. G.'s service at the Scottish Churches College was a sort of stop-gap measure.

I have never insinuated that Mr. M. K. G. was ineligible for the Guru Prasanna Ghosh scholarship in view of the indisputable fact that he passed the I. Sc. "with Mathematics, Physics and Chemistry as his optional subjects" and "stood *ninth* in order of merit and *first* in Physics and obtained the D. P. Scholarship and the Saroda Prasanna prize in that subject". But surely Mr. J. C. G. need not be told that "eligible" does not mean the same thing as "most eligible" ! May I also incidentally observe that Mr. J. C. G. must feel ashamed that his son who could secure the first position in Physics at the I. Sc. (at which his own father as Head Examiner in both the Physics papers undoubtedly saw to it that no partiality was shown to him) and stood ninth in order of merit at that examination should all of a sudden lose his uncommon proficiency in the Science subjects, so much so that he eventually gave them up and had recourse to purely arts subjects in the B. A. ? Again, the very outstanding fact that Mr. M. K. G., the first in Physics and ninth in order of merit at the I Sc., threw up his scientific pursuits at the end of the I. Sc. for some occult reason and took to purely arts course in the B. A. sufficiently disqualified him for the G. P. G. scholarship, the sole purpose of which is the study abroad of some subjects of technical Arts, Science or Industries.

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can justly and rightly contend, therefore, that there was nepotism and that Mr. M. K. G. was awarded the Guru Prasanna Ghosh scholarship in supersession of the claims of a number of deserving and not and out science candidates, such as, Messrs. Bijoy Kumar Basak, M. Sc, Biraj Mohan Gupta, M. Sc., Sudhakar Chakrabarti, M. Sc, Khitish Prasad Chattopadhyaya, B. Sc., Nalini Mohan Basu, B, Sc., Sudhabindu Biswas, B Sc., or bona fide technical students, like Messrs Pratap Chandra Basu, Jitendra Nath Das Gupta and Jiban Krishna De, B. Sc., B. E., and this may have been done with a far-signted and superior object in view, namely, to enable Mr. M. G. to qualify himself for a Commerce Degree abroad so that he might on his return claim to get into a nice berth in the newly-created Commerce department in the Post-Graduate section on a fat salary.

The real object of the donor is quite clear from Rule 3 of the scheme adopted by the Senate for giving effect to his wishes It is laid down there that "If an applicant has not already passed the Intermediate Examination in Science of this University or the final examination of a recognised School of Arts or Technical or Agricultural College, he must produce with his application proof that he has attained a knowledge of English and Mathematics up to the standard of the Matriculation Examination and of Physics and Chemistry up to the standard of the Intermediate Examination in Science". As Schools of Arts teach some fine or industrial arts, the word 'Arts' here does not refer to history, philosophy, literature, economics, etc., which are vaguely termed *Arts* as distinguished from the *Sciences* in University curricula. So, candidates must be either science candidates, or technical or agricultural or "arts and crafts" candidates. It may be conceded that by virtue of his having passed the I. Sc. examination Mr. M. K. G. was a science candidate But as he did not keep up his science studies after passing the I. Sc. it should be clear to the meanest intelligence that his claims as a science candidate were inferior to those of all those candidates who were M. Sc 's or even B. Sc.'s. A hurried glance at the list of candidates shows that there were among them eleven M. Sc.'s and one M. A. in Physics. The M. A. stood first in the first class of his year. The number of B. Sc's was much larger. It is a very significant fact that in the "*Statement showing the names and qualifications of the applicants for the Guru Prasanna Ghosh Scholarship for 1919*", *printed by the University, the qualifications have been numbered, the marks obtained in a particular subject mentioned and the striking points italicised only in the case of Mr.* M. K. G., similar consideration not being shown to the other 43 candidates, among whom, too, there were professors. Why and by whom was this done ?

Mr. J. C. G. evidently tries to create some effect by saying that the committee for the selection of the Guru Prasanna Ghosh Scholars for that particular year consisted of Sir Asutosh Mookerjee, Dr. P. Bruhl and Rev. W. S. Urquhart, apparently meaning thereby that the members made the selection with great discretion and impartiality. .....[Here followed in the manuscript a detailed examination of the claims of these three persons to be considered impartial and independent judges of merit. We have omitted it as not necessary, though quite reasonable.—Ed., *M. R.*]

I owe Mr. J. C. G. an apology for wrongly stating that the allowance of Rs. 800 paid to Mr. M. G. as passage money was for his outfit and that such a grant was a thing unheard of and unprovided for in the terms of the endowment. By a curious association of ideas I mistook one thing for the other. What I really intended to refer to in that connection was the grant of two instalments of the scholarship *in advance* to Mr. M. G. besides the passage money, (vide *Minutes*, part III, 6th August 1920, item 96, at page 218), as also certain other things. Such a grant was to my limited information a thing unheard of and unprovided for. Will Mr. J. C. G. cite another such instance or refer me to any portion of the donor's will or to any part of the scheme which empowers the syndicate to make such a grant ? Is it not a fact that ordinarily no grant out of the scholarship is made till the scholar gets abroad and reports his arrival there ? Then, even the grant of the passage money is more or less a matter of favour with the authorities. That is why out of 19 scholars sent up to 1919 Mr. G. could name only seven who got the passage allowance. I know of a scholar's case I mean that of Mr. Nripendra Kanta Nag, B. Sc. (not an M.A., as shown in the recent calendars), who was not favoured with any passage money although he applied for it. The other things that I wanted to refer to are that Mr. M. has been allowed to continue as a member of the Provident Fund, and that he has been granted study leave for 3 years, probably (as to this I am not yet sure) with an allowance of Rs. 100 a month *to supplement his scholarship*. This allowance was prayed for at the meeting of the Executive Committee of the Council of Post-Graduate Teaching in Arts held on 7th August, 1920, its consideration being "deferred until further orders." Is it usual or regular either to pray for such an allowance or to grant it ?

It was stated in Mr. M. G.'s application that he intended to study for the degree of Commerce at the Victoria University, Manchester. Why has he gone to London instead ? And will Mr. J. C. G. say what progress his son has been making according to the certificate of the Institution where he prosecutes his studies (according to rule 10 of the scheme) ? For "the continuance of the scholarship shall depend upon the regular production of such certificate".

"One Who Knows."

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COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearing erroneous views, misrepresentations, etc., in the original contributions and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this Section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strict- ly to the point. No criticism of book reviews and notices will be published.—Editor, "The Modern Review."]

"The Present State of the Calcutta University," in the light of facts.

An attempt has been made by Professor Surendra Nath Sen in the June number of the *Calcutta Review* (a paper purchased some time ago by the Calcutta University) to controvert Prof. Jadunath Sarkar's article in the April number of the Modern Review examining the present condition of that University and laying down the broad lines of reform. I shall not tire the readers by adverting to Dr. Sen's opinions and profuse quotations of vague general import, but examine the *facts* put forward by him, so that the public can judge of the truth for themselves. Minor points are necessarily omitted for want of space.

On the subject of the salaries of University lecturers, Prof. Sarkar's contention is borne out by the very statistics quoted by Professor Sen. A newly passed First class M. A., if he can enter the Post-graduate department as a lecturer starts on an initial salary of Rs. 200, rising by regular annual increments of Rs. 25. But if he enters a private College his starting salary is (as shown by Prof. Sen) never more than Rs. 170 and sometimes as low as Rs. 100. Several of these colleges have no progressive scale of pay. First class M.A's. (of the inflated post-1914 post-graduate nickel mintage) have been known to go abegging for posts in private Colleges on Rs. 125 a month, and one of them has entered a school in Calcutta on Rs. 50. Take a single instance. A Professor served for a few months in the Scottish Churches College on Rs. 120, but he got appointed on Rs. 200 at the University. Here the advantage is all on the side of the University lecturer. The case of older and experienced teachers is quite different; special pay is offered to them by the Colleges, or has been reached by them by reason of length of service; even the University gives such men an initial salary considerably higher than the sum of Rs. 200 a month.

Let me take a concrete case. Dr. Harendra Coomar Mukherji was serving in the City College on Rs. 250; he is taken into the University service on Rs. 400. Add to this big jump, that he is thenceforth made a multi-examiner, not only at the M.A., (which might be reserved for the post-graduate staff) but also at the B.A. (the highest examinership open to mere College lecturers); he is in addition given Rs. 2,000 as fee for the herculean labour of clipping leaves out of the printed Bible (with the learned assistance of two veteran heads of Colleges) and sending the [illegible] to the press. Dr. Surendra Nath Sen himself was a multi-examiner in 1921-22. How many different papers are given by the University to any mere College lecturer who passed in the same year with him ?

Regarding the practising lawyers among the Calcutta University lecturers on ordinary Arts Subjects (to the Law College), Prof. Sen remarks, "Practising lawyers, however, should be appoined only in unavoidable cases, as for example in the case of Dr. Suhrawardy and Mr. Khuda Bukhsh, when no scholar familiar with the orginal sources of Islamic History was available."

This learned Vakil for the Calcutta University is discreetly silent as to whether this wise rule is at the bottom of the appointment of certain other practising lawyers as History or English lecturers, such as Mr. Pramatha Nath Banerji, Mr. Rama Prasad Mukherji and Dr. Gauranga Nath Banerji (before his translation to the wealthy repose of Post-graduate Secretaryship). These, we knew, ARE *unavoidable cases ;* but we have yet to know of what original sources these three young lawyers were the indispensable and sole repositories. Why does Dr. Sen fight shy of even naming them ?

Dr. Sen says, "if we had similar [agricultural and commercial] institutions in Bengal, students would have eagerly flocked to them in large numbers." Have students flocked in large numbers to the Agricultural College started with the help of the Khaira Fund ? He thinks "courses of guided self-training" would be too costly. Certainly not too costly for the resources of the University if there were no thoughtless expansion. He says that at Robertson College his lecture work was reduced by 4 hours a week in consideration of his research work. But he omits to mention how much lecture work he had still to do. *Was it twenty fourods a week* ?

Prof. Sen should know that the organisers of the Bhandarkar commemoration volume published it with money raised by them for the purpose. But the organisers of the Ashutosh Commemoration volumes were not the University ; they got it (or rather their [illegible] got it) published at the expense of the University, which had not raised any funds for the purpose.

Prof. Sen writes :—"Government service offers still greater charm [than service under the Calcutta University] since the abolition of competitive examinations for the recruitment of executive officers. A lucky man, if he plays his cards well, can easily secure one of those much-coveted appointments for a son-

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a son-in-law and thus establish an *ijārā* right over the public services of the country."

Is Professor Sen really ignorant of a place where a chief gives appointments under him to brother-in-law and son-in-law (plural number), brother-in-law's son-in-law and son-in-law's brother-in-law ? But these are, no doubt, cases of the Nair law of succession and are therefore rightly excluded from Prof. Sen's list of *ijārā* rights. Has Prof. Sen never heard of a wicked place, far away from the pure serene of the Senate House, where the Boss sent up the name of his favourite's son-in-law (a third class M. A.) in preference to many first class M. A.'s for one of these very "much-coveted appointments in the executive service" of Bengal, and the *ijārā* was secured for this young man the next year, though the father-in-law was a University servant and not a Government servant? Has he never heard of a class of hereditary bondsmen who have been serfs to the father, are serfs to the son, and will be serfs to the grandson, if they live so long ? Does he not know how a faithful vassal was pressed to vacate his seat in the Syndicate to make room for the heir-apparent who had just entered the Senate ? But these are instances of academic villeinage, and not of *ijārā* rights, and therefore they do not excite Prof. Sen's indignation.

Prof. Sen writes :—"Prof. Sarkar might have assisted [the Sadler Commission] in their arduous task by placing his views before them but he found himself unable...to co-operate with the Commission at that time. For the same reason, he failed to attend a single meeting of the Board of Higher Studies in History and lend the weight of his experience and wisdom to the deliberations of that body when he was co-opted a member in 1917."

What are the facts of the case ? Professor Jadunath Sarkar had been in sole charge of the University M.A. classes in History at the provincial centre of Patna (then under the Calcutta University) *for eight years ; but his name was carefully excluded from the list of witnesses submitted to the Sadler Commission* for examination. The "hidden hand" in this clever manœuvre can be easily detected by the reader. In 1917-18, when he was University Professor at Benares, Prof. Sarkar was for *one year only* co-opted a member of the History Board at Calcutta. Of all the Universities of India, that of Calcutta alone refuses to pay the travelling expenses of its examiners and co-opted members of Boards. This University has money to pay Mr. Pramathanath Banerji Rs. 70 for "distributing among his students of the 6th year [M. A.] class type-written copies of his lecture-notes ;" it has money to present Rs. 6,000 to three learned gentlemen on its staff for cutting leaves out of the Bible and the Authorised Commentary and sending them to the press, though one of these three declared that Rs. 1500 would have been quite enough, (he swallowed the golden pill, however) ; it has money to spend Rs. 1200 on modifying Palit's Ballyganj house to suit Mr. Bhandarkar and charge him only Rs. 100 a month, although the fair rent of such a flat in that quarter and with its extensive grounds is Rs. 400 a month. But it has no money to pay a single second class fare to its mufassil examiners and co-opted members to enable them to attend meetings at Calcutta. In fact, the attendance of mufassil examiners and co-opted members cost considered undesirable, as they are likely to introduce an element of independence and freshness of outlook and mar the placid harmony of the Calcutta post-graduate coterie. One University has been known to offer a second class fare across the length of the Indian continent from Darjeeling to Lahore and back, in order to enable an examiner to attend a meeting for discussing question-papers. But the ideals of the Calcutta University are diametrically opposite to this.

Prof. Sarkar, then a University lecturer under Calcutta, *had* sent his views on the general principles of reorganisation of post-graduate instruction (without going into details, which would have been premature then), but they were quietly burked by the President. [We published them in our columns at the time. —Ed. *M. R.*]

With regard to the case of creating first-classes and Firsts by manipulating the marks, which Professor Jadunath Sarkar cited, Dr. Sen attempts a long and laboured defence, and questions the accuracy of Mr. Sarkar's figures. A few facts will show what a shameless case of boosting up it was.

(a) The candidate in question had, as the result of the marks submitted by the original examiners, *secured second-class Honours.* Then came the manipulation of results (euphemistically called 'moderation' at Calcutta). Two papers* out of the six were ordered to be *re-examined by his private coach*, who had before this examined a third paper at the same examination, and thus finally he became the arbiter of *half the entire course* (three papers out of six). The moderation was so immoderate that in the result as moderated, no loophole was left for any risk or chance, and the private coach's private pupil was boosted up to the first class with a rear-guard of three other boys,—all originally 2nd class men.

(b) At the M. A. examination two years later, fair *half the entire Course* (four papers out of eight) was *ab initio given to this candidate's private coaches*,—examiners in some cases are promoted with their pupils from the Matriculation upwards. Nothing was this time left insecure ; he got the *first place in the first class* in the combined result of the eight papers †, though he had failed to gain the top-mark in some of the other papers, and in one or two cases even the first class minimum.

Dr. S. Sen rightly appeals to the records of the Calcutta University in support of his statement. But it is a rule with law-courts that a 'record' to be held judicially valid must be the original document signed and submitted by the persons concerned (here the examiners), and the great public Judge outside should have the right to examine the date, character and condition of these "records." Does Dr. Sen accept this test of the reliability of "documentary evidence" ?

Prof. Sen tries to defend this result by refer-

* One of the original examiners whose work was thus thrown over-board was Prof. Keith of the Rangoon College. Is it contended that he did not know his subject or was a careless dishonest examiner ?

† His thesis, which secured from his coaches 90 p. c. of marks in one-fourth of the entire M. A. course, was afterwards read by an Englishman (an experienced and able professor) who called it a *tour de force* attempted without real knowledge and a mere "catalogue of characters from Browning."

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ring to the fact that he himself gained a second class in his B. A. and a first class in his M. A. How many *private* coaches-examiners could he afford to keep? He forgets that in the case of the candidate under discuss on, the full brigade of private coaches was pushing him from behind, at both the examinations, and the only difference lay in this that in the original deal of examiners in the B. A. his *private* coach had only *one* paper out of six to examine, but in the reshuffling for "moderation" as many as *three* were given to him; while at the M. A. *four* papers out of *eight* were given to his coaches *ab initio*. 'Moderation' of the result in the latter case would have been a superfluous labour.

On p. 416 Professor Sen sophistically confounds the *private coaches* of this particular candidate with University *tutors*, who are a public and legitimate body. What University tutor teaches any other candidate in the latter's house?

The artificial creation of *seventeen* first class M. A.'s in English at last year's examination, when only *three* had really qualified for this class, has not been denied and cannot be denied, because the records are still fresh and preserved in the original. The case is instructive and arguments adduced to defend it are illustrative of the present-day ideals of the Calcutta University. One young man was boosted up to the first class, necessarily with *thirteen* others above him, who were all short of a first class by marks ranging up to 35 in a paper carrying a total of 100 marks. It was the paper on Chaucer, who is admittedly the most difficult and most antique in style among the various authors to be studied for the A or non-philology group in English. It stands to reason that general students of English would score less in Chaucer than in Shelley or Scott. The examiners of the Chaucer paper were the very gentlemen who had lectured to *all* the candidates on this paper; their competence to examine and their impartiality as examiners cannot be doubted for a moment. They were two experienced teachers of the Presidency College,* with very high academic qualifications and commanding a greater independence than the short-term direct servants of the University. Nobody has suspected them of lunacy or dotage. They have participated in the highest examinations of this University for years past. And yet their judgment was this year and in this paper thrown overboard. They challenged their brother examiners (the "majority of fourteen") to look at the answer-papers of the candidates and say whether they could honestly give more marks for this sort of stuff But this request was not acceded to, the answer-papers on Chaucer were not re-examined, not even looked at by the Board. They were simply ignored; because it was necessary to boost up 13 boys, and cancelling the Chaucer-paper-result was the shortest way to achieve this end. It was certainly examination by count of head (11 against 2): but not examination of *candidates*; it is the diametrical opposite of the Oxford method.

Dr. Sen writes:—"Prof. Sarkar is entirely wrong when he thinks that moral bankruptcy necessarily implies intellectual insolvency. Dryden was a moral bankrupt, but who will deny to him or Oscar Wilde or Jean Jacques Rousseau an exalted place in the intellectual aristocracy of the world.....But I will and do admit that a moral bankrupt should on no account be appointed a University teacher, and I therefore most respectfully request Prof. Sarkar not to try to lower the University teachers in the estimation of their pupils."

None of the contributors of this Review, least of all Prof. Jadunath Sarkar, has gone so far as to compare any University teachers to Oscar Wilde or (in matters spiritual) Dryden. Dr. Surendra Nath Sen speaks of them as if they were of the same type, for which we doubt not they will thank him. He forgets that genius is a heavenly gift, while scholarship is an acquisition. Even genius produces its highest possibilities only when it is moral. With the scholar, however, character is everything, especially if he is a teacher of youth. The Calcutta post-graduate students form their estimate of their teachers from the *character* of the latter as displayed by their independence in voting, their attitude towards additional sources of University income, and the method pursued by them in research work (in the case of those who are continuing research after winning their degrees). No "libel" or journalistic criticism is half so damaging as what the boys say about some of their teachers in their messes and round the Goldighi, and what the better type of University lecturers reveal under the vow of secrecy. University reform does not require time or even money so much as *character* and public spirit.

Dr. Sen defends sham in the Calcutta University *in the year 1922* by saying that Oxford was not an ideal seat of learning *half a century ago*. Evidently according to him the blunders (*not* crimes) of Oxford should be faithfully imitated by the Calcutta University as a "fundamental essential" of its growth today. Well might Oxford reply to him in the words of a mightier thinker than either Pollock or Bryce: "When this child of ours wishes to assimilate to its parent and to reflect with a true filial resemblance the beauteous countenance of [Oxford scholarship], are we to turn to them the shameful parts of our constitution? Are we to give them our weakness for their strength? Our opprobrium for their glory?"

Among the earliest crude prototypes of the steam engine is the aeolipile of Hero of Alexandria (c. [illegible] B. C.). Will the manufacture of an apparatus like it *now* by someone told to produce a modern steam engine be defended by Dr Sen?

As for the management of University finances, the points pressed by Prof. Sarkar and this Review are clear and remain unassailed:—(1) The accounts

* Dr. Sen will next time argue that Presidency College Professors have "a queer kink in their nature." Yes, they have They never can look eye to eye with some University servants. For example, a student who headed the list in the University at the intermediate, escaped plucking by the skin of his teeth at the test examination of the Presidency College held three months before. It is possible for a boy to stand first in a subject at the University examination and gain the Duff scholarship and yet get low marks in that very subject in his class exercises at the Presidency College. Is there no means by which the Presidency College Professors can be "simply ignored" during the remainder of the present regime, as their Chaucer paper was ignored? It ought not to be beyond the brain of the Indian Lincoln and the principles of the Indian Washington. Shivaji would have done short work of them.

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of the university should be *published* and published immediately after the expiry of the financial year. (2) The accounts should be got ready for auditing immediately after the expiry of the year and the audit notes published. (3) The University Budget should be passed by the Senate *before* the year begins, and every large deviation from it should be covered by sanctioned reappropriation. (4) The aud it to be of any real use should be held *immediately* after the financial year and the audit notes sent to the Chancellor (with the University's explanations, if any) for action. Audit notes have been known to accumulate unanswered for years, in spite of reminders from Simla. The audit papers of 1920 had not reached the Bengal Government even in May 1922. (5) At present the Government has only the right to demand an audit at the end of the year. But to safeguard the University Funds it is necessary to have throughout the current year *ad interim* audits and right of inspection before any incurable mischief has been committed. The University for its own good ought to have continuous audit from day to day. (6) The trust funds of the University should be lodged with the Public Trustee. (7) The University Press should show a clear account of actual sales and expenditure year by year, and not merely report "the market value of work done", or disguise the loss (due to reckless printing) by crediting the income from compulsory text-books and wisely selected theses. The public ought to know how the business and research sides respectively stand financially at any time. (8) There should be definite leave and pension rules for the servants of the University. (9) No chair should be created unless there is a sure income to support it year after year, or, in other words, no new department should be opened in the hope of something "turning up." Any self-respecting employer would feel ashamed of himself if he has to leave his servants in arrears of pay for months, or call upon them to take only part payment, for reduce their salary for no fault on their part. A University has no body to be kicked or soul to be blessed; still, it ought not to forfeit the respect of decent people by its reckless financial mismanagement.

Professor Jadunath Sarkar has been laying stress again and again on certain facts, namely, that there are some very sound scholars and earnest students in the post-graduate department, and many who are not; that if the Calcutta University really wishes to get good value for the enormous money it is spending and make a true advance towards the Oxford standard, its chief (and his silent supporters) must set their faces sternly against the sham and reward and strengthen the hands of the good teachers, develop the sense of responsibility and initiative in the teachers and future heads, pursue the right method of teaching in scorn of all temptation to gain temporary popularity for the University or its newly-started departments and degrees, and above all things to scrupulously avoid the manipulation of examination-results to serve special cases. The promotion, honour and power given to the undeserving, break the hearts of the truly good teachers and students alike and drag the University down.

It is convenient to Dr. Sen to ignore these points and make a general accusation of lack of appreciation, unreasoning prejudice and malicious hostility against those who are pressing for reform. He talks glibly of his chief in the same breath as Abraham Lincoln. Has he cared to inquire what soft job Lincoln gave to his son Ted, or his son-in-law (if he had any), or whether gossip was busy with Ted's career at Harvard, supposing Ted was there? Capturing the caucus and beating the big drum in a hired press cannot make a Lincoln, any more than long-windedness and rhetorical claptrap can make a Jessel.

A. B. C.

Mr. S. Maulik's Qualification.

In the course of a Note in our last number we wrote that Mr. S Maulik, late professor, Calcutta University, was not a graduate. Mr. R. Maulik, orally, and Mr. D. Mukherjee, by letter, have pointed out to us that he is an M. A. of Cambridge. We are very sorry for this mistake, which was due to the fact that in the Proceedings of the Governing Body of the University College of Science, dated the 28th March, 1922, from which we made an extract in the aforesaid Note in our last issue, whilst Mr. S. N. Bal's name is printed with the letters indicative of his degree, Mr. S. Maulik's name is printed without any. As regards the remark we quoted from Nature, March 18, 1920, p. 64, viz., "it leaves more than an impression that the author lacked experience to begin with, and had not quite mastered his subject," Mr. R. Maulik and Mr. D. Mukherjee have told us that Mr. S Maulik "is considered an authotity on the subject he has treated of", "demonstrated by the fact that he has again been permitted by Dr. Shipley (Editor of the *Fauna of India* Series) and the Secretary of State for India to contribute another volume. He is at present engaged in writing his second volume."

EDITOR, MODERN REVIEW.

Indian Member of League of Nations Intellectual Co-operation Committee.

A correspondent tells us that an Indian member of the Council of the Secretary of State for India was ultimately responsible for the nomination of the Indian member of the League of Nations International Intellectual Co-operation Committee, not the person named by the Calcutta correspondent of *New India*, whose information was quoted in our last issue.

EDITOR, MODERN REVIEW.

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GLEANINGS

America's First Automobile—And Its Giant Offspring!

The honour of building the first automobile of America is claimed for Gottfried Schloemer who drove a strange, tiny "horseless buggy" of his own design and construction through the streets of Milwaukee, Wisconsin, in 1889.

From this inventor's crude "freak" of 33 years ago—the probable progenitor of the modern high powered motor car—has developed a gigantic industry in which $ 1,204,378,642 of capital is invested.

Mr. Schloemer's machine was hardly a car at all as we use the word today. Not until years later were the steering-wheel, pneumatic tire, and radiator invented.

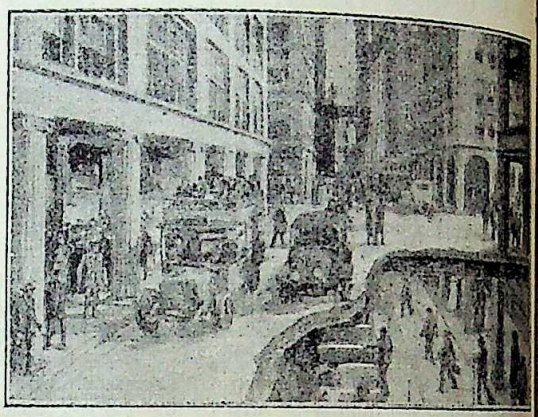
First Automobile.

Today the auto industry is so vast that it is hard to comprehend. In the United States alone are registered 9,000,000 pleasure cars and 1,000,000 trucks. If these cars formed a procession, radiators against rear wheels, the line would extend over 16,000 miles. Half the population of the country could go auto riding at once, for there is a car for every ten people; but on all the state and national highways there would not be room for such a crowd.

Eighty-three per cent of the cars registered in the world are owned in the United States.

Relieving City Traffic.

To relieve the congestion of city traffic in America, it has been proposed that the main arteries of travel may be double decked. Suggestion has also been made to cut new streets or to tunnel through blocks of buildings forming arcades. Such arcades would be elevated, not interfering with the cross streets.

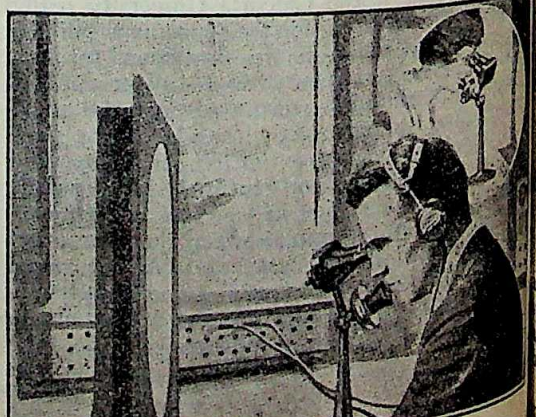


Double-decked Street, Planned for American Cities.

Endless moving sidewalks running at two, four, and six miles an hour and bordered by seats moving at a greater speed have already been planned for New York.

Tele-Vision.

It will soon be possible to see as well as hear by means of electricity. "Television" will be employed as generally as telephoning. As one listens to a voice at the other end of the line, he will also see every expression of the speaker's face.



Tele-Vision, or the apparatus for seeing as well as hearing, by electricity, from a distance.

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It will be possible to see as well as to hear either by the wireless telephone or over the regular wire circuits. There will be no limit to the distance of such transmission, so that we shall be able to talk to a person in any part of the world and watch his face at the same time.

In a general way the instrument used for television will closely resemble the mechanism of the human eye. Success in transmitting vision depends upon four things, and of these the famous engineer and discoverer Nikola Tesla claims to have already perfected two.

The Wind Will Play Real Tune On A Flute.

The wind can play a real tune when assisted by a strange flute recently demonstrated. When the triple mouthpiece of this flute is held to face

Flute played by the Wind.

the wind, the air blowing through the instrument can be controlled to play a scale of eight notes.

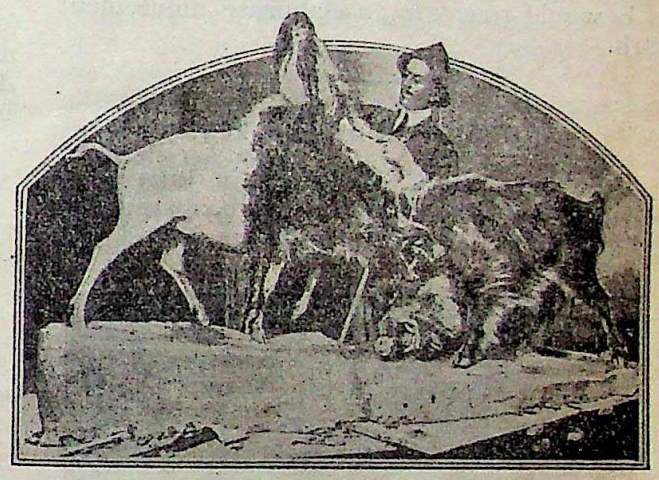
Sculptors, Replacing "Upholsterers," Re-Create Animals For Museum.

Under the tanned skin of the life-like wild animal in a modern American museum is a statue created by a sculptor. Mounting of animals is no longer a task for an upholsterer, but for a sculptor-scientist.

There was a time when a skin was sewed into a bag over a framework of sticks, and stuffed as full as possible of hay or curled hair, but now American museum groups are genuine works of fine art.

The first step in mounting an elephant skin is to make a clay statue of the animal in a natural pose copied from photographs. This model is life size and it is finished with such attention to detail that it might conceivably be exhibited in a museum of art. Its purpose, however, is to provide a perfect body for the skin.

The hide is stretched over the clay and pressed firmly into the wrinkles until it fits as closely as the skin of a living animal. Then a heavy coating of plaster is placed on the outside of the skin, arranged in three sections to form a mold. When this plaster hardens, it is removed with the hide, and all the clay scraped away from the inside, leaving only the skin covered by its heavy coat of plaster. Inside the skin is then built a firm shell, hard as granite, made of layers of wirecloth, papier-mache and shellac, exactly similar to the original clay statue. Over this the skin is again stretched, the plaster removed—and



Animals being Recreated for American Museums.

the stuffed animal appears as real as a living elephant, but light enough to be moved by hand.

For long-haired animals, such as Rocky Mountain sheep, a slightly different method is adopted, since it would be almost impossible to clean the plaster out of the coat if it were poured directly upon the hide. Here the animal is modeled in clay and a coat of plaster placed directly over the clay model. This mold is cut apart in sections, the clay removed, and a permanent model of papier-mache built up inside. Over this the skin is stretched.

Thrills in a Tire.

Looping the loop in an old auto tire is the latest game.

The youngster clings to the inside of the tire, while some grown-up sets the tire on edge

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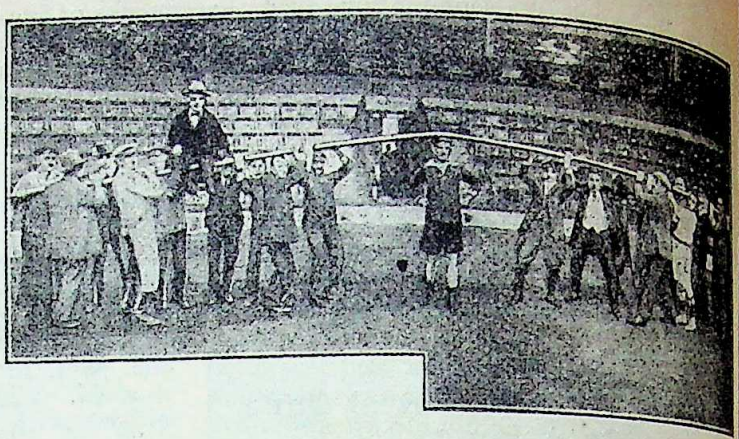
Looping the Loop in a Tire.



The Iron King with His Load of Twenty Men supported on the Skull.

and gives it a shove. Carried heels overhead a dozen times a second as the tire rolls along, the child loops the loop with as many thrills as he would receive in an elaborate amusement park.

Hot Lunch on the Run.

Ordering a quick, hot lunch in Java is no trick if you can catch up with the restaurant, for the quick lunch proprietors travel the

Hot Lunch on the Run in Batavia.

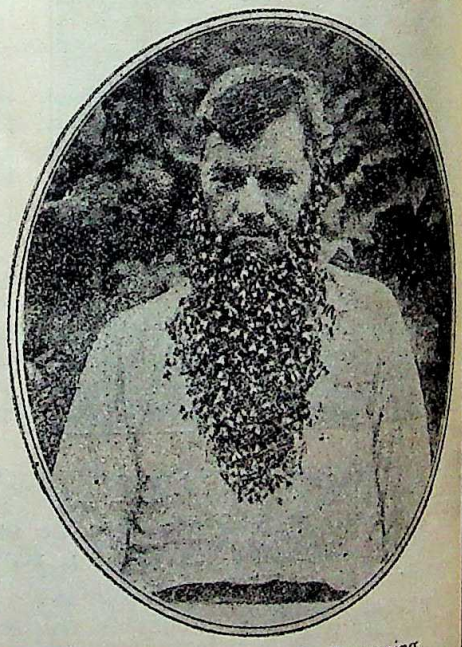
streets of Batavia with cookstove, tables, service, napkins, and all, slung over their shoulders. The meals are said to be well cooked.

The Strongest Skull.

The strongest skull and the stiffest neck on record belong to a man named Siegmund Breit-bart, known as the "Iron King", who supports a three-inch iron pipe on his head while the pipe is bent by 20 men. The pressure on his skull is more than 150 pounds to the square inch.

Bees Will Not Sting.

Bees will not sting while they are swarming and will alight on almost any object. To demonstrate this, the veteran beekeeper shown below offered his chin to a swarm and



Bees do not sting while Swarming.

several thousand bees affixed themselves to his face. To induce the swarm to gather, the queen bee was placed in a little wire cage under the beekeeper's chin.

Keep Blossoms Fresh in a Potato Vase.

Potatoes are excellent receptacles for the stems of cut flowers, permitting the arrange-

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ment of bouquets in ways that often cannot be obtained with the usual china flower-holders. The holes to receive the stems may be bored in the potato with the point of a paring knife. It is claimed, although upon what grounds it is not known, that if the stems of cut flowers are placed in a potato, they will remain fresh longer than those kept in water.

Newest Orchid Is Worth Thousand Dollars.

One thousand dollars for a single flower! This is not too high a price to pay for a new variety of "educated" orchid, declares V. Ferraria, of San Francisco, who has just developed a flower unlike all others in form and color.

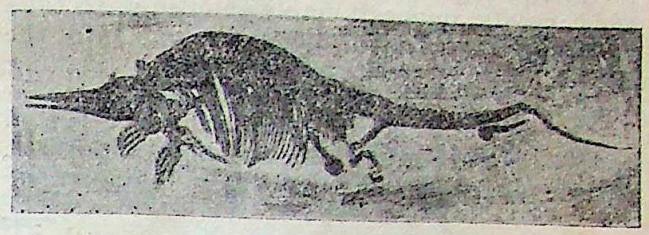
Orchid worth a Thousand Dollars.

New varieties of orchids require painstaking cultivation and cross fertilization by expert gardeners. Long experiment with many kinds of orchids was necessary before this new hybrid could be produced.

How Did the Ichthyosaurus Live?

No other prehistoric creature now extinct is receiving as much consideration to-day as the Ichthyosaurus.

In view of the wealth of fossil material available for investigation and comparison, the scientist was enabled to study every detail of the bodily structure of this sea-monster. The scientist was also enabled to determine to a large extent its habits of life by means of a comparative study of existing creatures, whose



Ichthyosaurus.

bodily structure resembles that of the Ichthyosaurus.

The Ichthyosaurus appeared chiefly in the Jurassic and Cretaceous formations in Europe, as well as in the Upper Jurassic strata of America to Greenland in the North, and likewise in the Upper Triassic formations of Europe. Individuals 10 meters long were then a common occurrence, lived exclusively in the sea, and consequently might be considered to have adapted themselves to this life to a very high degree. Undoubtedly they were descendants of some land-monsters, although their bodily structure shows they were utterly incapable of moving about on land, but spent their lives exclusively swimming about in the water. In addition to their bodily characteristics, which show adaptation to an aquatic existence to a high degree, their method of reproduction is evidence of this fact. Sufficient proof exists that they were born alive. A total of 14 bodies of Ichthyosaurus were found with young ones in their bodies.

The Ichthyosaurus possessed a longtailed head, which was joined to the spindle-formed torso practically without a neck, a fact which enabled the monster to skim through the water with practically no resistance. Undoubtedly, through bodily strutcture and limbs they must have been the best swimmers among the sea-animals of that time.

They lived chiefly on cuttle-fish (Belemnites) and fish. In the upper Jurassic formations we find forms equipped with considerably fewer teeth. This reduction in the number of teeth is unquestionably due to the increasing numbers of soft-shelled cuttle-fish which developed at that time and which formed their main diet.

The skin of the Ichthyosaurus was completely naked, being an adaptation to its aquatic existence and its swift movements, and in order to overcome the resistance offered by the water. Nevertheless, there are traces of armored limbs (Panzarresten) to be found on the front and hind fins, which give proof of the fact that its land predecessors were armored.

In their outer appearance the Ichthyosauri remind one very much of the Delphine mammals. This correspondence can only be accounted for by necessary adaptation to a similar mode of living. Among other characteristics its simple vertebral head bespeaks its monstrous

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nature. Bony ventral ribs covering its thoracic cavity, unquestionably enabled it to take in large quantities of air in diving into the depths, for one must assume that breathing took place through the aid of the lungs.

This reptilian family flourished in the period of the Liassic Formations, the most important feature of which is the large number of different specimens of Ichthyosaurus and other reptilian remains. In the Upper Jurassic strata they become rarer, and rarer still in the Cretaceous rocks. Not a single Ichthyosaurus remains from the Tertiary Period. It may accordingly be assumed that this reptile became extinct in the Upper Cretaceous formation.

INDIAN PERIODICALS

Indian India.

In the *Hindustan Review* for June, Mr. St. Nihal Singh says in a telling way what may be said in favour of Indian India, by which he means the states under the ruling princes of India. In two prefatory paragraphs he says :—

A correct measure of the intellectual slavery bred in us Indians, as the result of political serfdom, is furnished by our attitude towards Indian India. Instead of deriving satisfaction from the fact that something like one-third of our country (about 700,000 square miles) and one-fourth of the total population (about 70,000,000 persons) have managed to escape foreign domination, perhaps not entirely, but to a greater or smaller degree, many Indians show a disposition to imitate the foreigners and to decry and to belittle Indian rule.

It often happens indeed, that the Indian critics go far beyond the alien critics, and can see no good in Indian India. They make out that the Rajas are inefficient, or indolent, or both, that they are no respectors of personal or political freedom and that the Indian States are, in consequence, back-waters of reaction.

He does not pretend that Indian rule is perfect.

It has its defects—and serious defects at that. I admit that the standard of administration in many places in Indian India is low, the rate of progress slow, and the sense of duty far from quick. These evils are partly the result of Indian indolence and inaptitude, and are partly due to the fact that, in the last instance, the Rajas are creatures of a system not of their own making.

This last point he amplifies thus :—

In view of the so-called education which our Rajas, in their boyhood, are compelled to receive, I often wonder that a single one of them ever amounts to anything. Whether they attend the "Colleges", maintained out of funds subscribed by Indian States but not, in any real sense, controlled by them, or study at home under a British tutor or governor, they come under the influence of persons who have little knowledge of Indian culture and less reverence for it—men who, as a general rule, have grown up in an atmosphere of racial arrogance and who insist upon subordinating Indians at every turn. Love for hunting, sports, drinking, smoking and the like are more easily learned from them by the Rajas than consideration for their subjects and the art of just, humane, progressive administration.

Our people complain that modernised Indian Rulers are neglecting their States—that they are constantly running away to European capitals and there squandering money extorted from their subjects. To me it is a wonder that any of them does anything else. Does the education they receive teach them to love India and to devote themselves whole-heartedly to the improvement of the conditions in which their subjects live and work ?

The British Resident at an Indian Court is also responsible for inefficient administration in the Indian States.

The Rajas are brought up and work under a system which gives them small chance to develop a sturdy sense of manhood or a conscientious conception of their personal responsibilities for the good governance of their State. The British Resident at an Indian Court, instead of fulfilling his original function and serving merely as a channel of communication between the Government to which he is accredited and his own, quite often constitutes himself into a super-Raja. He encourages the subjects of the Indian Ruler—especially the feudal barons and courtiers—to bring complaints to him agninst the state officials, and, sometimes with reason and sometimes unjustly, arbitrarily, intervenes in their behalf. The Raja is, in any case, humiliated in the sight

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the very men who should be taught to look up to him—to go to him for redress of their grievances.

Administration under such a duality of control can never attain the maximum of efficiency. Half the troubles in Indian India are attributable to the assumption by the Resident of functions which, under existing treaties and undertakings, lie entirely outside his province, but which he arrogates to himself, with at least the tacit assent of his own Government.

One outstanding merit of the Indian States is then pointed out.

Whatever the faults in Indian India, whatever their causes, however, it must not be forgotten that it is only under Indian rule that the sons of the soil have the opportunity of rising to the highest office. No one has ever heard of Indian occupying, in British India, the highest position under the Crown. Even the Governorship given to one Indian was not handed over to another when he resigned.

In Indian India, on the contrary, no post is too good to be given to an Indian. To a truly self-respecting people that one fact should outweigh all the disadvantages which may mar Indian rule.

Such non-Indians—Europeans and Americans alike—as are employed in various parts of Indian India occupy the status of servants, and not of overlords. They may inwardly chafe against that position, and may occasionally act in a churlish manner. As, however, the standard of self-respect is rising, the Indian Rulers are more and more insisting upon their Western servants observing a more decorous mode of conduct, and it is becoming more and more difficult for them to exhibit boorishness.

Since in respect of its services Indian India is practically self-sufficing, except in isolated exceptions, it is saved the drain from which British India suffers. Salaries paid to officials remain within the State, or, in any case, within India.

There is, therefore, economic as well as political gain. Above all, the opportunity to rise to the highest post under the crown serves to stimulate the ambition of the youth in school and college.

Some of the evils complained of in Indian India exist in British India, too.

The Indian glamoured with the West will say, however, that persons who work under a personal Ruler have no security of tenure, that they are liable at any moment to be thrust into the shadows, even exiled; and that at every turn they find themselves victims of an undisciplined will. As if rule by a bureaucracy though supposedly impersonal, cannot be arbitrary! The only difference between the two is that a personal Ruler does not gild the pill, while the bureaucracy invariably does. The one issues a mandate, the other camouflages the executive action under a section of the Penal Code, or an Ordinance of which any civilised government would be ashamed.

Persons are deprived of their freedom without charge or trial in British India as well as in Indian India. In neither case is there the slightest pretence of ordinary legal process. Compared with the number of men kept in durance vile without charge or trial in British India, the number of those who have suffered from deportation and seizure of property in Indian India is a mere bagatelle.

Some of the obstacles which are deemed insurmountable in British India have been surmounted in this or that part of Indian India. For instance, free or compulsory education in Baroda and elsewhere, higher education through the medium of a vernacular in the Nizam's Dominions, measures of social reform in Baroda, Indore, &c., prohibition by the Nizam of Hyderabad of the sacrifice of cows on the occasion of the *Id*, separation of the judicial and executive functions in Baroda and the Nizam's Dominions, and the like.

It is a matter of common knowledge that if scarcity comes, the occupants of Government land in Indian India are able to secure remissions of revenue much more easily than is the case in British India. In the one instance personal rule is elastic, in the other, bureaucratic rule is mechanical and relentless.

Some of the writer's concluding observations are important.

Apart from considerations of social progress and administrative reform the Indian courts, which Indians have been systematically taught to depreciate, form a link with our past. The tradition of extending patronage to learning and art is still alive there.

In the scheme of future progress Indian India, it is to be hoped will play as great a part as it has played in the conservation of our traditions. If its rulers will only take their duties seriously they may enable us to evolve institutions of self-government suited to our genius, since Indians in British India are not free to evolve such institutions.

Even if British India succeeds in winning *Swarajya*, it will be a *Swarajya* modelled upon a foreign pattern. There is, however, nothing to prevent any part of Indian India working out a scheme whereby the indigenous system of rule can be remodelled to suit modern exigencies.

The writer might also have added that the experiment of obtaining electric power

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from the flow of water was first tried and made successful in Indian India by an Indian Dewan.

In Wilfrid Scawan Blunt's *India Under Lord Ripon* the opinion has been expressed that the inhabitants of Indian India are materially better off than British subjects, though Indian India possesses a larger proportion of sterile land than British India.

New Emigration Bill.

The Indian Emigration Act, 1922, is examined in an article in *The Young Men of India* and the following general observations made thereupon :

The Bill is by no means a perfect one. It only deals with recruiting in and emigration from British India, it leaves the Protector of Emigrants a provincial officer, when it would be far better that he should be responsible to the Government of India, along with the proposed agents ; it still leaves a loophole to 'arkatis' through which they can get unskilled labourers to emigrate on false hopes ; and there are other minor criticisms which might be urged. But the Bill is a great advance on previous ones. Indenture is finally abolished once and for all ; recruitment is more carefully guarded against ; emigration to any country is subject to the approval first of the Indian Legislature ; the principle of appointing Advisory Committees to help the Protector of Emigrants in his difficult work of controlling emigration is admitted ; and power is given to appoint accredited agents of the Government of India in the colonies where emigrants are settled. It may not be a perfect Bill, but it is a good Bill.

India has much lee-way to make up. She is crying out for a full recognition of equality and citizenship in the Empire. The conditions and status of her people overseas have aroused the indignation not only of the public, but also of the Government of India. This Act puts emigration into the hands of the public by bringing it under the control of the elective Assembly. Indians will have the right to say whether their people shall be sent abroad to conditions which have been in the past degrading, and which are now, to say the least of it, thoroughly unsatisfactory. They will be able to say to the Colonies : 'If you want Indian labour, you can only have it on our conditions and we will appoint a representative in your country who will see that these conditions are carried out. And when India can say that, and say it effectively, she has taken quite a big step towards her rightful place in the Commonwealth of Nations.

Method of Rice Selection in Assam.

Mr. S. K. Mitra, M. Sc., Ph. D., Economic Botanist to the Government of Assam, writes in the *Agricultural Journal of India* that usually two methods of selection of rice are adopted by the Assamese.

(1) The most careful cultivators select a plot in the field suitable for seed purposes. In this case the farmers depend for results on their good judgment. Extreme conditions such as areas too dry or too wet, are always avoided. Uniform ripening and medium size of straw and ears are specially noted. The bundle of sheaves harvested from selected plots is kept separate for a time until the pressure of work in the fields is over, when the *mutees* (handful of sheaves cut and tied separately) are opened and selected by hand.

(2) In the second case, no field selection is done. When the proper season comes round the rice is harvested in *mutees* and is temporarily stored. The *mutees*, when opportunity arise, are then taken out and selected by hand.

The method of selection from the *mutees* is very simple. The operator unties the *mutee* or bundle, grasps the top of the ears with the left hand and shakes them slowly. This causes the small ears to fall to the ground. He then grasps the other end of the *mutee* with the right hand and after again shaking the same he lays it flat on the ground. All the small, poor and abnormal ears are then removed. The sound ears that are left are kept separately, threshed and packed in specially made bamboo baskets lined with straw called *tom* or *tor*. These baskets are then kept hanging from the ceiling of the house. Some of the cultivators prefer to hang the baskets in the kitchen over the open fireplace where water is boiled. This latter practice keeps the seeds free from insect and fungus pests.

The seed baskets are taken down when the sowing season begins and are used as desired. In my opinion, this process of field and hand selection is perhaps the best and easiest method that every cultivator can follow so as to keep up the purity and quality of the cultivated paddies of the desirable types. That it exists among the Assamese proves how much the cultivator of this tract values good seed for his paddy crop.

A Case of Plant Surgery.

In the same Journal Mr. L. B. Kulkarni recommends the kind of plant surgery, described below, by which he has saved the life of a Baobab tree at Bijapore

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to the attention of those who want to save their old mango and other trees.

There is a gigantic Baobab tree (*Adansonia digitata*) at Bijapur probably more than 300 years old. Since the time of Ali Adilshah, offenders senteneed to death were executed on this tree (*Bijapur Gazetteer*). For this reason the tree is still known as the "Execution Tree".

The tree has a very thick stem with a girth of 49 ft. at 3 ft., 50 ft. at 6 ft., and 58 ft. at 10 ft. from the ground, where it divides into huge branches. It covers an area of ¼ acre. Thus it presents a huge appearance and attracts the notice of every passer-by.

Being old, this tree was naturally attacked badly by rot and also the main trunk near the base, where there was a hole, and the whole of the heart of the tree had disappeared.

Being afraid of losing the tree, the District Judge applied to the Private Secretary to His Excellency the Governor of Bombay for its preservation. I was deputed from the Agricultural Department for the work.

Encouraged by the successful results of similar work done on *Casuarina* and other trees in the Ganeshkhind Botanical Gardens, Poona, I proceeded to Bijapur and examined the tree. In the base, a conical-shaped hollow was found of the dimensions of 15 ft. × 9 ft. × 17 ft.

The following operations were made during the 1st week of September, 1920. The hole was filled in with rubble and mud and concreted over. The affected parts were first cut out and it was found that the rot was due to the grubs of a large beetle. Hundreds of these grubs were cut out of the tree. As soon as the wound edges were cut down to sound wood, the wound was tarred over and then filled in with concrete. All the other parts which showed signs of attack or susceptibility to it within a short time were tarred over, and all places where water was likely to lodge filled in with concrete.

The District Judge was pleased to remark in his letter addressed to the writer as follows :—

"The result has been a most workman-like job, and the tree this year, though a famine year, at once reacted by producing a far finer foliage than was noticeable the year before. The whole job has been satisfactorily done and had attracted a large crowd who had never seen such a surgical operation on the tree before."

Within my knowledge this kind of operation has proved successful on the following trees in the Deccan :—(1) *Guruga pinnata* and (2) *Casuarina equisetifolia*.

How to Encourage the Writing and Study of History.

The Educational Review of Madras for April contains a translation, by Mr. L. V. Ramaswami Ayyar, of a Bengali article on Methods of Historical Research and Composition, which all young writers and students of history will do well to read. The article concludes by suggesting how our learned Associations can be of help in the task of writing pure history.

(1) Learned Associations should, from time to time, publish a list of those books in the various subjects and departments of history from which the latest information and the most reliable materials can be had.

(2) Parishads and learned Associations and noble-minded Zeminders should collect such useful books (as are mentioned above), illustrated lists of old coins, the issues of the past 30 years of the Journals of the London and Bengal branches of the Asiatic Society, the Indian Antiquary, the Epigraphica Indica, the Map of India (1 inch to 4 miles scale) published by the office of the Surveyor-General, and other useful documents. A few books may, from time to time, be selected from this collection and circulated amongst all branches of the Parishads, and amongst reliable libraries of the mofussil also.

(3) A department should be opened in the main Parishad Office, from which it would be possible, for the enquiring student, to obtain a list of source-books, prepared by specialists on the subject. The Parishad should appoint specialists for every branch of history to whom all inquiries may be directed. The names and addresses of such specialists and the 'critical bibliographies' they would prepare in each branch of the subject, may also be published in the organ of the Parishad, the Sahitya Parishad Patrika. In one of the issues of the *Modern Review* (1907) such a critical bibliography in regard to Sikh history was published.

There is yet another duty on our learned Associations, and this is that all important books for the study of History, and particularly Indian History, should be placed before the public, in their Bengali garb. Every year hundreds of Bengali students appear for Sanskrit examinations ; these are ignorant of English and they have neither the opportunity nor facilities to search for and find out historical essays from Bengali magazines. Therefore all those recent books published in the English language, about the ancient history and civilisation of our land, are sealed books to these students, many amongst whom may be possessed of acuteness and originality. It is regrettable that these students have to remain unacquainted with the latest information on their own subjects of study and their own religion, for the simple reason that they are ignorant of English. It is

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a matter for our learned Associations to be ashamed of that Vincent Smith's "Ancient Indian History" and Prof. Macdonnel's "History of Sanskrit Literature" have not yet been translated into Bengali.

The examples of Gujrat and Maharashtra are cited.

The Guzerati language is spoken by a much smaller population than Bengali, and yet owing to the enthusiasm, industry and far-sightedness of the scholars of the province of Guzerat, that province has been deluged with translations in all kinds of subjects. But we in Bengal comfort ourselves with the proud feeling of possessing Bankim Chandra and Rabindranath without paying any heed to mass education. Having travelled through Poona and Baroda and examined the working of the schools there, I am firmly convinced that in another twenty years the people of the Maharashtra will have out-distanced the public of Bengal in respect of mass education.

The value of history is thus described :

A proper knowledge of history is the first step to national progress or greatness. In the measure in which we are able to find out the genuine truth regarding the past and in the measure in which we are able to apply to the present state of affairs the counsel and experience of the past, in that same measure our masses will be advancing in the path of progress and our united power will be producing proper and desired fruits. Further, in the measure in which we would be content with acquiring untruths or half-truths about our past, in that measure our national development will be retarded and the efforts of the people would be shorn of their fruits. As Professor Seeley says, history acts as the best teacher, guide and friend of all political and social leaders. The ultimate end and value of history is thus to illumine the paths of the future with the experience and example of the past.

Separation of Railway and General Budgets.

Writing on Indian Railway Finance in the *Journal of the Indian Economic Society* for March 1922, Mr. R. M. Joshi claims to have shown that

The separation of the railway budget from the general budget is not absolutely essential for securing the most essential reform in railway finance, viz., (1) laying down a capital programme for a period (bearing in mind the need for loans for other than railway matters), (2) modifying the doctrine of lapse with regard to the Railway Department, (3) determining the programme for repairs and renewals on commercial grounds and (4) keeping railway accounts on strict business line. The proper disposal of the "net gain", when the "net gain" is ascertained on business principles, can also be arranged for without separating railway from general finance. There is the undoubted danger, in such a separation, of creating an *imperium in imperio*. The Acworth Committee while advocating the separation, do not want the *imperium*. So the proper course would probably be to secure the needed reform without resorting to separation of the railway budget so that the danger of an *imperium in imperio* may automatically be avoided.

Educational Policy in U. P.

In the course of an article on "Educational Policy" in the May Indian *Review* Mr. C. Y. Chintamani writes :—

The Government of the United Provinces hold that reform of Secondary Education is necessary in order to fit the recipients of it better to profit by University as well as Technical and Professional Education, and also to qualify them for service. The Intermediate stage of education will henceforth be a continuation of High School education and not the beginning of University education. High School and Intermediate education will be controlled by a Board of High School and Intermediate education which will be strong and representative. Arrangements are in train for the establishment of a number of Intermediate Colleges. It is the strong hope of the Government that the new Board will include in the curriculum of high schools and Intermediate colleges subjects which will qualify the student for technical education. The re-organised Allahabad University will be a unitary, teaching and residential institution but will also have an external side to deal with affiliated colleges outside the city of Allahabad. They will be known in future as Associated Colleges. The University will have two new Faculties, Engineering and Agriculture, the Engineering College at Roorkee and the College of Agriculture at Cawnpore being transferred to it by the Government. There is at present a Faculty of Commerce but only a diploma of Intermediate standard is given by the University. In the re-organised University there will be a degree in Commerce as there will be in Engineering and Agriculture. It is Government's intention that when funds permit a Medical College should be established at Allahabad as a part of the University.

There is no ground for apprehension that the Associated Colleges in outlying centres will suffer in consequence of the reform of the University. Repeated assurances have been given in this behalf.

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Women and the Madras Corporation.

The reader knows that Mrs. M. P. Devadoss, wife of the Hon. Justice Devadoss, is now a nominated member of the Municipal Corporation of Madras. In addition, we learn from *Stri Dharma*,

On May 23rd, Rao Bahadur G. Narayanaswamy Chetty proposed that Clause 51 of the Madras City Municipal Act be deleted. The clause ran: "No person shall be qualified for election as a Councillor unless such person is of the male sex." After some discussion the Resolution was voted upon and passed by 12 voting for and against. Since 1919 the Women's Indian Association has been agitating in Madras for these reforms by public meetings, letters in the press and private interviews with Councillors, and naturally the members are happy that their efforts have been rewarded.

It is very satisfactory that the Madras Corporation has now come into line with the Madras Legislative Council granting to the women of the Presidency all the rights of representation within its power. By these steps Madras Presidency leads the way in establishing equality of rights for women in India.

The same journal states :—

One of the members of the Women's Indian Association, Mrs. P. Susheela Bai, of Bellary, has been nominated as a member of the Bellary Talk Board. She is the wife of Mr. P. S. Raghunatha Rao, a High Court Vakil of that town, and she has identified hereself for some time with the public interests of women and children there.

Vidyasagar Vani Bhavan.

The same monthly writes :—

A comprehensive and praiseworthy scheme for the establishment of a Home for Hindu widows and women in indigent circumstances has been worked out by Lady J. C. Bose, and is to be conducted under the auspices of the "Nari Siksha Samiti". This Society has long been known for its valuable educational work in, Calcutta and it has already opened a cottage industries department for improving the economic condition of women of middle-class families in Bengal. The Home [named "Vidyasagar Vani Bhavan] is to be located in or near Calcutta and is to be in charge of a Ladies' Committee. Its objects will be : (1) To provide accommodation for helpless widows and women during the period of their training. (2) To prescribe courses of studies in general and technical subjects suitable for women. (3) To train women for educational and social service work. (4) To give them instruction in cottage industries. (5) To open boarding houses under proper safeguards for women to live in while earning their bread as teachers, clerks, nurses and industrial workers.

The following list of crafts which the Samiti

SREEMATI ABALA BOSE (Lady Bose).

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SREEMATI HARIMATI DATTA.
Who has given Rs. 10,000 to the Vidyasagar Vani Bhavan.

proposes to teach the pupils of the above Home will show how useful women's industry and skill can be to their country and how many avenues are open to them for obtaining an independent income :—Spinning and dyeing yarn, weaving cloths and carpets, sewing, knitting, embroidery, lacemaking, wick-making, pottery, manufacture of jams and jellies, condiments and confectionery, home-nursing, teaching and taking care of children and invalids, type-writing, and other home industries. We trust that sufficient funds and workers will be forthcoming to make Lady Bose's Home a great success and the useful institution it promises to be.

Cruelty to Women Inadequately Punished.

Stri Dharma reports :

A wealthy gentleman was found guilty in Madras of cruel treatment to his wife, aged 14, to such an extent as to cause her severe injuries on her body. Though there was the medical certificate and the evidence of the lady doctor that the husband had ill-treated the little girl while he was under the influence of drink, yet the accused's counsel tried to make out that the case was one of concoction and was purely domestic. The judge was satisfied that there was ill-treatment—but we are not satisfied with his sentence of merely Rs. 100 fine. In cases of this kind the sentence should be such as to act as a deterrent to this man and others of his brutal nature from bullying little girls. Such a fine to a wealthy man is entirely out of proportions to the value of the health and soul of his helpless child-wife and is nothing less than a travesty of justice.

We entirely agree.

Punctuality on the Part of the Eaters of the Prepared Food.

Having been sinners ourselves in the matter referred to in the extract printed below, we are quite aware of the urgency of the reform advocated therein. Justice to our womanhood requires it. National efficiency demands it.

M. E. C. writes in *The Indian Cookery Magazine* :—

One of the ingredients often omitted from cookery recipes which can be assured of success is *Punctuality* on the part of the eaters of the prepared food. In India it is especially necessary to emphasise the inclusion of this most important factor in any magazine devoted to the furtherance of the culinary art and the improved management of household affairs ; for in India more than anywhere else in the world strict punctuality and the value of moments, or even half-hours, is regarded as beneath consideration.

Regularity and punctuality at meal-times are an urgently needed reform in Indian households. We all know how the women of the household are tied to the fire and the kitchen because the men of the family fail to return for their food at the expected time. Sometimes they arrive hours late and there has been a continued strain of worry for the devoted wife who wishes to keep the "preparations" hot and nice for her husband. Because she expects him every moment, she cannot give her attention to any other subject. This want of punctuality brings about an appalling waste of time. It causes cooking to be an endless slavery. It often causes the best prepared dishes to become a failure, thus wasting good and expensive food material, disappointing the cook and often enough giving indigestion to the eater.

If one asks Indian ladies what is it that gives them most trouble, they will almost all answer, "cooking". Now, that would not be the answer that Western women would give who do their own cooking. In each case the

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are the same number of meals to be prepared and generally speaking the same looking after the fire, boiling water or milk, chopping of vegetables, washing of materials and mixing and frying of them; but the Western woman knows that her family will all be sitting ready for the meal at an exact moment, that meal will only take a short time, and that there will be a clear number of hours free for her before she has to start cooking the next meal. In India the lack of united action and the lack of conscience about coming to meals exactly in time leave the poor woman who cooks no time for herself between one meal and another.

When we have paid men cooks we have to give them regular hours of rest, half-holidays and such like, but the poor household ladies who do the cooking where no paid cook is kept are expected to cook from morning to night without grumbling. Why should a wife be treated worse than a servant?

Women the World over.

The following items are taken from *Stri Dharma*.

Miss Shiu, who graduated from an American University, is proposed for the post of Education Commissioner at Heungshan, Kwangtung Province, and if chosen she will be the first Chinese woman to hold an executive post in her native country.

The women of Japan have won their agitation for the right to attend political meetings and form political associations. The former police law which prohibited such actions was revised at the last session of the Diet and the new law became operative on May 5. The women of India rejoice at this extension of freedom to their Japanese sisters.

The Whyte Commission has recommended that women shall have the vote for the Reform-ed Legislative Council of Burma. This is very good news.

A woman Engineer has set up in business for herself in Exeter and has already installed the lighting set for a country house.

In Danzig, the Diet has passed, by 58 votes to 27, a Bill making women eligible as Judges on the same terms as men.

By 41 votes to 36, the Dutch Second Chamber has passed a law permitting women to become Judges of the Dutch Courts.

The State Parliament of Tasmania having recently passed a Bill giving women the right to sit in Parliament, two candidates, one Labour (the wife of the Leader of the Labour Party) and one Independent, have already announced themselves for the general election.

Should Indian Boys Go to Europe for Study.

We read in the *Bharda New High School Quarterly*:

"I would like to send my sons to England to complete their school education in a public school," I said one day to Mr. Bharda of beloved memory.

"By all means, if you don't mind losing them to yourself and your country," was the laconic and caustic reply.

"What makes you say so?" I asked in astonishment.

"My long experience," he replied, greatly agitated. "I have scarcely known a lad sent to Europe at a tender age return to India and embark on any useful career, whereas I know several who have either come to grief or deserted their families and their country,—tragedies that will make you shed tears."

"Well, then," said I in a lighter vein, although I knew he was in dead earnest, "I had better give up the idea of going there myself. Being a married man, I cannot afford to be annihilated from my family, let alone the country."

"No, do go," he replied, warming up once more. "Take your wife and children also. See things for yourself and come and tell me whether you agree with me or not that the best time for our boys to go to Europe for study or for business is after the critical period of adolescence after graduation."

I went, I saw, I surrendered. Bharda, our unfailing guide, was right. I discussed the question with some of the boys who had grown up, and married and settled in England, and they also confirmed his opinion.

I fear this *obiter dictum* of our departed *Gooroo* will perhaps turn down the scheme of some youths eager to cross the seas. They or their parents will naturally demand the reasons for it and concrete cases to support it. I regret I cannot satisfy their curiosity in this column but shall be glad to do so if I am asked in private.

RUSTOM P. MASANI.

The Co-operative Movement in England.

Mr. Albert J. Saunders writes in the *Mysore Economic Journal*:

It was in 1844 that the real founding of the movement took place. A little group of workers at Rochdale, just close to Manchester, desiring to improve the social condition of themselves and their community resolved to start a co-operative society. There were twenty-eight of them, and their total capital amount only to

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£ 28. They have ever since been known as the "Rochdale Pioneers."

What are the latest figures for the movement ?

The Census figures of 1920 report the co-operative membership in Great Britain as follows :—

MEMBERSHIP OF CO-OPERATIVE SOCIETIES.

	1921	1911
England and Wales	3,879,146	2,342,484
Scotland	680,165	418,047
Great Britain	4,559,311	2,760,531

Now, to arrive at the full strength of co-operation in Great Britain one must multiply the above total by 4 or 5, as every member probably represents a family of several persons. That will give a grand total of not less than 18,000,000 co-operators out of a total population of 42,767,530, or one person in every three in Great Britain is a co-operator, and this really astonishing growth has been experienced in the short period of 76 years.

The movement began with a retail store.

But other departments were soon added. First came Producers' Co-operative Societies ; then the Co-operative Wholesale Society ; and then Foreign Trading, Shipping and Banking. It was an eye-opening experience to visit the palatial central premises of the Co-operative Wholesale Society in Manchester. That great organization owns : Flour Mills, Food factories, Boot works, Textile Mills, Soap works, Printing works, Clothing factories, Farm and fruit lands, Coal Mines, Tea plantations, Motor works, Steam-ships, etc. From such a small beginning, see what a mighty movement has come to spread its influence for good.

—

Transport Facilities in U. S. A.

We read in the same journal :

The United States is making rapid advance in its transportation facilities—and now, as a somewhat natural evolution, comes the utilization of the motor as an adjunct or auxiliary to the steam-power railways.

In India, too, transport facilities of all kinds by land, water, and air should be fully developed. But it is only railways that receive attention. Highways are quite inadequate, waterways are neglected, and aviation is almost unborn.

—

Broad-based and Top-heavy Educational System.

In the United States of America education is broad-based, not top-heavy, as the following figures taken by the *Mysore Economic Journal* from the *Educator Journal* of Indianapolis, will show :

Of the total school enrolment of the United States 91·41 per cent is in elementary schools, 6·82 per cent in high schools, and 1·77 per cent in higher institutions.

The results of education will appear from the following figures :—

Of the 10,000 persons in Who's Who in America, 39 had no schooling, 1,008 had common school training, 1,545 attending high school, and more than 6,000 were college graduates, or attended college. Less than one per cent of the American men, past and present, are college graduates. Yet 55 per cent of the presidents of the United States came out of that number. 36 per cent of the members of Congress, 47 per cent of the Speakers of the House, 54 per cent of the Vice-Presidents, 63 per cent of the Secretaries of State, 69 per cent of the Supreme Court judges. Out of 5,000,000 American men with no schooling, 31 have attained distinction according to Who's Who. Out of 33,000,000 with elementary school training, 808 have attained distinction. Out of 2,000,000 with high school training 1495 have attained distinction. But with only 1,000,000 with a college education, 6,000 have attained distinction.

—

Uses of Cocoanut Shells.

The Mysore Economic Journal writes :

Cocoanut shells are found in abundance in the copra-producing areas of India and Ceylon. A large quantity of this is wasted. Four tons of shell produce a ton of charcoal. It is true that the export of the cocoanut shell charcoal is increasing. But some portion of the shells is used for fuel locally. A small percentage is used for carving works, such as lamps, cups and saucers, spoons, etc. Most of the rubber estates use the holeless half for latex collection. Experiments recently made have found that the shell can yield a valuable tar, non-corrosive antiseptic, and an excellent vegetable substitute for acetic-acid creosote. It is said that rubber regulated with this creosote will require no smoking—it need only be dried in the open air, and will yield a pure white material, which stands against climatic changes much better than material treated with acetic acid. A heating chamber, a condenser or cooler, and a

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tillery, the necessary machinery, which could be worked by five coolies are estimated to cost about Rs. 12,000. The shell packed inside the heating chamber is heated to a very high temperature from outside and the creosote thus obtained is then dealt with within two other machines. A ton of shell will yield about 150 gallons of creosote at a cost of about Rs. 2 per gallon, a very great saving over acetic acid. The distilling over, the shell will serve as an inexpensive, non-smoking, first-rate fuel for running the many gas engines all over the country, which now consume coal and coke.

Buddhist Shrines in India.

The Maha-bodhi and the Buddhist World for June contains a large amount of interesting reading, under different heads, relating to Buddhist shrines and antiquities. We quote one passage :

Kapilavastu is in the hands of non-Buddhists; Buddha Gaya is in the hand of a Saivite land-owner, an enemy of Buddhists ; Kusinara is in charge of an Arakanese Buddhist monk, who lives alone in that distant place, 24 miles from the city of Gorakhpur. In India, the land of the Buddhas, her children know more of Allah, Muhammad, Jesus, Moses, Daniel, than of the Great Lord Buddha, who made the greatest historic renunciation for the welfare of the millions. India lost two precious gems a thousand years ago—her independence and her national religion. For a thousand years her children have continued to decline without the elevating Dharma, which brings happiness to all living beings.

"What are the Tamils Doing ?"

The reply of "Vivius" in *Everymans Review* for June is :—

Nothing for their language or literature : nothing for their nationality or race ; nothing for their country : and nothing for their regeneration or rise !

He means by Tamils all those peoples whose mother-tongue today is Tamil. The reason why he thinks the Tamils should make a combined effort for their regeneration is thus dwelt upon :—

Language is the greatest and most patent of unifying forces. In the civilised world at the present day it is certainly the basis of national being or reconstruction. It is further showing an ever-increasing tendency to become more and more the principle of national cementing, if not also of national segregations.

It is quite true we are all aspiring towards and talking about one Indian nation, without distinction of creed or caste, language or ideals, comprising all the native peoples of this vast continent of India and welded together perhaps by the political oppression of a foreign government. But granted such a political nationality, what is there in its scope or essence to exclude subordinate nationalities on a linguistic basis ?

After all it may turn out, that we have been too prone to attach too much importance to political unity, which more often than not means merely common political subordination. And after all it may be that there are really in the world no rigidly exclusive bodies of men but that the human race is from time to time merely intersected by various circles, sometimes shifting and often expanding or dwindling and in most cases overlapping each other.

The plea, therefore, for the promotion of Tamil nationality is scarcely inconsistent with the idea of an Indian nationality.

I take it there are about fifty millions of Tamil-speaking peoples in South India and Ceylon. It may no doubt be asked whether the mere fact of their speaking the same language is sufficient to warrant their exclusive formation into a separate nationality. It has been doubted whether there can be thought without language but it cannot be doubted that lagnuage and thought are the soul and body of our higher being. In our own land and surrounded everywhere by men and women speaking the same language we are not apt to appreciate the importance and influence of a common mother-tongue. When cast in a far-off foreign land, living amidst a babel of foreign tongues, it is with a thrill that we approach one whom we may discover suddenly and by accident as a linguistic brother speaking our own mother-tongue. On such occasions one is prompted to forget rank, caste and all and embrace him as if he were a long lost brother. It is because we have taken language too much for granted that we forget to attach to it sufficient value, or accord to it its proper place in the factors of unification.

"Journal of Indian History."

"*Journal of Indian History*" for February, 1922, contains nearly two hundred pages of interesting and instructive reading. We will make a few extracts from different articles.

[*Life and Work of Nanak.*

Guru Nanak, the founder of Sikhism, was born in 1469 A.D. and died in 1538 at the advan-

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ced age of seventy. Nanak spent about a quarter of a century in travelling and itinerary preaching through the whole length and breadth of India. He is also believed to have visited some places outside India, such as Mecca, Medina, and Persia. Eventually Nanak settled at Kartarpur—a village founded by himself. Here he built a *dharmasala* (Sikh chapel) and continued, to the end of his life, to teach the crowds of people who now flocked to him from various parts of the Punjab.

Nanak's mission of life was the purification of Hindu religion and the reformation of Hindu society. The society was mostly priest-ridden, and the popular Hindu religion in the days of Nanak was confined to the observance of mere formalities, rituals, and ceremonials. He asserted most emphatically that the *Brahmins* and the *Mullahs*, who followed religion as a profession, were not the true guides to truth, that they were like blind men leading the blind and that salvation lay only in devoting oneself to the service of God.

Nanak further declared that truth was greater than all pilgrimages and that the love of God was better than all religious rites and ceremonies. In fact, he taught the people that the only way to salvation lay through *bhakti*, or devotion to God combined with good actions.

Importance of the Vijayanagar Empire.

From the time of its foundation about A.D. 1336, Vijayanagar became the rallying point of the Hindus of South India, and it afforded necessary protection to their life, religion, and property, till its break up in A.D. 1565.

Hence a study of the origin, growth, and development of this Empire—an Empire which could hold its own against the Mohammadans for more than two centuries, which has been declared by a succession of contemporary travellers to have been marvellous for its extent and prosperity, which had great influence on the fortunes of the Portuguese power in India, which has left permanent marks on the orthodoxy of the southern Hindus even to this day, and whose great literary and archæological monuments are to be found scattered all over Southern India—cannot but be interesting to a student of history. But unfortunately there does not exist a single comprehensive work dealing with the subject.

As to how its history can be written, we read :

The difficulties arising from the destruction of the official records and the scarcity of contemporary native authorities on the subject have been greatly neutralised by the epigraphical and other sources. Broadly speaking the materials available for the construction of an exhaustive history of the Empire can be grouped into five classes, viz.,—

1. Archæological (monuments, coins, and inscriptions)
2. Literary
3. Notices by foreigners
4. Later Indian and European works
5. Miscellaneous.

Mughal Government.

About news-recorders and spies, we learn :—

Over the vast hierarchy of executive, judicial and fiscal officers, the emperor watched through the numberless eyes of news-recorders and secret spies. Espionage has a bad odour about it, but few Governments, specially in times of danger—and mediæval States always had some danger from some quarter to apprehend—have been able to dispense with it. The Hindu lawgivers recognize the fact by recommending an extensive staff of secret service men. As early as the thirteenth century, Ala-ud-din Khilji had raised or degraded espionage to a science and a fine art. The Mughals adapted and modified the system. They maintained two classes of agents—one open, called Waqiahnawis or news-recorders ; the other, secret. The latter generally busied themselves with Government servants, while the former transmitted news of every conceivable description. If their documents had escaped the ravages of time, it would have been possible to write the history of mediæval India with a degree of fulness such as the annals of no country and no age could have matched. From the extracts and summaries preserved by Jahangir, Motamad Khan, and others, it is clear that they sent periodical reports of all that they saw and heard. It is a tribute to the efficiency of the intelligence department that Hawkins as he proceeded to complain of his ill-treatment at Surat, was surprised to learn that the Emperor Jahangir had already received a detailed report of the matter and taken the first steps towards justice.

Sir Michael O'Dwyer has not been punished. But see how under the earlier Mughal emperors tyrannical Governors were dealt with.

Governors who appeared from the reports of news-recorders or from any secret reports to be abusing their power and authority, were promptly recalled, censured, disgraced, or severely punished. There must have been a great deal of oppression which never reached the ear of the emperor, but neither Akbar nor Jahangir ever countenanced the least oppression of their subjects and always took prompt measures to terminate and punish any rapacious or cruel course of conduct on the part of their officers. Said Khan, when appointed Governor of the Punjab by Jahangir immediately after his accession, was plainly warned that if his notorious eunuchs tyrannized over the people, 'his justice would not put up with oppression from any one, and that in the scales of equity neither smallness nor greatness was

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regarded. If after this any cruelty or harshness should be observed on the part of his people, he would receive punishment without favour.' The emperor's favourite, Muqarrab Khan, was punished with the reduction of his mansab by half for an individual act of cruelty.

Mirza Rustam, governor of Thatta, who embarked on a course of tyranny over the people, was promptly recalled, disgraced, and handed over to Anir Rai Singh Dalan, the great gaoler of State prisoners, to be punished in an exemplary way, after an investigation into his case. Sometime after, however, the Mirza repented and apologized and was pardoned—after undergoing a thorough humiliation. Chin Oulich Khan, the tyrant of Jawnpore, was likewise recalled and would have been suitably punished if he had not died on the way. An inquiry was instituted into the case of Raja Kalyan, of whom certain unpleasant stories had been heard, but his innocence was clearly proved and he was aquitted. Abdullah Khan Firoz Jang, Governor of Gujerat, one of the valiant soldiers of the empire, a favourite of the powerful Shah Jahan, was recalled, and had to undergo the uttermost humiliation and to seek the good offices of his patron, to secure pardon. Shah Jahan himself, when at the height of his influence, received a most severe reprimand, which made the whole court tremble for allowing his subordinate, the governor of Surat, to oppress English traders. Numerous similar instances occurred. "If," wrote Hawkins, "complaints of injustice which they (the local Governors) do, be made to the King, it is well if they escape with the loss of their lands. Justice, indeed, was one of the strong points of Jahangir. He sentenced an influential man, accused of murder, to death. 'God forbid,' he writes, 'that in such affairs I should consider princes, and far less that I should consider Amirs'."

As regards famine relief it is stated :

Thanks to the difficulties of transport, mediaeval famines were restricted in area but intense in suffering. Indian historians and foreign travellers alike paint a ghastly picture of the hunger and mortality that raged wild over the stricken region. The State did something to relieve the misery. Besides remissions of revenue, it distributed large sums of money, opened relief works, encouraged recruitment to the army, and established free soup-kitchens and alms-houses.

Search for Historical Manuscripts in Indian Libraries.

Dr. Shafaat Ahmad Khan, University Professor of Modern Indian History, Allahabad, has published the reports of himself and his staff of the search for historical manuscripts in Indian Libraries. Lists of old paintings have also been given. The following libraries were visited :—

Library of Lala Sri Ram, M. A., at Delhi ;
Library of H. H. the Maharaja of Alwar ;
Two fine libraries at Hyderabad ;
The Asiatic Society's Library in Calcutta ;
The Buhar collection in the Imperial Library ;
St. Xavier's College Library, Calcutta ;
The Oriental Library of Bankipore ;
Rampur State Library ;
Library of the Muslim University, Aligarh ;
Library of the Kashi Nagari Pracharini Sabha, Benares ;
Ramnagar Library of H. H. the Maharaja of Benares ;

The Chhatarpur Library, the Madras Libraries, viz., the Connewara Public Library, the University Library, the Telugu Academy, the Literary Society Library, the Secretariat Library, the Assistant Epigraphist's Office, and the Government Oriental MSS. Library.

FOREIGN PERIODICALS

Social Movements in Tokyo.

Many people think of Japan mainly as a country of fighters and industrial leaders and workers. But like other civilised countries she is noted for her philanthropic activities, too. For instance, take the social movements in Tokyo alone, as described in the *Japan Magazine*. They are :—

THE CENTRAL BENEVOLENT ASSOCIATION.

The Society's chief endeavor is to co-ordinate benevolent activities and establish organs for proper investigation detailed thus :—

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1.—Co-ordination of organisations concerned in philanthropic relief work.

2.—Co-operation of organisations and of individuals working philanthropically.

3.—Directions and suggestions for successful co-operation, also adequate support of administrative agencies.

4.—Investigation—At home and abroad.

5.—Cultivation of Public Interest, by the publication of periodicals, the holding of conferences, lecture meetings and by other methods of circulating information.

TOKYO PREFECTURAL CHARITY ASSOCIATION (INCORPORATED).

The work of this Association includes :—

1.—The union of charitable enterprises.

2.—An organ for investigation.

3.—The encouragement and support of social work: a periodical, "Tokyofu Jizen Kyokai Kaiho" (Tokyo Benevolent Association Report) is issued now and then.

4.—The improvement and increase of effort in the slum section.

5.—Training of staff, i. e., the selection of those desiring to devote themselves to relief work, also the provision of a special course of study which at present is available at either Waseda University, the Buddhist Theological College, or the Tokyo Women's College.

6.—Assistance for relief organizations through committees.

From the following account one is able to gather the kind of effort that is being made on behalf of the workingman.

Since September, 1909, special places, called Musashiya or rice-shops, have been opened, in order to make it possible to obtain the daily necessities of life at a reasonable sum.

One Musashiya supplies meals at a cost of about 10 sen per meal, and daily accommodates about 500 people; here also any requests or inquiries are sympathetically and capably dealt with.

A public-benefit pawn-broker has been provided, and a manager appointed to run the business with special privileges for the working-class.

A public bath-house has been provided for the use of those in the vicinity, at a cost of 2,387 yen. The charge for adults is 2 sen, for children 1 sen, and in the city the fee is 6 sen adults, 3 sen children.

THE FOUNDATION FOR RENDERING LEGAL AID was established in the Department of Justice in Kojimachi Ward. Its presidency is always occupied by the Vice-Minister of Justice, and it has been organized for the protection and assistance of those discharged from prisons, in any part of the country, and it is maintained by the foundation fund, interest and subsidy, the present capital being over 850,000 yen.

THE TOKYO DAILY NECESSITIES ASSOCIATION (INCORPORATED)

was established within the premises of Tokyo urban-prefectural government. Fifty public market-places have been provided within Tokyo City, in each of which the individual producers or organisations of producers, or specially appointed merchants, are under agreement to sell all sorts of daily commodities at reasonable prices.

TOKYO CITY PUBLIC MARKET.

The Lord Mayor of Tokyo led this movement and some merchants agreed to sell daily necessities at low prices, and officials are sent to oversee.

SIMPLE LIFE SOCIETY.

Soon after the riots which occurred on account of the sudden rise in the price of rice, the leading residents of Kanda resolved to relieve the working-class of the high rate of food-stuffs, and found it possible to do so through this organ, which charges 10 sen per meal, and to-day accommodates an average of 2,000 people per day.

TOKYO PEOPLE'S RESTAURANTS.

There are two of these places, in order to provide citizens of the lower classes with simple and good meals, in convenient style and at suitable hours.

FREE LODGING HOUSES.

The object is to give free lodging and protection and to assist with children.

THE JODO SECT LABORERS' MUTUAL AID SOCIETY.

Its main object includes lodging, relief work, and employment agencies.

THE SALVATION ARMY FREE LODGING HOUSE, ASAKUSA.

This is in Asakusa Ward, and its objects are similar to those described above.

THE TSUKISHIMA LABORERS' DORMITORY is another lodging house.

TOKYO EMPLOYMENT AGENCY.

There are three places in the City.

Besides working an Employment Agency, it runs a lodging house for laborers, and a workhouse for the unemployed.

LABORERS' ENDEAVOR SOCIETY (LEGALLY INCORPORATED.)

Its object is to work an agency for the use of proletarians in the neighborhood, and to relieve those in poor circumstances.

A Quest for a Perfect Educational System.

The Japan Advertiser, quoted by the *Japan Magazine*, states that

Mr. and Mrs. Sven V. Knudsen are on a tour of the world engaged in investigating educational methods in use in different nations. To aid them in their work and to make possible investigation at firsthand they decided to travel overland. They have come to Japan from Denmark via America where they made a continental tour before crossing the Pacific.

Who is Mr. Knudsen ?

He is assistant headmaster of the State School of Copenhagen, Denmark, and one of the leading educators of Denmark and is prominent there as a writer and student of the activities of boys from the time they begin their school life until they graduate from college. He is taking a leading part in the Boy Scout

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movement and is now on his way around the world gathering material for a book which he plans to write which will deal with the activities of boys of every country and will be called "Boys the World Over."

In speaking of the purpose of his work and what he hopes to gain from his tour Mr. Knudsen said :—

It is the purpose of the school authorities and Government officials of Denmark to gather from all over the world intimate knowledge of educational methods which are in use and to choose from these many and widely different practices the best and most efficient points as proved by actual usage and make them a part of the educational methods of Denmark.

"Denmark is a small country and has a dense population," he said. "She is not a rich country, either in money or natural resources. If the people of that land are to make something of themselves and increase the efficiency of the State as a whole they will have to do it through education, and every person there will have to provide himself with a much better than the average education in order to overcome the handicaps under which they are placed by inevitable conditions. We think we have one of the best educational systems in the world to-day, but we are continually striving to perfect it and in return for what we learn from other nations of the earth we are willing to give to them the benefit of our experiences if any desire to send representatives to study our methods or students to study in our schools. We are doing this to-day with several countries, and our students are becoming acquainted with the habits and customs of other lands from which they will choose the best points and bring them back for the benefit of their home country. The foreign students in our schools are being afforded the opportunity to do the same thing if they are so inclined."

There should be some Indian educators who are willing and able to do what Mr. Knudsen has been doing.

Has Non-co-operation Failed?

There are some Indian Nationalists in America who are for gaining independence by force of arms. It is probably with reference to them that the New York *New Republic* has written :—

The comment most generally made by Indian Nationalists on the arrest of M. K. Gandhi seems to be this: that the method of Non-cooperation has now been given a fair trial; that the British government refuses to allow its continuance, and that, as a consequence, the Indian people are now forced to take the road of violent resistance. The substantive statement, it appears to us, and the inference, are alike illusory. Less than three years have passed since Mr. Gandhi, his dwindling faith in England shattered by the guns of Brigadier-General Dyer at Amritsar, announced the full program of Non-cooperation. The notion that, among the myriads of India, a program such as that could be given an adequate trial in so brief a time is surely absurd. And those Indians, who, now that Mr. Gandhi is in jail, find themselves tempted to repudiate his doctrine, should give heed to their leader's warning. He has said repeatedly that if Non-cooperation turns to violence India will never attain her freedom. The present in India is extraordinarily dark and confused. But about the immediate future one thing seems to be beyond question. The Indian Nationalists, having been carried thus far by the power of an idea, embodied in a unique personality, will win or lose in this conflict with the Government of India, according as they prove themselves able or not to persevere in the application of the Gandhi doctrine.

Influence of Imaginative Literature.

Olive Beaupre Miller expresses the opinion in *Child-Welfare Magazine* that there are stories and stories, and nothing matters much more than which story a boy reads.

He may know all the scientific facts in the universe, may know the Encyclopedia Britannica backwards and forwards, and still never have perceived that selfishness, dishonesty, cunning, cruelty, weakness, narrowness of vision, inability to see from any other stand-point than his own, are evil qualities which he does not wish to possess and that courage and faith, strength and perseverance, patience, honesty, loyalty, breadth of vision are qualities which are splendid and admirable, which he does wish to possess.

In the settling of those great problems which have been stirred to the surface in the restless world of today and are facing the rising generation, problems needing greater wisdom and breadth of view for their solution than have ever faced the world before, is it going to be of more importance to know that the Battle of Hastings was fought in the year 1066 or to have innately and unconsciously acquired a love of justice and truth, and admiration for the big and unselfish view-point, the well-balanced and far-reaching wisdom ?

I am not belittling scientfic reading; it is absolutely necessary, and many a finely written history or biography may, and often does, accomplish the same thing as fiction, but I am bringing out as clearly as possible that the value of the best fiction has been much under-rated and that because it has been under-rated, the best and most intelligent use has not been made of it in the child's developments. The best fiction certainly will mould your child's ideals and standards, his views of life, his judgments on life, as surely as it widens his mental horizon, shows him other points of view than his own, quickens his imagination and his joyous appreciation of beauty, livens his sense of humor, deepens his emotions, and at every turn fires his spirit into life.

By the best fiction the writer does not at all refer to books with a moral.

I merely mean that all truly great literature worthy of the name has expressed quite unselfconsciously man's natural love and admiration for

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what is truly great and good and their natural perception of the ugliness of what is evil and false and that this point of view, so inestimably valuable, is all usconsciously absorbed by the child; the very spirit of the work communicates itself to his spirit *if the selections made for his reading are wise.*

As regards fairy tales,

we need to weed out the weird and sensational, the unwholesome and morbid, and leave the pure and beautiful fancies, the vigorous flourishing strength, the splendid unselfconscious simplicity. There are many, many bad fairy tales and no one phase of your child's reading needs more careful supervision than his fairy tales.

I should never give a young child a whole volume of Grimm or Dasent or Asbjornsen, Jacobs or any other literary collection of folk tales. They contain many horrible stories. If the child is to have these books whole at any time, let it be when he is older, say in the fifth or sixth grades, can read them without fear and has some ability within himself to refuse and throw off the evil that is there.

"The Lamp of Judgment."

Continuing his series of articles on the Seven Lamps of Advocacy, Judge Parry writes on the Lamp of Judgment in the June number of *Chambers's Journal*:

Let no one think that he can attain to sound judgment without hard work. The judgment of the advocate must be based on the maxim, 'He that judges without informing himself to the utmost that he is capable cannot acquit himself of judging amiss.'

A client is entitled to the independent Judgment of the advocate. Whether his Judgment is right or wrong, it is the duty of the advocate to place it at the disposal of his client. In the business of advocacy judgment is the goods that the advocate is bound to deliver. Yet he is under constant temptation to please his client by giving him an inferior article. The duty of the advocate to give only his best is wisely insisted upon by Serjeant Ballantine,

The writer holds:

In nothing does the advocate more openly exhibit want of judgment than in prolixity. Modern courts of justice are blamed by the public, not wholly without cause, for the length and consequent expense of trials. To poor people this may mean a denial of justice.

"Sound judgment is essential to the examination of witnesses. How few advocates know how to examine a witness-in-chief!" "Cross-examination, too, is almost entirely a matter of judgment."

Two golden rules handed down from the eighteenth century, and may be from beyond, are still unlearned lessons to each succeeding generation of advocates:

1. Never ask a question without having a good reason to assign for asking it.
2. Never hazard a critical question without having good ground to believe that the answer will be in your favour.

Brow-beating is always a dangerous policy: it antagonises the jury and leads to reprisals. There is an old story of the counsel in an assault case who asked the witness at what distance from the parties he was at the time of the assault. Not content with the reply of 'A few feet,' but pressing for greater accuracy, he was answered by the witness: 'Just four feet five and a half inches.'

'How do you come to be so very exact, fellow?' asked counsel sternly.

'Because I expected some fool or other would ask me, so I measured it.'

"The Spiritual Outlook for Western Civilization."

It is true that the East evolved an ideal of civilisation different from the concrete reality called Western civilization. But while the Eastern ideal is undoubtedly more spiritual than material, more other-worldly than secular, it is self-delusion to think that we present-day orientals are more spiritual than occidentals. The Eastern ideal (in which the really Christian ideal is included) is a spiritual ideal, but the lives that we orientals lead are not embodiments of the ideal. The real truth is that we are languid, inert, lifeless; and that is why we pursue our pleasures, profits and hostilities languidly and mistake that languidness for spirituality.

With these prefatory remarks we proceed to give some idea of the spiritual renaissance which, acording to Mr. Glenn Frank, editor of *The Century Magazine*, has already dawned on the world. He prophesies:—

The next twenty-five years will be challenging years to the man who has any sense of intellectual and spiritual adventure, for they will mark a turning point in human history.

From before the war, the West was in the grip of materialism.

For more than the lifetime of most of us the chill winds of materialism have been blowing across Western civilization. Its spiritual fires have been banked, if not burned out.

The civilization that preceded and precipitated the war was at best a thinly veneered barbarism that was slowly consuming the life of the race in the poverty of peace no less than in the perils of war. Pagan ideals of power and pleasure had spread their net anew for the capture of our souls. Power was the goal of the state; pleasure was the goal of the people. Political life had become paganized by its passion for power at any price; business life had become paganized by its scramble for profits at any price; and social life had become paganized by its devotion to pleasure at any price. In this reluctant indictment little, if any

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discrimination can be made between allied, enemy, and neutral peoples. We were all guilty of the sin of surrender to pagan ideals. We practised paganism while we professed Christianity. All of Western civilization was thus a sort of corporate hypocrisy.

This corporate hypocrisy these pagan ideals, caused the War.

The verdict of history will be that Germany caused the war, but for a deeper reason than propagandists or politicians have yet guessed. The pagan program of self-interest, material satisfaction, and brute force was dominating all Western civilization before the War. This program simply came to a head in Germany first. Germany caused the war because Germany led in depaganizing the world. Germany caused the war not because she alone had sinned, but because she sinned more perfectly than the rest of us. The basic paganism of politics, of business, and of social life that the rest of the world denounced and practised, Germany openly adopted as her creed and practised.

During and after the War,

It was everywhere predicted that the most ruthless war of history would result in the spiritual regeneration of Western civilization. But this colossal paradox was not to come true. After Versailles the search for the Holy Grail of a new world degenerated into a sordid struggle for existence, with little thought of the quality of that existence.

And so men are again speculating upon the possible breakdown of Western civilization.

Mr. Glenn Frank thinks otherwise.

Personally, I believe that we are in the morning hours of such a renaissance. I believe that the raw materials for such a renaissance are lying all about us, waiting only for some truly great spiritual leader to bring them together and to touch them into life.

He makes clear what are *not* the grounds of this hope.

I am not reviving the exploded notion that the war stimulated in the soldiers a spirituality that will be the basis of a religious revival. I do not believe that war ever ministers to spirituality. Much of the apparent spirituality of men under fire is a mere scurrying to cover under the lash of fear, an attempt, as H. G. Wells phrased it, "to use God as a gas mask." The spiritual renaissance that will redeem Western civilization will not spring from war-stimulated emotions.

I am not resting my faith upon the new mysticism that has swept the world in the wake of the war. I do not believe that the new popularity of mediums and all the current hammering at the gates of the other world have any basically spiritual significance for our time.

In fact, this next great revival of religion will not be a religious revival in the accepted sense of that term. Many of its most striking episodes will not occur in the carpeted aisles of cathedrals or in the sawdust aisles of evangelistic sheds, but in laboratories, in school-rooms, in factories, and at political headquarters. I do not mean to suggest that the church will play no part in this spiritual renaissance. The church should furnish the leadership for this adventure in the depaganizing of Western civilization.

But this would be possible,

When the church has scrapped its ancient vocabulary and begun to talk to the men of this generation in figures of speech they understand ; when a ceaseless search for truth has supplanted dogmatism ; when the church spends more thought upon its service than upon its services ; when denominationalism has been recognized as the twin brother of the nationalism that has plunged the world into its periodic wars ; when the church has undertaken the redemption of institutions with as sincere conviction as it has brought to the redemption of persons ; when the church adds to its preaching of abstract virtues a continuous moral analysis of modern social, political, and industrial life in order that men may know the new and subtle ways that ancient sins may be committed ; when, in short, the church becomes its severest critic and takes the whole of modern life for its field, it will be on the way toward effective leadership in the depaganizing of Western civilization.

Mr. Frank concludes his article thus :

The renaissance of which I write, however, will not be essentially a church movement. Its prophets will not thrill the world with any new doctrine. Their service will consist rather of the bringing together in a new synthesis the new idealisms that have been springing up as a by-product of the "secular" thought and investigation of creative-minded scientists, educators, industrialists, and statesmen. This spiritual renaissance will not mean the imposition of an alien idealism upon the secular activities of mankind, but will consist rather of what, for want of a better phrase, I shall call the recovery of the lost spirituality of public affairs.

The John Wesley of this moral renewal, perhaps, will not appear in surplice or gown. The man who lights the fires of this renaissance may be a statesman. When the partizanship of our time—sorry product of small minds—has had time to die, some man may arise who will lead the world past the bogies of covenants, entangling alliances, and sovereignties into a creative internationalism that will be the rallying-point not only for the political, but for the social and spiritual, hopes of mankind. The leader may be an educator who will transform the sterilities of scholarship into the creative adventure of helping students to make themselves at home in the modern world, of giving them standards of civilized values, of equipping them with hopes as well as with habits. Again this new reformation may find its Luther in some biologist who will rid eugenics of its barn-yard and stock-farm implications, and put behind it a racial conscience that men will recognize as a logical development from the individual and social consciences that have preceded it.

At any rate, whatever may be the point of departure for this renaissance, it will draw its power from two sources—science and religion. As Dean Inge has put it, "The spiritual integration of society which we desire and behold afar off must be illuminated by the dry light of science, and warmed by the rays of idealism, a white light but not cold. And idealism must be compacted as a religion, for it is the function of religion, to prevent the fruits of flowering-times of the spirit from being lost."

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A Japanese Women's "Ultimatum to the Men!"

The Woman Citizen tells its readers :

A poster displayed at the main entrance of a well-known grils' school at Tokyo was termed by the Japanese press an ultimatum to the men. The poster listed ten very modest requests formulated by a Japanese wife to her liege lord :

Please get up at the same time I do.

Please do not scold me in the presence of children or of visitors.

When you leave home for long periods, please tell me where you go

Please let me know when you leave home and when you return.

Please grant me the privilege of enjoying a few of my own wishes.

Please give me a fixed sum of money for my own personal use.

Please do not ask the attention of others for things you can very well do yourself. (The "others" is herself.)

Please refrain from doing such things before the children as would set a bad example.

Please allow me some time each day for reading and studying.

Please stop saying "OiKora" (English equivalent : "Hello, you over there") when you call me. I am your wife and deserve respect.

Sparks from Lady Astor's Sayings.

The Woman Citizen has brought together some sayings of Lady Astor, the first woman to sit in the Btitish Parliament. Here are some of them.

The world needs us. A man-ordered world has failed. We should go into all countries and preach this ideal—men and women working together for real peace on earth.

Mercifully we women have no political past.

I can conceive of nothing worse than a man-governed world except a woman-governed world.

Wives come and go, but mothers stay on forever.

In the modern world no nation can get work for all unless it trades with all.

The more you go in for public life the more you lose your home life.

We have not been fair to men. Always in our hearts we've known they are the weaker sex but we've lacked the courage to tell them so.

We get from the men what we ask from the men.

Real women are women who care about real things.

What women will be in politics depends on what they are at heart.

If all that women do is to learn what men have done, the world will be the worse.

Woman's Scientific Discoveries.

We take the following from *The Woman Citizen* :

The latest scientist to make an important contribution to the health of humanity is a woman—Dr. Kritch, director of a hospital laboratory in Moscow. For two years Dr. Kritch has been searching for the typhus germ, and reports that she has isolated it. This just been confirmed. Other physicians, it is said, have been partly successful in producing typhus vaccine but Dr. Kritch is the first to grow and reproduce the germ outside the human body. So far no cure serum has been perfected, but that is likely to follow.

The hospital where the discovery was made has been supplied with equipment by the Americans.

Thirteen papers were entered in competition for the prize of 1,000 dollars annually awarded by the American Association to Aid Scientific Research by Women. This year the prize has been won by an Englishwoman, Dr. Anna Catherine Davies of Royal Holloway College, Englefield Greens, England, her paper being an impressive "Investigation of Critical Electron Energy Associated with the Excitation of the Spectra of Helium." Of the other papers submitted five were from England, one from Australia, one from Russia and five from the United States.

Tennyson on "a Poet's Life".

In the "Personal Memories of Tennyson" which as a lover of Tennyson we have read with joy, contributed by Mrs. Warre Cornish to the *London Mercury*, occurs the following :

'Why does one want to know about a poet's life? The less you know the better ; he gives you his best in his writings. I thank God day and night, that I know so little about Shakespeare.'

A Tennyson Letter.

The following is extracted from the same magazine :

Some time afterward the poet was sending wedding presents to his old friend Brookfield's daughter and the letter which took her his congratulations so representative of his talk and of the 'life poetic' which passed into it, that I have obtained leave to print the letter here :—

MY DEAR MAGDALENE,

I have never done anything for you except once as a child I helped you up a ladder ; now I send you some of my books, for I hear you are to marry William Ritchie. I am glad that your foot is on the first rung of the ladder the top of which is in Heaven.

Yours sincerely,

ALFRED TENNYSON.

Cruelty in Congo.

We read in *The Living Age* :

A Congo correspondent of *Le Peuple* reports very high mortality among the natives of that territory. In certain 'camps' the annual death rate is 6 per

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among soldiers and 14 per cent among laborers. The Governor-General recently condemned the treatment of natives by European employers. A rumor is current, though this correspondent does not confirm it by specific data, that the Black laborers employed at the Kalo mines are 'treated with a cruelty that surpasses belief. They are forced to work in the water from 6 A.M. until 7 P.M. They are fed only canned goods and this in insufficient quantities.' The shortage of provisions at the mines was attributed by the Governor-General to the lack of fore-sight shown by the natives themselves, who—presumably during their leisure from 7 P.M. to 6 A.M.—'do not cultivate enough and to insure themselves against shortage in times of drought.' The local authorities complain because the missionaries 'exceed their rights by interfering in controversies between White employers and Black laborers.' Missionaries are also charged with giving medical treatment to natives, although they possess no medical knowledge.

It is very bad of some missionaries, wherever they may be, to help the oppressed.

Cruel Slavery in French Togo.

The same paper writes :—

Humanite, under the title, 'Slavery in French Togo', discusses reports from that colony recently ventilated in the French Chamber of Deputies The author of this article, Felicien Challaye, who is a writer of distinction and authority, asserts that after a long struggle, due to the opposition of liberal and humanitarian elements in France and the French colonies, a system of forced labor, similar to that which prevailed in the Belgian Congo under King Leopold, has been inaugurated in Togo. A company organized in Paris last year to develop a concession in that colony—two members of the Chamber of Deputies were among the promoters—secured very large grants of land in that region. The contract between these concessioners and the Government contains the following clause (Article VIII, Paragraph 2) :—

"The lessor (the French Commissioner-General of Togo) hereby engages, in the name of the local administration, to furnish upon demand, as he has hitherto, agricultural labor of the class known as *ouvriers cab-* in sufficient for operating this grant."

Commenting on this clause the author of the article says :—

"There is no doubt as to its meaning. The Government agreed to send policemen and soldiers to the villages to seize the men that the concessioners needed, and to deliver them to the latter as provisional slaves. The fact that these Black workers receive a trifling wage pittance does not change the fact that their labor is forced labor.

It should be added that the colonial authorities were compelled to annul this particular contract.

Japanese Hypocrisy ?

During the war boom and the post-war boom, Japanese employers imported coolies and operatives from China and Korea. As there is unemployment now in Japan, there is a disposition to kick them out ; whereupon the *Herald of Asia*, a Japanese paper edited and published by Japanese, observes :

Undoubtedly the easy way to meet the situation is to kick the Chinese out ; but, quite aside from the justice or injustice in the individual cases, it must be remembered that the principle involved is extremely far-reaching, and it will be difficult for Japan, when the California question comes to the fore again, as it is likely to do at any time, to gain much credence for sincerity when she condemns America for maintaining a practice which she herself indulges in.

A German on Hindus & Japanese.

Count Hermann Keyserling observes in his *Diary of a Philosopher Abroad* :

The very profundity of Hindu knowledge has led the nation to ruin. It has made the people soft and feeble. That is most significant. Here again the Hindu becomes a lesson for all humanity. He demonstrates the dangers that threaten a society where all men of intellect are absorbed in philosophical contemplation. That pursuit befits but a small number, who are peculiarly qualified for it ; the others it leads to ruin. More, too : the Hindu belief that the *Rishi*, the *Sanyassi*, the Yogi, the mystic saint, whatever name you give him, is above all other men, means something different from what appears at first glance. It does not mean that such men are necessarily the highest type, nor that every individual can attain his highest development by following in their footsteps. It simply means to the Hindu mind that only philosophers and saints attain perfection, and all others perish.

Some of his impressions of Japan are quoted below.

My impressions are becoming more and more clarified. Of one thing I am quite sure : the Japanese or rather those classes in Japan that count politically, are not Orientals in the sense that we use that word when we apply it to the Chinese and to Hindus. They are closer to ourselves than to the Chinese and are thus entitled and predestined to be our rivals. Their apparent kinship with China is due mainly to the civilization they have imported from that country. They are naturally a progressive people, as their recent history proves. In olden times they copied Korea and China, as they are copying Europe and America to-day. Therefore Westernization does not mean in Japan what it means in India or in China.

As our vessel entered the Inland Sea, I was conscious, not without surprise, of penetrating a world entirely new to me, a world separated from that of China by a profound abyss. I found myself enwrapped in an atmosphere like that of the Grecian Archipelago, an atmosphere of mercantile enterprise. I could not catch the slightest trace of the cosmic and the majestic peace, that pervades Chinese

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civilization. Neither did I discover the Japan that Lafcadio Hearn describes. Undoubtedly it exists. Nevertheless, I can now say with confidence that my first impression was right: the essential traits of the Japanese are enterprise, utilitarianism, and practical aptitude.

Your typical Japanese is not an inventor, but neither is he an imitator, as is commonly reported; he is fundamentally a utilizer in the jujutsu sense.

The Japanese need have no fear of becoming Westernized, although that would be fatal for the Hindu or the Chinese. To adopt Western civilization does not mean a real transformation for the Japanese, but merely a new attitude accommodated to a change of environment.

Untouchability in its Nakedness.

In his article on "Castes and Customs in Malabar," published in the *Journal of the East India Association*, Mr. H. E. A. Cotton says:

Caste exclusiveness in Malabar manifests itself principally in two respects. Firstly, the touch or approach of a person of a lower class conveys pollution; and secondly, women may contract alliances only with men of an equal or superior caste, whereas men, though for the most part restricted to their caste or class, may in some cases form connections with women of an inferior class. A third test is, of course, interdining, as elsewhere among Hindus; but there is this difference: A high-class Nambudri male may eat the food cooked by a Samanya or "ordinary" Nambudri, and even by a Samantan, but an Anterjanam or Nambudri woman cannot. Similarly, Nayar males can partake of meals prepared by any Nayar without distinction of subcaste; but a Nayar woman of the higher castes cannot eat the food prepared by anyone belonging to a lower. The distinction is observed also among the lower castes.

Pollution is then explained.

Pollution, as already mentioned, is conveyed either by touch or by approach, and the rules are of the most precise and complicated character. Every man considers himself polluted by the touch of anyone below him in the social scale. But in addition to this, at a certain point in the caste system, the taint is supposed to become so pronounced as actually to affect the atmosphere and carry pollution to persons, houses, and the like within a radius of several yards from the person who is the centre of infection. The radius increases with the fall in the social status. There is in fact a prescribed scale of distances which is required to be rigidly observed, and in ordinary conversation such expressions as a Tiya-pad or a Cheruma-pad—the distance at which a Tiyan or Cheruman must keep—are commonly used.

A footnote tells the reader:

Ideas of a similar character appear to have prevailed in Germany before the French Revolution. (See Fischel and Boehn's "Modes and Manners of the Nineteenth Century," 1700-1817, English edition, vol. i., p. 5.) For instance, a woman of the middle class in Berlin was forced, if she chanced to meet a countess in any public place, to seat herself at least six chairs away from her.

The writer mentions the prescribed scale of distances which the "untouchables" are rigidly required to observe.

Kammalans (artizans) and Illuvans, or Tiyans (toddy drawers), cause atmospheric pollution to the higher castes within a radius of about 19 English feet in the State of Cochin. In Malabar itself, according to Mr. Thurston, a Nayar may not approach more than 6 paces to a Nambudri, a man of the highest caste (Marayan) nearer than 12 paces, a Tiyan or sorcerer or exorcist (Panan) 64, and a Pulayan or Cheruman (slave) 96. The "Malabar Gazetteer" give the distance in the case of a Kammalan (artizan) as about 24 feet, and in the case of an aborigine Nayadi as 74. Nayars are as punctilious as Nambudris. The mere approach anywhere near a Nayar or a Cheruman or Pulayan or any inferior being, even a Tiyan, as he walks home from the temple, cleansed in body and mind, his marks newly set on his forehead with sandalwood paste, is pollution and he must turn and bathe again before he can enter his house and eat. In the older days (according to Buchanan Hamilton) a Nayar thought nothing of cutting down on the spot any low-caste man who approached within polluting distance of his person. At the present day the higher caste man, as he walks along the road, utters a warning grunt or hoot. In the words of van Linschoten, who made a "Voyage in the East Indies" at the close of the sixteenth century, "as these Nayres go in the streets, they cry 'Po, Po,' which is to say, 'Take heed, I come, stand out of the way.'" Three centuries later, Swami Vivekananda came, in the course of his wanderings, to Malabar. There, he says, he met Brahmans and Nayars strutting through the streets like peacocks making a deafening sound, "Hoi, hoi." What is the meaning of this word? he asks. It means "clear out of the road," and he is provoked to exclaim that Malabar is the lunatic asylum of the world. Certainly it comes as a shock to see the Nayadis—*infra pessima gens*—who are professional beggars, depositing a cloth in the middle of the road and squatting in the fields outside the prescribed radius, whence, from time to time, they shout dismally to attract the attention of passers-by who may, if they wish, drop a coin on the cloth. Even among the Cherumans, who are even beyond the pale, the lowest group, known as the Kundons, is considered to convey pollution by touch to members of all other groups by reason of the fact that the Kundottis, or women of the sub-caste, are midwives. If pollution is caused, whether physical or atmospheric, it can be removed only by complete immersion in water, either in a tank or a river. Strangely enough, atmospheric pollution is conveyed by Jews, Christians, or Mohammedans and this applies even to converts to the two latter religions from the very lowest castes. As Mr. R. S. Whiteway puts it, in his book on the "Rise of the Portuguese Power in India," a Pulayan (whom he calls a "Poler") who could not approach within 100 yards of a Nambudri, and has to shout like a wild beast as he walks to warn all of his pollution, has everything to gain by the vicinity,

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fore, by adopting a faith which admits at once to social equality.

The Note That Led To Mr. Montagu's Resignation.

The Nation of New York writes :—

Gandhi has been arrested. The British Raj has answered the old question "What shall we do with our saints and prophets ?" in the orthodox way of governments. Such is the end of a policy which has illustrated once more the futility of a belated and hesitant liberalism in time of crisis. That policy was an inept compound of concession and repression and its guiding principle was : Divide and govern. We credit both Mr. Montagu and Lord Reading with liberal intentions....Finally as a last desperate measure came the Indian Government's note urging the adoption of uncompromising Moslem demands for the restoration of the Turkish Empire.

The immediate effect of the publication of the note was the enforced resignation of Mr. Montagu, a political tempest in England, and the arrest of Gandhi in India as token of the definite adoption of the policy of the iron hand. The Viceroy's note which Mr. Montagu made public bears unanswerable testimony to the extent and power of the National-ist movement. To disrupt it by buying off Moslem adherence to the national cause was the sole reason for the Government's unprecedented act. English opposition frustrated the payment of the bribe to the Moslem ; it did not frustrate the arrest of the one man whose teaching has heretofore prevented violent revolt. When an alien government arrests a national hero who, its own apologists admit, is the most saintly figure in the modern world, no further proof is required that it rests its case on naked force.

The defence of the action of the Government is examined in the following paragraph :—

Even so, the protagonists of imperialism, English and American, assure us that there was no other course open to the Government. However clouded England's title, she and she alone, it is asserted, protects India from external invasion and internal chaos and strife. She has brought justice and modern civilization to a country where they could not exist but for her strong arm. The argument is not convincing ; it clearly overstates both the evil conditions prior to the British conquest and the blessings of British rule. It attributes material progress solely to alien rule rather than to the general march of science which has coincided with the period of British dominance. At best the imperialist case smacks too much of the argument of the burglar who would justify his continued occupation of another man's house by saying : "I keep order in the household and I keep other burglars out." The Indians are willing to take the risk of doing that for themselves.

NOTES

Satyendranath Datta.

Bengal mourns the loss of Poet Satyendranath Datta. His untimely death at the age of forty is a great tragedy. He was the only child and son of his father and the only grandchild and grandson of his grandfather Akshay Kumar Datta, the first writer of dynamic Bengali prose in the grand style. Akshay Kumar Datta's bent of mind was rationalistic and scientific, and he made strenuous efforts to acquaint his countrymen with the discoveries and achievements of science in many of its branches. Many of his books are still used as textbooks. In the introduction to his book on the Religious Sects of India, he wrote much regarding the antiquities of India in which he anticipated many writers of English articles, theses and books on those subjects. His is a great name in Bengali literature,—great for its achievement and greater for the stimulus and inspiration that it has given to succeeding generations. It is the family of such a man that becomes extinct with the passing away of Satyendranath Datta, who leaves behind a childless disconsolate widow and a sorrowing widowed mother yearning for the coming of Death the Comforter.

Satyendranath was the greatest of the Bengali poets of the younger generation. It is very difficult, if not impossible, for any young contemporary of Rabindranath Tagore to remain uninfluenced by the depth and wide range of his poetry and thought. And so in a sense Satyendranath belonged to the school of Rabindranath ; but he had independent inspiration and a distinct individual note of his own. His poetry was characterised at once by sturdy

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SATYENDRANATH DATTA.

manliness, intellectual beauty, and a sweet music that was not cloying. In Bengali literature, no one, except Rabindranath, has surpassed him in variety of metre and cadence. As a translator of foreign poetry he stands unrivalled. His translations appear like the products of original inspiration. As a translator he did in poetry something like what his grandfather did in prose. The very fact that Satyendranath was such a successful and wide-ranging translator of Eastern and Western poetry, shows that, though he was a reserved and fiery nationalist—almost a revolutionary—he was no less a cosmopolitan. He had travelled in thought, imagination and sympathy all over the world, and sang in an exalted mood of fellow-feeling for all mankind:

"জগৎ জুড়িয়া এক জাতি আছে,
সে জাতির নাম মানুষ জাতি;
এক পৃথিবীর স্তন্যে লালিত,
একই রবিশশী আমাদের সাথী।"

"There is one race the world over,
And that race is named Man;
Nursed at the breast of the same
Mother Earth,
The same sun and moon are our comrades."

Satyendranath knew many languages of Europe and Asia, ancient and modern. He had inherited a fine library, to which he made constant additions, and he read what he bought. His creative and assimilative power being greater than his scholarship, great though it was, he did not suffer from mental dyspepsia.

Rabindranath had asked him once to accompany him in one of his tours through the continents. For some reason or other he could not go with the poet. Such a tour might have given him fresh inspiration, and, probably, prolonged his life also.

He was an excellent prose-writer, too. In the novel named "Baroyari," jointly produced by many hands, his contribution has been pronounced the best by competent critics. At the time of his death he was engaged in writing a novel for *Prabasi*, to which most of his intransigent patriotic poems, political, social, and other, were contributed; but unfortunately he had not lived to finish it.

In private life, he was a man of exemplary purity of character. Quiet and unobtrusive in manners, reserved in speech and simple in habits, he did not like the lime light, nay—he shunned it.

It has been proposed to publish a Satyendranath memorial volume with an introduction by Rabindranath Tagore. A desire has also been expressed that those of his poems which lie scattered in many periodicals, should be collected and published in book form. We learn that the Bangiya Sahitya Parishad may be able to keep a marble bust of his in its hall. All this should be done. But the best of all memorials would be for his countrymen to read his works, and make his spirit their own.

Satyendranath was our junior by about two decades. We respected him and loved him.

Farewell, Beloved of the Motherland, till we meet on the other shore!

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Harry Thuku and Kenya Indians

Since writing my article on this subject, I have received through certain new letters some further information, which I would add to what has already been related by me. It would appear that Harry was advocating in the 'Reserves' the destruction of the 'registration papers' (which are very greatly disliked by the natives, as they form a kind of 'ticket of leave' system and have to be shown as 'passes'), and also the refusal to do *Begar*, or forced labour, on the roads. He appears to have had the personal faults of one who has very suddenly been raised out of a state and environment of savagery,—such faults as a lack of proportion and judgment when dealing with opposition and a tendency while engaged in public speaking to make violent personal attacks on those who were against him, his personal vanity being very easily hurt. It is true, also, that he was once convicted of embezzlement, when serving in the Treasury. But the offer was made by the Treasurer, on his release, to reinstate him and to give him another trial in the Treasury office. He had great kindness shown him by individual Englishmen at that time, and he speaks highly of the Treasurer himself. I should add that when I was in Kenya more than six months ago, Europeans spoke kindly of him. They rather smiled then at his political propaganda and for the most part did not seem to take it seriously. It was a great shock to me when I heard of the deportation and the shooting.

All these further points, which I have gathered from different sources, do not appear to me to invalidate, but rather to strengthen, the demand for an act of public justice.

Whatever may have been Harry's personal faults, his brave action in taking up the cause of his own countrymen, at great risk of suffering to himself, has done more than anything else to open the eyes of the Kenya officials to the seriousness of the oppression of the natives which had been going on.

C. F. A.

Dangers Ahead.

In his well-known work on *Social Reconstruction* (p. 120), M. Bertrand Russell writes :—

"Central African natives accustomed to living on the raw fruits of the earth and defeating Manchester by dispensing with clothes, are compelled to work by a hut tax which they can only pay by taking employment under European capitalists."

The above should be read along with what the *Morning Post* of London wrote in a recent issue of that paper.

"We have a direct concern in India, because it is one of the chief markets of the world. We went there as traders and, despite all the fine talk of our modern highbrows, there is still the material basis of our rule which might be put in the sentence : We give you protection and you buy our goods. If we abandon India, it will not be only the Indians who suffer, but the twelve million people of Lancashire, and indeed our whole industrial system which will be affected. After all, when all is said, this nation must live. That is the first consideration, and we see no other way in which this nation can live upon these litte islands save by industry and trade."

This will explain why picketing of shops trading in foreign cloths is considered a great crime by Britishers in India and for which heavy sentences have been passed on men like Pandit Jawahirlal and others. While the most important "concessions" under the "Reforms" are latent, repression is patent to all. We should be prepared for more and more of it, if the cult of the *charka* and spinning and weaving spread more and more and reduction in the import of Manchester manufactures takes place in this country.

India is looked upon as the happy hunting ground for the Britishers, a market for British goods, and "the brightest jewel in the British crown." In "*Our Social Heritage*" first published in 1921, Mr. Graham Wallas writes,

"A Middlesbrough iron-moulder will be more likely to vote for a kind and wise policy in British India if he thinks of India, not as the brightest jewel in the British Crown, but as three hundred million human beings for whose fate he has his share of personal responsibility, who are troubled each week more keenly than he is troubled, about food

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and clothing and housing, and sometimes feel, though less often than he feels, the vague stirrings of political and social hope."

But will or can those voters of England to whom India exists merely or chiefly for the exploitation of her resources by their kith and kin easily change their mentality regarding the welfare of the people of this country ?

Freedom and Achievement.

Gaurishankar has been re-named Mount Everest—perhaps thereby unintentionally symbolising the fact that when a people loses its independence, even the enduring geographical objects and features of its country cease to be its very own, coming to be known thenceforward by alien names and shorn of all their old historical and mythological associations which made them objects of love and reverence or awe-inspiring to the people. Are there any mountains or towns in France or Germany or Japan known respectively by Japanese, Chinese or British names ?

Gaurishankar was ours, Mount Everest is not. The successive expeditions undertaken to reach its summit have been expeditions of foreigners—who are entitled to praise. Not that the children of the soil had not the physical strength, the physical endurance, and the courage to face difficulties, necessary for such undertakings. The coolies who have accompanied all these expeditions possessed these qualifications. But the children of the soil had not the soaring enterprising minds which impel men to achieve the hitherto unachieved. Nor had they the scientific knowledge and the skill to utilise that knowledge which are needed to make the ascent of very high mountains practicable. Up to a certain stage of civilisation, men's efforts and achievements move within the circumscribed area of their needs and utilities. It is only when they have left that stage behind that they think of doing that which no one had done before, without caring whether success would bring any advantages.

Such endeavours without any prospective advantages in view have generally characterised free peoples ; and it is these which have led to the discovery and conquest of new fields in the words of matter and of mind by them. It is beside our purpose to discuss whether they are free because they are adventurous or they are adventurous because they are free.

High intellectual achievement is also generally the glory of free peoples, though there are exceptions. For, even among subject peoples the mind of man cannot be entirely crushed, or cribbed, cabinned and confined. Hence even among them we find a few persons famous for high intellectual achievement. But if we look around, we shall see that it is among the free peoples of the world that the vast majority of the foremost poets and other literatures, the foremost scientists and inventors, the foremost artists, the foremost historians and archaeologists, the foremost explorers, and the foremost philosophers have been born. We speak not of statesmen or generals ; for wherever a subject people has produced great statesmen and generals, they have also become free.

Indians are said to be a nation of philosophers. Not that we are all really philosophers ; but we are credited with having the philosophic temper and genius. But even in philosophy, our remarkable achievements are all in the past, when we were free, our present-day achievements being mostly expositions of the ancient philosophies of the land or boasts about them. Real progress in philosophy is being made in free and independent countries.

It is a just complaint of Indian nationalists that India is materially poor because she is not free. But her intellectual and spiritual poverty is not less deplorable but rather more. Even as regards our own country, the foremost Indologists are non-Indians, the foremost historians of India are non-Indians, the foremost archaeologists of India are non-Indians, the foremost writers on Indian philosophy are non-Indians, the foremost writers on Indian religions are non-Indians—to be brief, the foremost authorities in Indian subjects are generally non-Indians.

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We have spoken of our deplorable *spiritual* poverty. This will surprise and scandalise many Indians. But it is a fact. The spirituality of a people is measured by its inner and outward activities, having for their direct or indirect object, not any selfish material or worldly advantage, but the good of others and the progress and welfare of our souls. What is our place as determined by this test? We suffer from a lamentable paucity of workers in the fields of moral, social and spiritual uplift even within our own country. But many of the free peoples of the world have not only enough philanthropic workers for their own country, but have sent many to work and die for backward peoples, including cannibals, lepers, etc. We know, there are professional philanthropists and political philanthropists. But all are not such. There are real philanthropists, too. Have we any such, working abroad for the good of foreign peoples? The fact is, most of us are lifeless, and the few who have life are swallowed up with the depressing thoughts of the many grave evils to which India is a prey. Such being the case, we have neither thoughts, nor living men, nor energies to spare for other lands and peoples than our own. Free peoples have a superabundant stock of energies and living men.

That is why we find in the world's history that it is only the children of freedom who have fought for breaking the chains of others. France fought on the side of America to help her to throw off Britain's yoke. Byron and other Englishmen fought on the side of the Greeks in the Greek war of independence. Not having manhood themselves, how can subject peoples value manhood so highly as to risk their lives for helping others to recover it? It is a great shame no doubt to have to confess that we are as a people wanting in manliness. But it is a fact; and the more that fact is realised by the humblest to the most famous among us, the better for our people and country.

It would be of no practical advantage, though it may be of great academic importance, to discuss whether it is the loss of freedom which has made us lifeless, inert, unmanly, devoid of the spirit of adventure in things external and in things of the intellect and the spirit, and grovellingly selfish, or whether the loss of freedom was an inevitable consequence of the defects referred to above. What is indispensably necessary is that, ceasing to delude ourselves with the glamour of our proud past, we should see the reality and face it and develop in ourselves all those qualities which should characterise a free people—a people free in body, mind and spirit. Such development is not at all impossible. Men the world over are essentially alike. All excellences, all high qualities, lie dormant in all souls. Their development and manifestation depend upon right endeavour.

Ignorance and Knowledge of Marathi.

Mr. Surendranath Sen, M. A., Ph. D., P. R. S., lecturer, Calcutta University, writes in *The Calcutta Review* :—

> In his hurry he [Professor Jadunath Sarkar] forgot to look at the dedication of my *Siva Chhatrapati* and mistranslated *Sivaji Sarkha* as 'Equal of Shivaji.' A profound Marathi scholar like him could not but translate the passage in question as follows :—"rock of resolution...like Shivaji," if he had only cared to look at it. But this is not the first time that I have been a victim of mistranslation. Babu Ramananda Chatterjee, in one of his editorial notes, translated the same phrase as pseudo-Shivaji. I do not know when Ramananda Babu learnt Marathi, but evidently his knowledge of that language is getting rusty.

Prof. Sarkar did not attempt a literal translation; he appears, however, to have given the sense quite correctly, because, as Dr. Sen's own translation also shows, the phrase taken with the three lines of verse following it in the dedication means that, according to Dr. Sen, Sir Asutosh Mukherjee possesses the five or six virtues of Sivaji cited there and is consequently the Maratha hero's equal in so many respects. We are unwilling to undertake the odious and, in this case, perfectly superfluous and unnecessary, task of examining the points of comparison. We dislike personalities.

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As for ourselves, "Ramananda Babu" is undoubtedly ignorant of Marathi. But as in his opinion no modern Indian can be correctly likened to Sivaji, and as he is not humour-proof or even unconscious-humour-proof, he cannot but call any modern Indian a "pseudo-Sivaji", if he be compared to the founder of the Maratha Empire. One may do this without knowing a word of Marathi.

As Mr. Sen twits others with ignorance of Marathi, it would not be unjust if Marathi scholars guaged the depth of his knowledge of that language. We leave it to them to do so, if they care to. On our part, we have come to learn that he has published through the Calcutta University an English version of the Sabhasad Bakhar, two English editions of which by another hand had appeared long ago. The original we understand is a very small-sized volume of about a hundred pages, and yet the mistakes made by Mr. Sen in the translating and annotating of this little thing fill twenty-eight columns of the *Bibidhadnana-vistar* (the leading literary monthly in Marathi), as a correspondent in Western India points out. Even the very phrase "Sivaji Sarkha," we are told, is unidiomatic and should be "Sivaji Sarkhe"! There are, we are informed, altogether four mistakes and solecisms in this one short dedication! Our informants may, however, be mistaken. For it is difficult to believe that so incorrect a translation of a book in the mother tongue of Sivaji could have been prescribed as a text-book for students in an University presided over by a modern Sivaji,—who by the bye, is such a "rock of resolution" that he at first took up a theatrically defiant attitude towards the Bengal M. L. C.'s but afterwards "sweetened their mouths" and presented them with copies of a certain publication!

The Vernacular and the Classics in the Calcutta Matriculation.

The decision of the Calcutta University Senate that, except for the teaching of and examination in English, the vernacular should be the vehicle of instruction in high schools, and the medium of examination in the Matriculation, is so natural and right that the citizens of free and independent countries would wonder why there was a lively debate on the subject. Their wonder would be abated if they remembered the political condition of India. For the imparting of modern knowledge to Indians, for world intercourse and for the progressive unification of the people of India, education in English has been and will continue to be necessary. And this is provided for by the new system to be introduced in high schools. For English will continue to be a compulsory subject of study. If special care be taken to teach modern English well, and if a viva voce examination in it be made a part of the annual test in all classes teaching it, there is no reason why it should not be learned as well as or better than now.

The change cannot be made all at once, and therefore the syndicate will have the power to make exceptions, not permanently, in favour of schools requiring special treatment. The syndicate may be trusted to be very liberal in this respect, as the University cannot afford to lose any appreciable number of Matriculation candidates, who are the most numerous customers at its certificates and degrees shop.

It has been pointed out that many Bengali students in Bengal will be put to some difficulties in following instruction through the medium of Bengali. This cannot be avoided. Bengali school boys residing outside Bengal have a similar difficulty. When foreign students go to England, Germany, France, &c., they have to receive instruction through English, German, French, &c.; but they do not make a grievance of it.

The Bengali language is now so far advanced that very good text-books may be written in it on every subject included in the Matriculation course. There are, in fact, many such text-books already. As higher studies will continue, for some years at least, to be pursued at the university through the medium of English, in the Matriculation

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Bengali text-books, all technical terms and special expressions and words used in the historical, geographical, scientific and mathematical text-books should be provided with glossaries giving the English equivalents of these terms, &c. In the selection of text-books, special care will have to be taken to prevent favouritism and the misuse of patronage, which are two of the evils of the present-day administration of the Calcutta University. To tell the truth, as on the one hand we have rejoiced at the vernacular beginning to gain its rightful place in our educational system, so on the other our mind has been filled with misgivings as to the probable demoralizing effect on our educated class of placing further patronage at the disposal of the university boss and his subservient clique. As the preliminary to every progressive measure, the constitution of the university should be remodelled and placed on a thoroughly popular and representative basis. That alone, however, will not be productive of good, unless there is an accession of well-informed, unselfish, independent and active workers.

It has been alleged by ignorant critics that the present step has been taken as a sort of compromise with the non-co-operation movement. The fact, however, is that the movement in favour of the vernacular was started about two decades ago, and Sir Asutosh Mookerjee, the present Vice-Chancellor, has throughout consistently advocated the cause of the vernacular in a praiseworthy manner. Some *apprehend* that the vernacular may in the near future be made the vehicle of instruction and medium of examination for the higher University courses, too. We, on our part, look forward with pleasure to such a consummation, and hope that Sir Asutosh may be able to bring it about during his active career. Even so far back as three decades ago some successful professors taught science and mathematics in the B. A. classes mostly in Bengali. Unless the highest knowledge be available in the vernacular of a nation, it cannot become national possession, though it can certainly become the possession of the fortunate few. The nation can assimilate the highest knowledge in all branches of learning only through the vernacular. That also leads to the enrichment and improvement of the national literature.

All those who are ranged on either side of the controversy should make themselves acquainted with the history and achievements of Waseda University in Japan, founded by the late Marquis Okuma for the thorough education of Japanese youth in all branches of learning through the medium of the Japanese language.

There was a time when in Europe Latin was the medium of instruction in the Universities. Later, the vernaculars of the different countries were adopted as the media. The writing of text-books in them was nowhere found to be an insurmountable difficulty. In India, too, it will not be an insuperable one. In the Osmania University founded by the Nizam, many text-books, on difficult subjects, have been already composed in or translated into Urdu. In Bengali, Hindi, Gujarati, and probably in some other vernaculars, technological terms relating to many fields of knowledge have been coined and compiled.

As regards the retention of a classical language—Sanskrit, Pali, Arabic or Persian, *as a compulsory subject*, opinions are divided. We are inclined to think that it is best not to have too many compulsory subjects. As the best works in Sanskrit are now available in Bengali translations, some means may be easily devised for ensuring their study by our students. For, it is undoubtedly necessary for a people to be acquainted with its ancient literature and culture. Those who may be attracted by the translations to the study of the originals, will naturally go in for the study of a classical language. What is true of Sanskrit, may be made true of the other classical languages of some Indian community or other by the production of translations of the best works in them. Some such translations are already in existence.

For a liberal education, a wide range of studies is undoubtedly necessary. At the same time, we should not forget

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Shakespeare's words in *The Taming of the Shrew* :

"No profit grows where is no pleasure ta'en ;
In brief, sir, study what you most affect."

Co-operation Among Universities.

The annual conference of the Universities of Great Britain and Ireland was held in London on the 13th May last. Twenty-two Universities were represented by over 60 vice-chancellors, principals, professors, and officers. Among the matters for cosideration one was specialization in certain subjects of study by the Universities. As the discussion bears on what has become a controversial topic in our country, too, it would be instructive to know what the great British educators said on the occasion. According to the *Times* report, Dr. L. R. Farnell (vice-chancellor of the University of Oxford), opening the discussion, said :—

It was becoming a physical and almost a financial impossibility for every university to teach everything, nor was it desirable that it should do so ; but a university would destroy its own soul and starve its own spiritual life if it specialized in one narrow branch. The idea that we should have one university for physical science and another for the humanities would be fatal both to the humanities and to physical science. Apart from the question of money, there were certain reasons why a university could not teach all subjects. Certain subjects belonged to specific localities. It would not be practicable at Oxford, for instance, to teach metallurgy as it could be taught at a university in a mining district. There were some studies, too, like Assyriology and astronomy, which were so esoteric as to have few votaries. He suggested that when a university was thinking of founding a new professorship or of accepting a new endowment, it should consider whether that particular endowment was best placed there, and also whether the circumstances of other universities rendered that particular endowment necessary or desirable.

Dr. R. A. Duff of the University of Glasgow said that

The universities hitherto had been run as unitary states. They were increasingly applying for public money, and were bound to justify any further extensions of the overlapping which existed to such a very great extent. If the universities did not remedy this overlapping from within by some federal system the University Grants Committee would be bound to step in in the national interest.

Mr. Fisher, President of the Board of Education, said,

He saw the necessity for co-operation. The expense of university education had become such, and the development of applied science had now reached such a point, that it was quite impossible for the nation as a whole to advance unless there was a much higher degree of co-operation between the universities in respect of the distribution of studies than hitherto had been thought necessary. They should husband their resources. and this work could best be done by the universities taking counsel one with another. He had no doubt the University Grants Committee would do its best to allocate Government grants on an economical plan, and with regard to the specialized aptitudes of particular universities and they would therefore help universities to realize the federal idea.

He further observed that—

The committee of Vice-Chancellors might be asked to inquire as to what new specialized departments requiring new endowments were appropriate to particular universities ; whether existing trust funds in particular universities could be applied to better uses within those universities ; and whether the statutes of the different universities could be so altered as to facilitate the migration of particular students in order to obtain the advantages of specialized teaching in other universities.

Finances of Cambridge and Calcutta Universities.

The Times Educational Supplement for April 22 last contains an article on "Finance of Cambridge University", from which we learn that the total income of that University for the year ended September 30, 1921, was £101,571 10s. 8d. "The payments made from the chest in the same period amounted to £105,546 12s. 12d. There was, therefore, a deficit of £3,975 2s. 2d. on the year's working." It has been shown in the current Ashāḍh number of Prabāsi, pp. 471-2, that the estimated income of Calcutta University for 1921-22 would not be less than that of Cambridge noted above, but the deficit would be several lakhs of rupees more than that of Cambridge. These facts show that it was possible for Calcutta to achieve success and win fame in some chosen subjects, if it did not spread its resources

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over a wider range of subjects and throw economy to the winds.

If the reports of the two committees appointed by the Calcutta Senate in March last, to be submitted within one month, had been before the public, it would have been possible to suggest means and methods of helping the University out of public funds. But as we know nothing about the reports, we are unable to say anything definite. Speaking in general terms, the University undoubtedly deserves help on certain conditions for, in spite of serious defects and irregularities, its post-graduate department has done some good work which neither Calcutta nor any other Indian University had done or attempted before. But money should be given only on two conditions: (1) that the defects, interference with the purity of examinations, irregularities, and jobberies pointed out in the public press, be remedied and their recurrence prevented in the future by a suitable change in the constitution of the University bodies; and (2) such reduction in the staff of teachers and in the establishment be made and such retrenchment be otherwise effected as would prevent recurring deficits. For, supposing the Government of Bengal makes a grant sufficient to wipe out the present *declared* deficit (we have been informed by a competent and well-informed Senator that the *real* deficit is much less) of the University, what is there to ensure the future solvency of that body? *Therefore, under the circumstances, we are against the perpetuation of the present state of the university by any grant being made unconditionally.* The subject of University finance has been before the Government for a sufficiently long time to enable it to enquire into the matter thoroughly. But it has done nothing of the kind.

Insult to the Bengal Council.

In this connection *The Servant* has rendered a public service by calling attention to the fact that the Bengal Government has not appointed any committee to enquire into the finances of the University, according to the terms of a resolution moved by Babu Risindranath Sarkar in the Bengal Council and accepted by it by a large majority. What is the reason for insulting the Council in this way? No wonder *The Servant* has indignantly written :—

Our great constitutional politicians are head over ears in love with the theory of Ministerial responsibility to the legislature which the Reforms Act is supposed to have ushered in. The history of the last eighteen months teems with instances of the farcical manner in which the "Ministerial responsibility" has been discharged, but we do not remember if there has been anything more glaringly outrageous than the proposal to sanction a grant of two lakhs and a half to the University by way of a supplementary budget. The officially stated reason for this is :—

"In a letter to Government the Calcutta University has represented that the financial year 1921-22 opened with a debit opening balance of Rs. 1,48,055, and that it is anticipated that the total deficit in June 1922 will be Rs. 5,39,480. The deficit is due mainly to the fall in the receipts from examination fees, owing to the unexpected fall in the number of candidates for some of the University examinations in 1920-21 and to some extent owing to the (1) foundation of the Rangoon University, (ii) the establishment of the Dacca Intermediate and Secondary Education Board, and (iii) the non-co-operation movement.

It is, accordingly, proposed to give a grant of Rs. 2,50,000 during the current year to the Calcutta University to meet this deficit."

In this connection our readers may be reminded of the resolution moved by Babu Rishindra Nath Sarkar in the autumn session of the Bengal Legislative Council and accepted by the Council by a huge majority. According to the terms of this resolution, the Government was to appoint a Committee to inquire into the finances of the Calcutta University and to recommend whether financial help should or should not be given by Government to the University. We have been told in highflown language that education is a transferred subject and that the will of the Ministers, who shall act in accordance with the mandate of the Legislative Council, is supreme. But what do we find the Education Minister actually doing? He quietly shelves the resolution of the Council, a resolution which in theory is binding on him; he takes no steps to appoint the Committee or to inquire into the finances of the University; he gives obviously evasive answers to all interpellations on the point; but, ignoring his "Ministerial responsibility" to the Council, comes forward before the same Council with a proposal to grant two and a half lakhs of public money to the University whose financial management and allocations are suspect in the eyes of the very same Council.

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We cannot forecast what the attitude of our M. L. C.'s will be to a demand which is an insult to their position and a repudiation of all ideas of responsible government; ..... But whatever they do, we hope that they will have the candour to drop the mask of "constitutional" procedure in the Reformed Councils.

A Calcutta daily has written a funny article on the subject of the supplementary grant. We are sorry we have neither the time nor the space to subject it to a scrutiny. But even a cursory glance at it reveals that the writer has failed in his attempt to run with the hare and hunt with the hound. We had heard sometime ago that such things would appear in that paper.

In Aid of the Russian Intellectuals.

The Viceroy has subscribed to the funds which Babu Rabindranath Tagore has been trying to raise in aid of the destitute Russian intellectuals, at the request of Prof. Vinogradoff of Oxford. It may, therefore, be expected that the wealthy and official classes would now contribute their quota. Students and other educated persons ought to send to the poet at Santiniketan whatever they can. The scientists, poets, novelists, thinkers and artists of Russia have rendered great service to humanity at large. If their Bolshevik countrymen have not appreciated their worth, but have, on the contrary, tried to annihilate them, that is all the greater reason why the world at large should come forward to relieve their distress.

Retrenchment Committees.

National governments may be either wasteful or economical. A foreign government ruling a dependency can never be as economical as a good national government may be. The reasons are quite simple. The personnel of a foreign government must necessarily be in great part foreign, and the foreign civil and military officers must be paid higher salaries than officers of the same class working in their own countries. Another reason is, that the army maintained by a foreign government in a dependency must be larger than what is strictly necessary for self-defence, in order that it may do garrison work and serve other imperial purposes. Similarly, a foreign government must needs have a larger and costlier police establishment than a good national government. The espionage and detective arrangements of a foreign government must also be more elaborate and more expensive than those required by a good national government.

We write "*good* national government" advisedly. For, as we have said in the very first sentence of this note, national governments may be either wasteful or economical. The indigenous ruler or rulers of a country cannot be expected necessarily to safeguard its best interests. It may, however, be said that even if a national government is wasteful, the money spent wastefully remains generally in the country in the coffers of some individuals or classes.

In the interests of economy we should therefore make the utmost efforts to have a national government—a *good* national government. Of course, our present foreign government may be conducted more economically than at present; though that would be a mere palliative.

The Governments of India and of Bengal have appointed committees, to recommend means and methods of retrenchment. It is not of much use to discuss the personnel of these committees; because, in the first place, governments know their men better than we do, and in the second place, nothing stands in the way of the bureaucracy pigeonholing the reports of the committees, as so many previous reports and resolutions have been.

The leaders of the people have been for decades saying that more money ought to be spent on what are called the nation-building departments, *viz.*, education, sanitation, agriculture, other industries, forests, &c. But there is reason to fear that the policy of retrenchment will affect these step-children of the foreign government more than other departments. One recent example will suffice to illustrate what we mean. We refer to a resolution of the Revenue Department, Government of Bihar and Orissa, dated June 15, 1922. It says that the Bihar and Orissa Agricul-

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tural Committee advise that the Agricultural College at Sabour be closed.

"Government accept this recommendation..... Government agree with the recommendation of the Committee that the Entomological and Mycological sections at Sabour may be abolished, as soon as the College closes. With regard to the Chemical Section they agree with the Committee that the Agricultural Chemist should prepare an estimate of the time required to complete a useful survey of the soils of the province on the assumption that this will be the main work of the section, if it is retained as a separate unit in the organisation of the Department. On receipt of this estimate the question of retaining the section will be considered further. The majority of the Committee have recommended that the Botanical Section should also be abolished as soon as the College closes. Government reserve this question for further consideration, but do not propose in the meantime to ask for the recruitment of an officer for the vacant post of Economic Botanist nor *a fortiori* for the post of Second Economic Botanist, which stands in the sanctioned cadre.

CATTLE BREEDING.

The majority of the Committee have recommended that Sipaya should in effect be closed down as a breeding station as soon as practicable. This recommendation will have the earnest consideration of Government, but a definite decision cannot be reached immediately. Pending that decision, the Superintendent of the cattle-breeding station, who is a temporary officer, has been given notice that his services will not be required beyond November next.

These particular decisions may be right or may be wrong ; but it is ominous that the work of cutting down expenditure should have been commenced in those departments which never had enough money devoted to them.

Our idea is that there should be retrenchment both in the military and the civil establishments of Government. A great saving may be effected by Indianising the Army. At a meeting of the Legislative Assembly Sir Godfrey Fell furnished the following statement giving particulars of the comparative monthly cost of an Indian and a European soldier :—

EUROPEAN

		Rs.
Sergeant,	married	... 260
,,	unmarried	... 204
Corporal,	married	... 226
,,	unmarried	... 117
Private,	married	... 206
,,	unmarried	... 150

INDIAN

		Rs.
Havildar	Infantry	... 52
,,	Artillery	... 52
,,	Cavalry	... 58
Naik	Infantry	... 48
,,	Artillery	... 49
,,	Cavalry	... 53
Sepoy	Infantry	... 42
,,	Artillery	... 44
,,	Cavalry	... 45

The "forward" military policy should be given up.

Many years ago Assam, Bengal, Bihar, Orissa and Chota Nagpur combined formed one administrative unit and were under one satrap. Now they constitute three different units with their different governors, secretariats, heads of departments, boards of revenue, &c. This has increased the cost of administration enormously, without corresponding increase of "efficiency" and of the prosperity and enlightenment of the people. We know that the Biharis refused to be "fellow-slaves" of the Bengalis. But in "liberating" them, was it not possible to make any cheaper administrative arrangement than the present one ?

There is a large and increasing volume of opinion against the Delhi scheme. Can it not be given up even now ?

The commissionerships of divisions should be abolished. It was shown in detail in a previous number of this REVIEW that considerable reductions can be made in the controlling, supervising and superior inspecting staff of the police department in Bengal. Similar reductions can be made in the inspecting staff of the education department.

The salaries of the highest, higher and high officers are all capable of great reduction. When in Japan the prime minister gets Rs. 1500 a month and the other ministers Rs. 1000 a month, it is absurd to pay huge salaries to our officials. In India, from the Viceroy downwards, every high officer gets a larger salary than the corresponding class of officers in even the richest countries of the world. This should not be. Even the money-lenders of Britain have come to know that India is on the verge of bankruptcy. Hence they have

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begun to fight shy of Indian Government loans. There may be other causes of their timidity, but the insolvency of the Indian Government is a cause.

The idea must be given up that Government officers, of whatever colour, are very superior creatures who must live in luxury and comfort and have a good bank balance but that the common man who supplies their huge salaries is dirt beneath their feet, and so it is nobody's business to enquire and see that he has enough to lead a human life, enjoy the conveniences and pleasures of knowledge, the joys of art, and the bliss and consolations of religion.

Civil Disobedience.

The All-India Congress Committee and the Khilafat Conference Committee have done well at their Lucknow sitting to decide that for the present mass civil disobedience should not be resorted to, and that in the mean time it should be ascertained by touring in the country what progress has been made with the constructive programme of the Congress and how far particular areas are in a proper condition to offer passive resistance.

Love of India and Love of Britain.

Lord Ronaldshay is reported to have said in the course of his speech at the Calcutta Dinner in London that "Non-co-operation mistook hatred of Britain for love of India and acted accordingly". This sweeping statement is not true, though there are many non-co-operating and co-operating Indians who are guilty of that mistake. But this is not a mistake peculiar to us. Among the nationals of every country there are multitudes who measure their love of country by the degree of their hatred of their rivals, exploiters, enemies, and foreigners in general. Lord Ronaldshay surely knows that Nelson exhorted every budding naval officer "to hate a Frenchman as the very devil".

Lord Ronaldshay has accused non-co-operators of one kind of mistake. Most Britishers concerned with India make a mistake of another kind. They would do well, therefore, to remember that greed of Indian gold and lust of power over Indians are not synonymous with love of India, and that the man who eats a sheep is not necessarily a lover of the sheep, though he is undoubtedly a lover of mutton.

The Next Advocate-General of Bengal.

The next Advocate General of Bengal should be a Bengali. There are several qualified Bengalis possessed of the requisite ability. Whoever among them may be appointed will spend at least a little more of his wealth in and for the country than an advocate-general of British extraction generally does.

As for frugal expenditure of public money, may we ask, whether after the constitution of Bihar & Orissa into a separate province with a separate High court, the removal of the capital to Delhi and the formation of the enclave of Delhi the Bengal Advocate General's pay should not be reduced ?

President of the Bengal Council

People are enquiring, for how many months Sir Syed Shams-ul-Huda actually *worked* as president of the Bengal Council and for how many months he has drawn his salary. They are also curious to know whether it is quite in order to grant leave to an officer before he has actually taken charge of his office, as appears to have been done in the case of Mr. H. E. A. Cotton. Will some Bengal M. L. C. be the means of satisfying public curiosity by putting a question or two ?

Why No Retrenchment Committee for Calcutta University ?

Curiosity also exists as to why, though the Governments of India and Bengal have appointed retrenchment committees no such committee was appointed for the Calcutta University according to the terms of a resolution carried in the Bengal Council. What has become of the Education Minister's accusations of thoughtless expansion, and "criminal" this orthodox Has he eaten his words ? Or is he satis-

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that Mahadev is in his Kailas and all is well with the world ?—as Browning should have now said.

Calcutta Municipality.

Mr. Surendranath Mallik, acting chairman of the Calcutta Municipality has been giving a good account of himself, though we are aware his reported high pressure at the unfiltered water pumping stations has not supplied many premises with a drop of that precious commodity, nor has his incumbency made any change for the better in the filthy condition of many a lane. We do not blame him for that. A chairman cannot do and see everything personally.

The rate-payers will be thankful to him if he can, before he leaves office, introduce an innovation or two. Is it impossible or against any law to make the official reports of the proceedings of the corporation available to such journalists and others as would like to have them for public purposes, on payment if necessary ? Publicity generally makes for efficiency. Another suggestion that occurs to us is that the annual accounts of the corporation may be made open to inspection by ratepayers before they have been audited, for a fixed period and during prescribed hours. Is it impracticable ?

Wanted Post-graduate Classes Inspection.

There are many teachers in the post-graduate department of the Calcutta University who are also professors in affiliated colleges. Their work as professors in these colleges is inspected by the University. So, if the work done by them and their colleagues in the post-graduate classes were inspected, that would not imply any indignity or slur. And if it be necessary to inspect colleges, there is at least an equal need of inspection of the post-graduate department in Science and Arts. We say "at least", because whereas the colleges have principals to look after them, the post-graduate classes have no similar officer at their head. And there have been complaints of long-standing of post-graduate teachers taking French leave, &c.

Home Rule All Round in Britain.

The "birth" of the Irish Free State is said to have started talk anew, in some quarters, of "Home Rule all round in Britain", by which is meant autonomy for Scotland and Wales as apart from England proper. In Wales, Home Rule has already entered the range of practical politics, according to the London *Pall Mall Gazette*, which says :—

> Under the Welsh plan the Imperial Parliament would reserve its powers on questions affecting the crown, peace and war, foreign affairs, regulation of trade and industrial legislation and postal and other communications.
>
> To a Welsh Parliament would go control of local government, education, judiciary, agriculture and internal commerce. Restoration of the ancient office and title of Lord President of Wales is proposed. To save the Welsh rural areas from domination by the great industrial population of the South, the Welsh Parliament would include an Upper House, consisting of two representatives of each county and county borough, and two from the national university of Wales.
>
> There is some opposition to the plan even in Wales, but the proposals come nearer to meeting the aspirations of moderate nationalist Wales than anything that has hitherto been advanced. Though there is little likelihood of immediate legislation, belief among the Welsh members that the principality is within sight of a parliament in Cardiff is firm and general.

The oppressed, misgoverned and exploited inhabitants of Scotland and Wales have our profoundest sympathy—particularly Mr. Lloyd George, the Welsh prime minister of the British Empire.

A Golden Deed in Japan.

The Inquirer of London has culled from Mr. J. W. Robertson Scott's new book, "The Foundation of Japan", a story of a Japanese peasant that deserves a place in some Golden Treasury.

The story is that a peasant in a period of scarcity happened to be the possessor of the only unbroken bale of rice in his village. He himself suffered from lack of food, but, looking to the future, he resolved to sacrifice himself for others' good. He would not cook any of the rice, because he saw that it would take away from the only store the village would have for sowing in the spring. Eventually he was found dead of hunger in his cottage, his head resting upon the unopened bale of rice. Who shall say that he has not a place in the brightest hero-list of those who have laid down their lives for their friends ?

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Repression.

Repression is going on very vigorously in all provinces. We along with other journalists simply record the fact. For we are helpless units of a helpless people. But it should not surprise anybody if the people suddenly discovered and used their ability to help themselves.

Among the most noteworthy of recently imprisoned patriots is Pandit Gopabandhu Das, the selfless *das* of the people of Orissa and of India.

The Shelley Centenary.

Contrary to what many Englishmen think, we do not hate England. We are interested in some of her poets, thinkers, and some other persons. Among these, inspite of his faults, is the poet Shelley. He died on the 8th of July, 1822, within a month of completing the thirtieth year of his age—"a surprising example of rich poetic achievement for so young a man". So his centenary falls on the 8th of the current month. On this occasion we transcribe below passages from an estimate of Shelley from the Encyclopaedia Britannica.

"The character of Shelley can be considered according to two different standards of estimation. We can estimate the original motive forces in his character; or we can form an opinion of his actions, and thence put a certain construction upon his personal qualities. We shall first try the latter method. It cannot be denied by his admirers and eulogists, and is abundantly clear to his censors, that his actions were in some considerable degree abnormal, dangerous to the settled basis of society, and marked by headstrong and undutiful presumption. But it is remarkable that, even among the censors of his conduct, many persons are none the less impressed by the beauty of his character, and this leads us back to our first point—the original motive forces in that. Here we find enthusiasm, fervour, courage (moral and physical), an unbounded readiness to act upon what he considered right principle, however inconvenient or disastrous the consequences to himself, sweetness and indulgence towards others, extreme generosity; and the principle of love for humankind in abundance and superabundance. He respected the truth, such as he conceived it to be, in spiritual or speculative matters, and respected no construction of the truth which came to him recommended by human authority. No man had more hatred or contempt of custom and prescription; no man had a more authentic or vivid sense of universal charity. The same radiant enthusiasm which appeared in his poetry as idealism stamped his speculation with the conception of perfectibillity and his character with loving emotion."

"If we except Goethe (and leave out of count any living writers, whose ultimate value cannot at present be assessed), we must consider Shelley to be the supreme poet of the new era which, beginning with the French Revolution, remains continuous into our own day...He excels all his competitors in ideality, he excels them in music, and he excels them in importance... Shelley is emphatically the poet of the future... he appears destined to become, in the long vista of years, an informing presence in the innermost shrine of human thought...Shelley had the temper of an innovator and a martyr; and in an intellect wondrously poetical he united speculative keenness and humanitarian zeal in a degree for which we might vainly seek his predecessor."

The following lines quoted from *Queen Mab* are characteristic of his revolutionary idealism :—

"Power, like a desolating pestilence,
Pollutes whate'er it touches; and obedience,
Bane of all genius, virtue, freedom, truth,
Makes slaves of men, and of the human frame
A mechanized automaton."

Non-political Section of European Association.

As Government has permitted its servants to become members of a separately organised and financed non-political section of the European Association whose object is to safeguard European interests in India, *The Amrita Bazar Patrika* suggests that Congress should organise a non-political section of itself and asks Government servants to join it after obtaining permission of Government. Not a bad joke—futile though it be.

Proposed Indian Chemical Society and Journal.

Dr. E. R. Watson, Principal of the Cawnpore Technological Institute, would like to get into touch with all chemists in India and would be much obliged if they would send him their addresses. He is president of a sub-committee appointed at the last meeting of the Indian Science Congress to consider the financial and other aspects of the formation of an Indian Chemical Society, the chief function of which would be the publication of a Jou

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nal, the need for which was stated to be generally felt.

Reduction of British Postage.

With effect from the 29th May last, the British inland postage rate and the outward rate to British possessions and the United States have both been reduced to three-halfpence for the first ounce. In India, however, the postage rate has been increased—probably because India is getting richer and Britain poorer.

Grave Developments in Iraq and Syria.

A Reuter's telegram, dated London, June 22, states that, according to a Colonial Office communique, it is officially reported from Baghdad that Captains Robert Keith Mahant of Iraq Livies and Sidney Stephen Bond, Assistant Political Officer at Chemichamal, were murdered in Kurdistan on June 18th by Karim Fatahbeg of the Hamwand tribe. This brief item of news does not give an exact idea of the disturbed condition of Iraq. The following joint cable to *Detroit News* and *The Chicago Daily News* gives more detailed information :—

Cairo, May 22—Advices from both British and Arab sources reaching here by airplane from Bagdad indicate the possibility of a renewal of the troubles in Mesopotamia, now called Irak. Like the present disorders in Syria, the threatened outbreak in Irak results from Arab resentment at the European mandates which the League of Nations Council is discussing in Geneva. After eight months of fighting a truce was reached between the British and the Arabs 14 months ago.

The negotiations continued after that between King Feisal and Sir Percy Cox, the British High Commissioner, regarding Irak's future, were broken last Thursday. King Feisal refused longer to discuss British insistence on the mandate, saying that he would be unable to control his people if he made any settlement on that basis.

Feisal suggested that Sir Percy continue the negotiations with the Irak ministry. The ministers met Saturday and took a position identical with that of the king, presented the British Commissioner with a similar reply and halted the negotiations.

IRAK SOON TO VOTE.

Elections are due in Irak soon, but they are threatened with a boycott by virtually the entire Arab population, which is opposed to the mandate. A similar protest was made against the French mandate when the elections were held in Syria.

American interests, on account of the recent agreement obtaining equal prospecting rights for American and British companies in the Irak oil fields, are considerably concerned over the possibility of a renewal of hostilities in the valleys of the Euphrates and Tigris.

Further disorders occurred in Damascus on Friday, which is the Mohammedan Sunday, according to reports coming from Syria by secret code. When the attendants at the noonday prayer meeting were leaving the Mosque of Omeyad, a parade of men and boys carrying Turkish flags and shouting "Long live Mustapha Kemal Pasha" appeared on the street.

ATTACKED BY SYRIANS.

The Omeyad Mosque is one of the largest in the world, holding 30,000 worshippers. Syrian Nationalists tore the Turkish flag into shreds and started a riot, to quell which the French troops that have surrounded the mosque since the recent disorders, were obliged to use machine guns. Syrian reports are that the pro-Turk demonstration was staged under French auspices.

The French authorities removed the Syrian minister of the interior, the secretary of the ministerial council, and one member of the state council charged with sympathizing with the Syrian independence and prohibited the three men from ever again holding office.

On account of the danger from attacks by desert Bedouins, gun emplacements have been built on the Trans-Jordania border along the Damascus-Medina Railroad, east of the Jordan River.

Murder of Sir Henry Wilson.

The murder of Field-Marshal Sir Henry Wilson, in London by two men, taken to be of Irish extraction, is a wicked crime. The Irish Republican Army and the leaders of the different Irish parties have condemned it. A definite British official pronouncement has been made that there is no Irish organisation behind the dastardly act. It is to be hoped that this will prevent the further embitterment of feelings between the Irish and the English.

Every one, Irish or English, will, no doubt, express abhorrence at the crime, and the assassins will also be punished as they deserve. But whenever there is any such act, it is good to remember that the assassins are, as it were, only the points of discharge of the electricity of hatred with which the entire opposing

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communities are fully charged. Englishmen in general and Irishmen in general cannot claim to be free from moral responsibility for the crime, just as when an Indian murderer kills any European, or *vice versa*, neither Indians nor Anglo-Indians (old style) can claim to be perfectly innocent. They alone can claim to be quite innocent who are real lovers of humanity, irrespective of race, nationality, colour or creed; but such men are few in number.

There is much truth in Mr. De Valera's statement, in the course of which he says that:—

> The killing of any human being is an awful act, but it is as awful when the victim is a humble worker or unknown peasant as when he is placed in the seats of the mighty and known in every corner of the earth.
>
> He did not know who the shooters of Sir Henry Wilson were, or why they shot him, but he knew the attitude of mind which a campaign of outrage and aggression begets. He knew that life has been made hell for the Nationalist minority in Belfast and its neighbourhood during the past couple of years.....
>
> He shared the belief that Imperialism was responsible for the outrage and could imagine relatives taking the law into their own hands. He did not approve, but he did not pretend to misunderstand.

Murder of Herr Rathenau.

The murder of Herr Rathenau, German Foreign Minister, has also caused a great sensation. It is another horrible crime, due, not to racial hatred, but probably to party machinations. It has been suspected to be the signal for the monarchist and militarist elements to rise against the Republic.

Various wrong ideas prevail all over the world regarding murders. One is that political murders are not as sinful as murders for private reasons. Another is that political murders are more heinous than murders due to non-political causes. A third is that it is more detestable and wicked to kill an obscure non-official than to kill an officer, particularly a high officer. A fourth is that it is more wicked and horrible to kill an officer, particularly a high officer, than it is to kill a non-official, particularly an obscure non-official. A fifth is that it is not so wicked for a member of a subject race to kill a member of an imperial race as it is for a member of an imperial race to kill a member of a subject race. A sixth is that it is not so heinous for a member of a conquering race to kill one of a subject race as it is for anybody to kill one belonging to a conquering race. A seventh is that it is comparably excusable to kill one belonging to a hostile party or faction. An eighth is that murder of a white by a non-white or *vice versa* is not so wicked as murders of whites by whites or of non-whites by non-whites. And so on and so forth.

But murder is murder, whoever and whatever may be the murderer and the murdered.

Lynching Again.

Some time ago the Americans sent a committee or commission to enquire into and report upon the doings of the Black and Tan (the British soldiers) in Ireland and an illustrated report was published. We have seen a copy of it. It makes gruesome reading.

Not less gruesome, however, are the accounts of lynchings in America which appear occasionally in American newspapers. Take the following from the New York *Nation* of May 17 last:—

> Three Negroes, charged with assault and murder of a 17-year-old white girl, were roasted to death by a mob at Kirvin, Texas. The first Negro burned is alleged to have confessed and implicated the other two, although even under torture they steadfastly denied their guilt. Before they were set afire, the three men were mutilated. This triple orgy, unique even in the annals of our South, where human beings are burned alive every year, took place in front of a church. Almost simultaneously three hundred Americans, among them seventeen State governors, thirty mayors of large cities, some of them in the South, representatives of every important religious denomination, and many judges of State supreme courts, presented a petition to the United States Senate to pass the Dyer anti-lynching bill. What more convincing evidence needed for such legislation than this recent Texas savagery, a horror unknown in the most primitive of the countries which we white men set up to govern?

Cruelty in India.

It is useless to try to ascertain with nicety whether we are less cruel

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than other people. There is no doubt that this trait of ferocious animals exists in our nature. We are not referring to Chauri Chaura, Nankana Sahib, Kartarpur, or the Moplah rebellion, but things which are more ordinary.

It is a fact that the percentage of suicides among women in India is higher than in any other civilised country. What is the cause? Why are there cases of women in Bengal burning themselves to death by soaking their dress in kerosene oil and setting fire to it? In many homes, the lot of the daughter-in-law is very miserable. This fact became prominent during the trial of the husband, mother-in-law and daughter-in-law of a girl of 17 named Anandamayi who used to be kept confined in a cabin, two by two by two yards, and starved and branded with hot irons. Such cases come before courts only rarely; but they are certainly of more frequent occurrence than the number of prosecutions would show.

The slicing off of the tips of women's noses is another dastardly practice of scoundrels. It is a great pity that the criminals generally get off with such light sentences as six months' imprisonment for disfiguring a woman for life. The punishment should be more exemplary and deterrent. In such cases one feels inclined to demand a nose for a nose.

Whatever the other disadvantages and harmful results of child-marriages, so long as there was a strict general adherence to the orthodox custom of postponing the living together of husband and wife till after the performance of a post-puberty religious ceremony, the physical sufferings of child wives were somewhat minimised. But with the decrease of orthodoxy, the physical sufferings of many immature wives at the first stage of their conjugal lives must be acute and prolonged. They are, however, dumb sufferers and therefore we escape being arraigned at the bar of civilised humanity as a cruel people. But nemesis over-takes us all the same. Our vital statistics, our poor physique, our miserable intellectual output, all tell the tale.

The Palestine Mandate.

What is the matter with the Palestine Mandate that it should have lost favour with the ruling classes of Britain? Is there no oil there? Or is there less oil than would be considered sufficient compensation for encountering Arab hostility? Or are the Jews, whose wealth is "the hidden hand" behind many British happenings, not so eager to make their homes in their home country as it was expected they would?

We refer to oil, as, according to the New York *Nation*, there was a strong "diplomatic smell of oil" at the Geneva conference. That journal says:—

> For a brief moment the clouds lifted at Genoa, and we glimpsed the underlying economic struggle. The talk of "Germany," of "Russia," of "France," of "England," and of their political spokesmen faded; instead the excited correspondents cabled columns about the "Royal Dutch," the "Shell," the "Anglo-Persian," and the "Standard Oil." The great oil companies assumed the center of the stage; the politicians appeared plainly as the puppets; for a day or two we were even permitted to read the names of the men who pull the strings.

Protest of Natal Indian Congress.

A telegram received from the Natal Indian Congress states that a mass meeting of the congress protested (a) against the rural dealers licensing ordinance passed by the Natal Provincial Council depriving Indians of their existing rights, (b) against the ordinance defranchising Indians in townships, and (c) against the ordinance segregating Indians in Durban. The meeting emphatically declared that the Indian community would be doomed if the Union Governor-General sanctioned these measures. That is certainly our opinion, too.

Mr. Sastri in Australia.

It cannot be said that the feeling against Indians in the British colonies is strongest in Australia or that their lot is the hardest there. In fact, there is no such feeling against them there as exists in South Africa or Fiji, for example. And in some of the states of Australia the Indians had been enjoying the franchise from before Mr. Sastri's visit. He has, however, for reasons which we do not know, chosen to

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visit Australia first, in order to plead with the citizens there to have pity on the Indians residing in that island continent and improve their condition and status, whatever that may mean. That may or may not be a useful role but it is undoubtedly not a *proud* role; though to those Indians who pretend to be *proud* of being British subjects it may seem such. Let us, however, hope that after finishing his softest job first, Mr. Sastri will tackle the tough jobs elsewhere.

He has said that he does not want Australia to give up her "white Australia policy". He is welcome to cherish and preach such an opinion as his own. But we must protest if he says or suggests that that is the representative Indian opinion. Both moderates and extremists are of one mind in this, that those who will not give us the right of free ingress, egress and choice and pursuit of occupation in their country, must not claim such right in India. We may not be able to enforce our will, but let there be no mistake about what we think and want. We do not pray to or entreat any people to confer any boon on us. What we say is this: It is neither gentlemanlike nor sportsmanlike to seek those advantages from any country which you deny to its children in your own country; if "White This or That Country" be the right policy, "Brown or Black or Yellow This or That Country" is just as good a policy. We do not want to be exclusive, have not been exclusive through the ages; but surely it is less than human not to think of excluding those who exclude or seek to exclude us. Exclusion may not be the right method or policy for us; but the thought of reciprocal action cannot be shut out from the mind.

Mr. Sastri knows that there is no party in India which does not want honorable and citizenlike treatment for Indians residing in the British colonies; there we are all of one opinion. And Mr. Sastri's mission, we take it, is to secure such treatment. Why, then, does he talk Indian *party* politics abroad? Does he not know the old Sanskrit verse which says that though the five sons of Kunti, Pandu are Pandavas when pitted against the hundred sons of Dhritarastra, both the parties combined make one hundred and five princes of the line of Kuru when pitted against some common antagonist? And why talk of any party in India seeking to break up the British Empire, when the Congress has yet to declare itself in favour of independence? Does Mr. Sastri think that any colonists can be greater lovers of India than even the rankest extremists?

Incidentally, we have a few words to say on one of Mr. Sastri's observations. He said in the course of one of his speeches in Australia that the Brahmans of India have been able to preserve the purity of their blood. What he meant to suggest thereby, we cannot definitely say; we can only guess. Probably he meant that as by means of the caste system the Brahmans have been able to preserve the purity of their blood, so the white colonists may be able to remain white, even after allowing black, brown or yellow immigration, by not intermarrying or interdining with them;—we hope Mr. Sastri did not further suggest that the white colonists should treat coloured immigrants as the Brahmans have treated the "untouchables" for countless generations. But is there any politically-minded Indian of any party who is prepared to accept for his countrymen the position of an inferior caste, or to speak of the position of "untouchables" in any foreign country?

As for the claim that the Brahmans have been able to preserve the purity of their blood, is Mr. Sastri so ignorant of Indian history and of anthropology, as to think that the Brahmans or, for that matter, any race, caste or tribe in any country have pure blood? Purity of blood is a myth. Go where you will in India, you will find both fair-complexioned and dark-complexioned and straight-nosed and snub-nosed, Brahmans. On the other hand, we are personally acquainted with Nama-sudras, for example, who are as fair-complexioned as Kashmiri Brahmans

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A. G. Gardiner on Bottomley.

Writing on "The Fall of Bottomley" in *The Nation and The Athenaeum*, Mr. A. G. Gardiner exclaims :

"Well, Bottomley is condemned and the British jury system is acquitted, and now that the nuisance that has poisoned the public air for a generation has been swept away, we may usefully ask why it was allowed to pollute the world so long and so triumphantly. It cannot be a pleasant inquiry, for it involves a good deal more than Bottomley. It involves that enormous public which made him its idol and gave him his sinister power. It involves..."

Proceeding Mr. Gardiner adds :—

"It involves the Press, which, until *Truth* addressed itself to the task of getting rid of this public shame, preserved a craven silence in regard to Bottomley's proceedings, printed his name with respect, accepted his advertisements, published, even while the case was going on, articles which were undisguised eulogies of the man. It involves distinguished men, in and out of Parliament, who gave Bottomley the prestige of their patronage and approval. It involves finally and most seriously the Government itself which employed Bottomley, in what terms we now know, and in doing so covered his villainies with the hall-mark of the State.

If in a country "where education and political power are universal, so base and evil a man should have been able for years to command the greatest popular following of any one in public life", we must not think that democracy or what passes by that name is a sure cure for all the ills that infest human society. When all the distinguished men in Britain kept quiet and consulted their own convenience, *Truth*, by no means the most wealthy journal, dared to expose the scoundrel. That ought to be an encouragement to honest journals in India.

Referring to Bottomley's case, the Editor of *The Nation and The Athenaeum* observes :

"Bottomley's career of prey is over, and for good. The special shame of it is its cashing war-emotions for private plunder. He was used by the Government for recruiting purposes and he played it false. The war-spirit is avenged by crooked instruments, which become later Nemesis."

So, we must not think that those who are used by Government must necessarily be angels. Government may know some to be rogues and yet use them.

Independence Won, and Independence Given.

There are some Kings who are born independent, there are some who win independence, there are others who are given independence. The quality and satisfactory character of the last brand of independence will appear from the following paragraph extracted from the New York *Nation* :—

Feisal, crowned King of Irak, in the expectation that he would be a docile satrap of Britain in Mesopotamia, satisfied with a title in lieu of independence, is chafing at his role. He asks that the British withdraw their Indian civil-service advisers as they had promised ; he refuses to prohibit demonstrations in favor of abolishing the British mandate over Mesopotamia, and declares that "We Arabs hate to submit to any foreign authority. We hated the Turks, and we are not going to accept another bondage now." Meanwhile the other new puppet king, Ahmed Fuad of Egypt, announces that the Sudan, historically part of Egypt, is part of his kingdom of Egypt. The British, who were a bit vague about the matter in earlier negotiations, are now very sure that it is not. The Sudan, Lord Curzon says, is still British. (Incidentally the Sudan, controlling the headwater of the Nile, controls all Egypt by that fact.) So the business of granting "self-government" without granting self-government runs into snags. It may be a very fine thing on paper to grant the name of independence while holding the reins unobtrusively in the hands of the Chirstian empires ; in practice it does not work. Human nature intrudes upon paper theories, as the half-and-half apostles of liberal imperialism must learn. You either let a people run its wayward course of chaotic self-government, taking upon itself the burden of its mistakes, or step by step you are forced into the historic horrors of imperialism : you shoot down patriots as "bandits," you employ Black and Tans, you have Amritsars, you arrest Gandhi. Outside of the mouths of pleasant speakers there is no such thing as liberal imperialism.

Addendum.

Having been undeceived by the logic of *facts*, we restore the following passage, omitted by us in an inrush of faith in man, from "The Present State of the Calcutta University, in the light of facts". On page 89, column 1, lines 43-44, *after* the words "financial mismanagement", *add* :

"To these we may now add another, namely, (10) that there should be a medical examination of every person appointed by the University. Darbhanga Buildings is not a *Dome des Invalides*. If you have already

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taken one uncertified lunatic for a department, why again negotiate with a newspaper proprietor for engaging another sufferer from cerebral malady ?"

Non-co-operation and the University Deficit.

The statement of the causes of the huge deficit of the University, quoted in a previous Note, cannot be accepted without close scrutiny. During how many years has this deficit accumulated ? Where was non-co-operation then ? When has the Rangoon University and the Dacca Secondary Education Board begun to work ? What numbers of candidates used to be sent up by Dacca and Burma ? The loss of these candidates cannot have caused the huge deficit to any appreciable extent. The non-co-operation movement produced its startling effect in Bengal after Mr. C. R. Das had announced that he had given up his practice. What was the date of that announcement ? In his speech made in the Bengal Legislative Council on the 1st March, 1922, the Hon'ble the Minister of Education, said with reference to the alleged deficit of 5½ lakhs :

"I believe he [Prof. S. C. Mukherji] said that it was due to the non-co-operation movement. But is Prof. Mukherji sure that the loss is due to the effects of non-co-operation ? Has he cared to enquire to what extent the loss may not also be due to the thoughtless expansion of the University in the past ?" "...the financial management of the Calcutta University in the past was deplorable."

Referring to the opening *debit* balance of Rs. 2,49,108 of the Fee Fund in the year 1920-21, the Minister observed :

".....in the year ending June 1920 the Calcutta University spent Rs. 1,88,743 of the previous year's balance plus Rs. 29,171, totalling Rs. 2,37,000, over and above the huge fee receipts of Rs. 11 lakhs or so ; that is to say an aggregate of Rs. 13,37,914. I put it to the house and to Prof. Mukherji, *where was the non-co-operation movement in that year ?*"

Before the consideration of the proposal of making a grant, there should be an independent audit of accounts up to date. In the mean time, in order to safeguard the interests of post-graduate students, they should be, by a special ordinance, allowed to appear at their respective examinations in due course without attending lectures, as was the rule many years ago.

"Visva-Bharati."

In the course of a review of Tagore's "Creative Unity", *The Times* Literary Supplement remarks with reference to his University of Visva-Bharati at Santiniketan :

What he says in depreciation of the type of education established by the British in India is probably only too true. The trouble has been that modes of education traditional in England (and perhaps not altogether satisfactory here) were unintelligently transferred to the very different Indian world. Those who introduced them never turned their thoughts to first principles and asked what precisely education was intended to accomplish. Rabindranath does raise this fundamental question and the ideal of a university which he sketches really brings thought and imagination to bear upon the problem. His university is not to confine itself to intellectual culture, but "to operate with the villages round it, cultivate land, breed cattle, spin cloths, press oil from oilseeds." How far the exigencies of time would admit of the poet's ideals being realized in practice one does not know ; but one hopes that the people of Bengal are now to frame their educational system for themselves, Dr. Rabindranath Tagore will be called into counsel.

We are glad to learn that Sir J. C. Bose and Dr. Brajendranath Seal have accepted the offices of Vice-presidents of the University at Santiniketan, and Sir Michael Sadler has written to say : "I accept with gratitude the honour of being enrolled as a foundation honorary member of your International University of Santiniketan. I hope that its work may be very fruitful in furthering the spiritual unity of fellow-learners in East and West."

The work of the new session will soon commence.

ERRATUM.

May M. R., P. 644, 2nd colum, 24th line, *for* "paternal" *read* "fraternal and"

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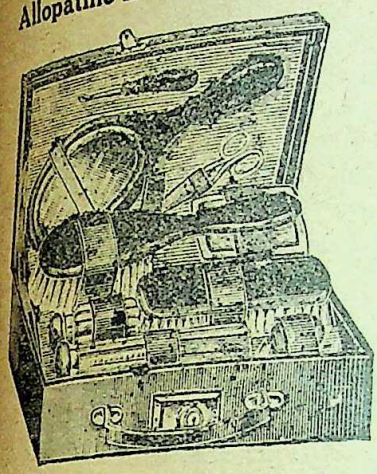

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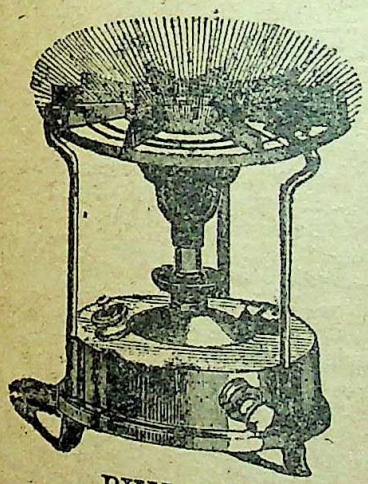

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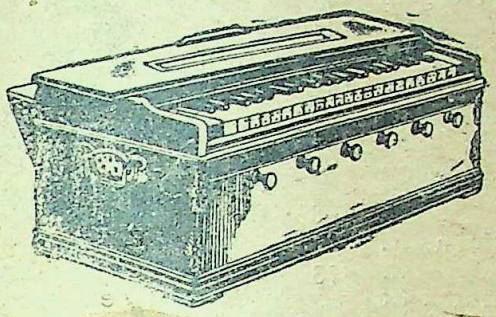

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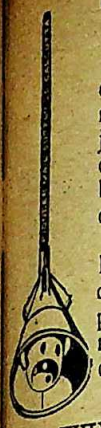

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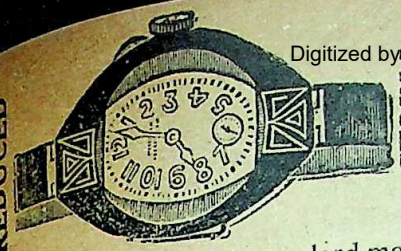

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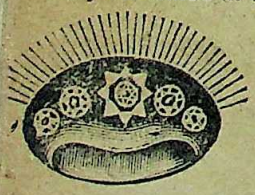

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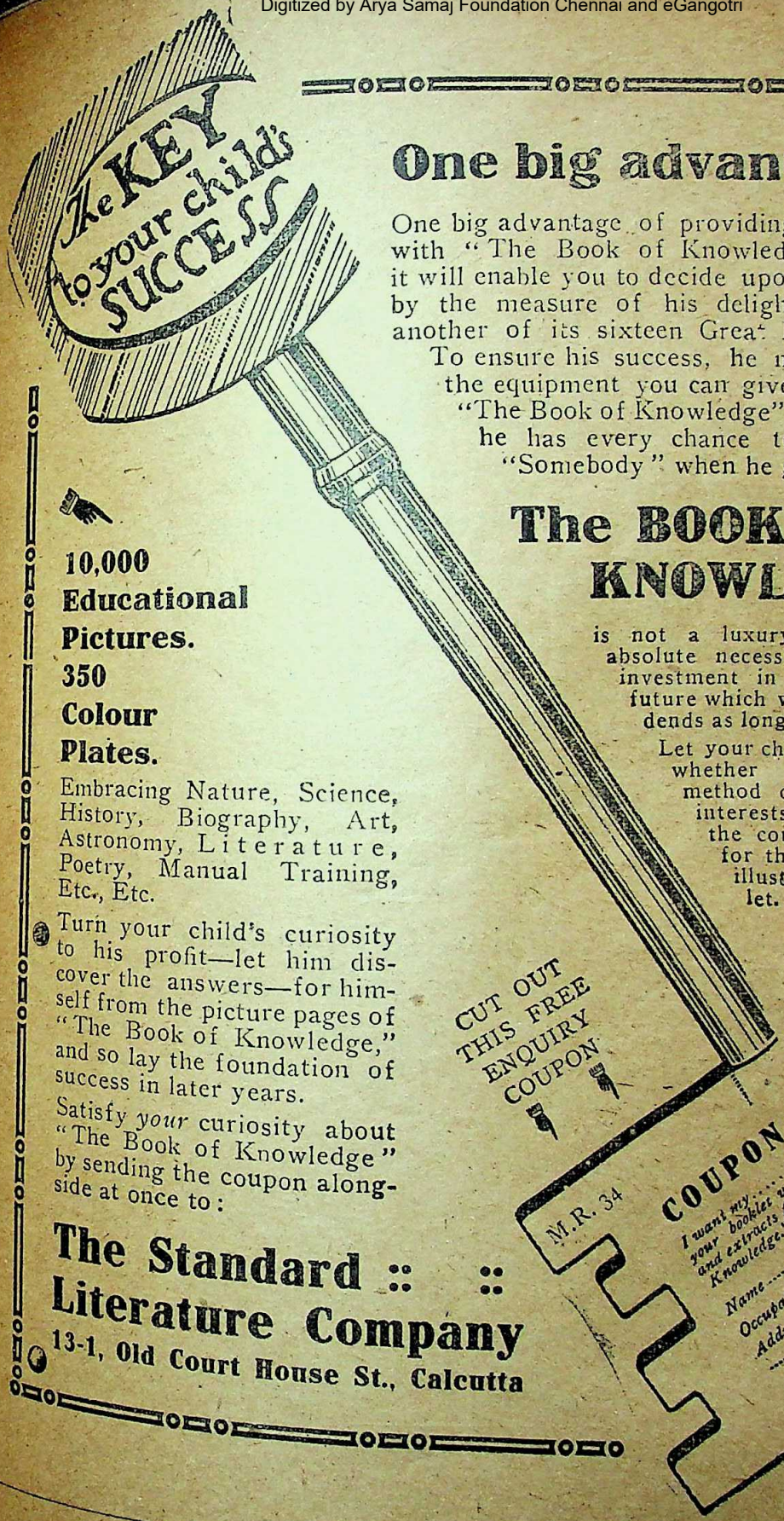

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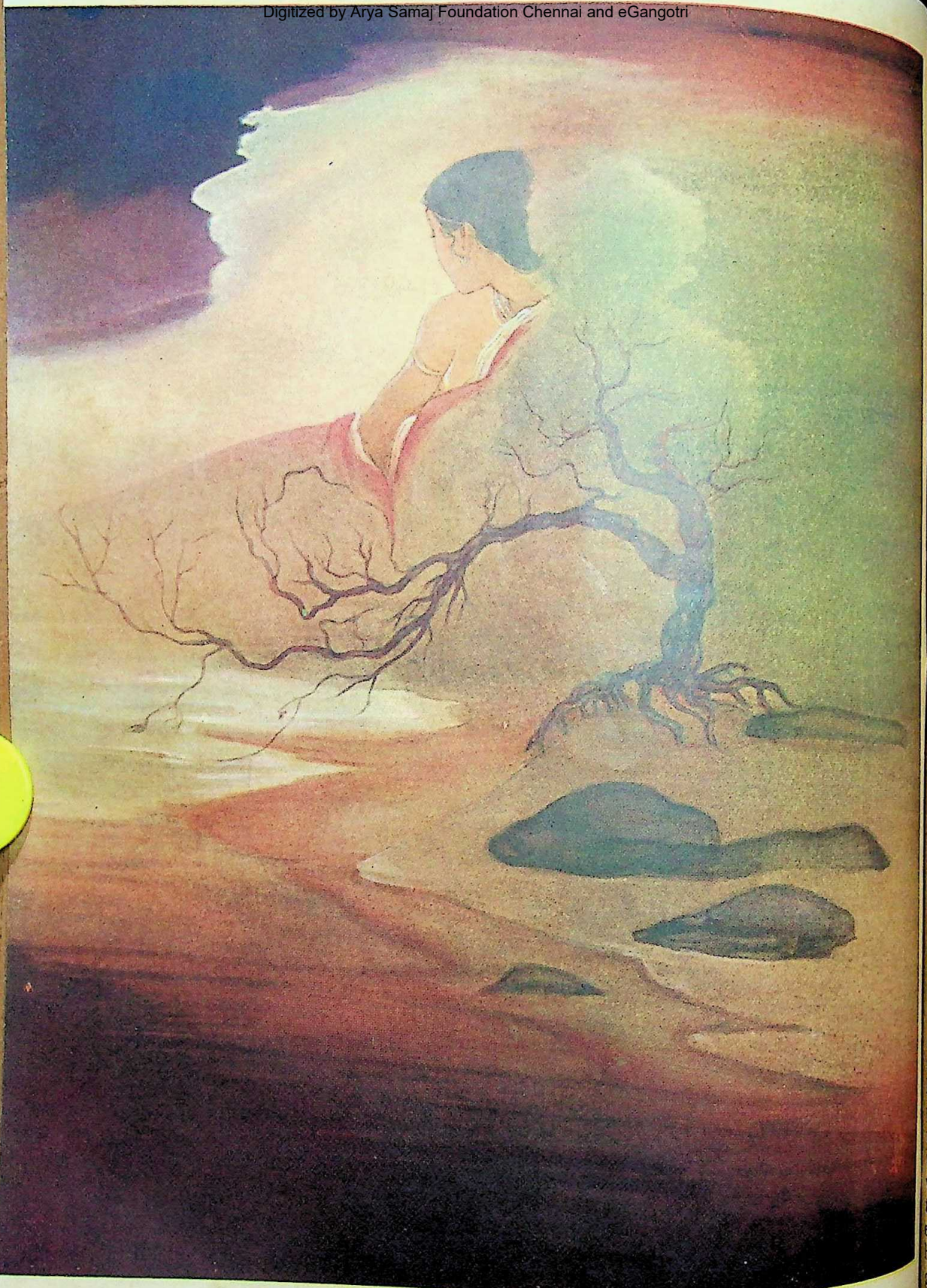

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THE MODERN REVIEW

VOL. XXXII No. 2 AUGUST, 1922 WHOLE No. 188

BUDDHISM AND CHRISTIANITY

(*Continued*)

LETTER III.

R. M. S. Briton.

I WANT to claim your help with some thoughts, which have been crowding in upon me as I have pondered over this question of the relation of Buddhism to Christianity. They carry still further what I wrote in my last letter concerning the need of a more organic conception of the higher religions of mankind. Much of what I am describing may already have been carefully considered by you; but you will not mind if I repeat it, because it has come to me at this time with a new conviction and you may be able to feel something of its freshness as I write it down.

The moving thought with me now,—which has flashed upon me almost with the light of a discovery,—is to find out from my own living experience how much the ancient ideal of India with regard to Ahimsa, which reached its highest expression in the early Buddhist period, is really one with that refusal to use force under any provocation, that utter reliance upon love and love alone, which is such a marked characteristic of the teaching of Christ. "Love your enemies: do good to them that hate you," has a religious history behind it, which goes back to the words of the Buddha when he said "Overcome evil with good."

I see now how very deep this teaching of Ahimsa goes, in *both* religious periods; how it covers the whole of human life and creates a distinct attitude of mind, which might be called (for want of a better name) the non-aggressive character. Retaliation becomes to such a mind unthinkable. "Father, forgive them" is its natural expression even amidst the agony of the cross.

Now I want to turn from this thought to our own Western character and environment. It seems to me that we who live in the West really spend the greater part of our lives in the Old Testament atmosphere, rather than the New. The truth is, that the Sermon on the Mount ideal with its Ahimsa doctrine,—its perpetual forgiveness of injury, its meekness, repels us, rather than attracts us. We neglect it and practically ignore it. On the other hand, we make a strange mixture of our Roman classics, our old Norse legends and our Jewish history, all of them full of blood-thirsty stories, and frame our working ideals of life on these. An Indian student once said,—'Sir, if I told an Englishman that he would inherit the earth, he would be pleased. But if I told him that he should be meek, he would be insulted.' There is an immense amount of truth in that story.

We have this old dominating Roman

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view of life,—this fighting instinct,—running in our very blood. And the Jew of the Old Testament had it also. It has come out in our European history, even when we were thinking ourselves to be most truly 'Christian'. Look, for instance, at Catholic Spain in the sixteenth century with its Inquisition and conquest of the 'heathen'. Or consider Puritan England of the seventeenth century. Look again at this modern missionary movement of our own day, in which I myself have been so deeply involved, representing as it does an imperialism of another kind, more spiritual, but often subtly aggressive. Do you notice how, at the back of them all, there is this idea of world conquest, this idea of a chosen people or creed which should dominate the earth? How typical of the Old Testament that is! How strikingly it appears again in Islam, the religion of another Semitic people!

I need hardly tell you I believe with a strong conviction, that there are great qualities in the Old Testament ideal, especially in its passion for justice to the poor and the oppressed. The West owes very much to the teaching of the Old Testament in this direction. But the striking fact remains, that the distinctive note in the New Testament ideal —the note not of *conquest* of others, —but of complete *service* of others, this has been singularly lacking in the spirit of modern Europe. The note of domination, either imperial or ecclesiastical, has been uppermost. Europe has been continually using her immense access of power, not to serve, but to exploit.

Or take a less clear instance, namely, that of St. Paul. His case is less clear, because he had very deeply imbibed Christ's spirit of perfect service. He had passed through a volcanic upheaval of conversion, in which his old life had been turned upside down, and inside out. He had heard the appeal of Christ's love, and could write one of the most moving hymns of love that has ever been written. And yet how different is the aspect of the progress of the world, which he presents, from that of Christ himself! He cannot get rid of his old Jewish nature. His whole mind is still bent upon domination, only in another and more spiritual form. To him the Christian Church has become the 'elect' people instead of the Jews. That is the subtle change which disguises the old spirit. To St. Paul's mind, there must be always this 'favoured nation' theory, with an environment of outer darkness to set it off. We have still, in St. Paul's teaching, the old popular traditions concerning the 'heathen' who are perishing, while the favoured few are saved. He still takes all these crude things for granted, and argues from them as though they were axiomatic.

And then, turn to the history of the different Protestant sects, which have made St. Paul's doctrines of election and predestination their main platform. They have all, sooner or later, broken out in some narrow expression and interpretation of this Old Testament conception of life regarding themselves as the "elect". It is interesting to note how these very sects are still today the backbone of the missionary society movement throughout the world on its most aggressive side. There is great nobility and sacrifice, but there is this note of dominance also.

Take, on the other hand, the one Christian body, which has been least touched by Paulinism and has been trying instead to carry out the Sermon on the Mount in its life and daily practice,—the Society of Friends. How like a fish out of water this Society has been in Europe. Imperialism has not known what to make of it. It has been persecuted and despised. Its members have been imprisoned for conscience's sake in every generation. It seems hardly able to take root in the West among the masses. And yet it is perhaps the one Christian body most akin to India,—unanxious about proselytes, but regarding anxiously and *carefully* deeply the inner spirit. Is it not also the least dominating of all missionary bodies?

In South Africa, I have had a further object lesson, about which I want to write to you. It has opened my own eyes greatly. Indeed, I had never realised

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so clearly before, the futility of labelling people by names, and calling them 'Christians' or otherwise. Here is my story :—

The South African Boers out here, who have been in this country for more than a century, are by profession, devout and religious Christians. They belong to what is called the Dutch Reformed Church and they come in long distances every Sunday to Church. They call themselves by the name of Christ, the Son of Man, and yet in practice their whole view of life is based on the theory that they themselves are the 'Chosen People' in the Old Testament sense of the words. And see what racial arrogance it has produced. In the Orange Free State, the African natives have scarcely a single citizen right. The Boers religiously believe, that God meant the Africans for ever and ever to be their servants. As for the Indians, they too belong to the subject races of the world, and must be allowed no privilege.

On the other hand, the Indians themselves under Mr. and Mrs. Gandhi (for Mrs. Gandhi's influence is quite wonderful) are living a life that immediately appeals to me as one with the Christ-life. They are meek and forbearing under terrible persecution. They do not return evil for evil, or railing for railing, but contrariwise blessing,—to quote our own Christian Scriptures. They are also full of joy in their sufferings.

This contrast has been so noticeable, that Englishmen themselves have said to me,—"These Indians under Mr. Gandhi are more Christian than we are."

Pearson, who has been with me, actually mentioned in one of his speeches, when I was present, that he felt he could understand the Indian position quite naturally, because his mother's family had all been members of the Society of Friends. That remark of his struck me very much. Is it not significant ?

Or look at Count Tolstoy in Russia, and his interpretation of the Christian faith through the re-discovery (in his own case) of the Sermon on the Mount. Every Hindu instinctively claims Tolstoy as his own, and Mr. Gandhi found in his writings the ideal of what Hinduism stands for. Is not that significant also ?

You see I am struggling to find out what this unique and ultimate characteristic of Christianity really is, and I feel that without the daily practice of the Sermon on the Mount, Christianity is like salt that has lost its savour.

LETTER IV.

R. M. S. BRITON.

I want to discard at once, on my own account, in all that I am now writing to you, two very harmful conventional phrases,—

(i) The Ahimsa ideal is often called 'passive',—using the word in a distinctly depreciatory sense. I have read a book written by an Englishman in which the "more manly virtues of the West" (as they were called) were contrasted with the "passive" ideals of the East. This is, of course, outrageous,—a libel on manhood, on humanity, on humaneness.

Do not people, who talk like this, ever realise or think out, or try to understand, how the highest example set before us in the West itself by the Christian religion is the Passion of Christ. But here again is only another instance, which shows how the West fails to appreciate the true meaning of Christ's life.

The real touch-stone lies in that very word 'humane'. The final issue before humanity is this :—Is physical power, and material domination, the test of human greatness, or is Ahimsa ?

The Jew, the Roman, the Englishman, really believe (in the inner recesses of their hearts) in the former. I am speaking, of course, of the average, not of the exception. But Christ believes in the latter,—"My kingdom," he says, "is not of this world, else would my servants fight, but now is my kingdom not from hence." This is the word of Christ, and the word of the Buddha is extraordinarily akin to it.

(ii) The Jew is often called a typical Oriental. The Jew was nothing of the kind. His life history as a nation lay along the Mediterranean basin and more and more he gravitated Westward, not

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Eastward. On the Eastern side, the Jew has practically disappeared. Even in Christ's own time, the Westward tendency was very strong indeed. The Jew spread over the whole Roman Empire and acclimatised rapidly. The Jew had many dominant qualities which were almost equivalent to the Roman. He intensely believed in the supremacy of his own race and as a nationalist he fought with Rome and very nearly won. When St. Paul went Westward instead of Eastward, to spread the aggressive form of Christianity which he professed, he really went along with the current of the age. Christianity imperialised itself and by so doing in the end gained the Empire. But it lost much of its inner purity. When therefore we speak about the Old Testament spirit, we are speaking of something akin to the spirit and the history of the West,—not something that is typically Eastern.

All this leads up to a point, which has come home to me in South Africa with an entirely new force. It is this. There is a great contrast, in religious effectiveness, between that which wells up to the surface, like a spring of fresh water, and that which is simply believed as an authoritative creed. The latter may be held for centuries and may superimpose a veneer of culture and civilisation upon a people. But all the time it may hardly touch the bedrock nature underneath. A man usually takes out of a creed just as much as suits his own purpose and leaves the rest. Look at Japan, with its Buddhism. Look at the West, with its Christianity.

It is the rarest thing in the world to find a people actually changing its own inner nature. This is why I always feel, that we have never yet written the history of early Buddhism. For that religion *did* change the face of India and it left a permanent impress. The same was the effect of early Christianity, but it was soon overlaid with the imperial spirit. Such movements as these two represent immense spiritual and moral forces. No other forces in human history can be compared with these.

I do not mean for a moment that an *individual* may not be 'born again' by his religious faith in every age and thus become a changed man. That second birth is an experience of every vital religion. But even so, this second birth keeps the marks and traces of the old parentage. St. Paul the Christian remained the Jew in his old nature long after conversion. The fundamental nature remains, even in the most violent upheaval of religious conversion; it is transformed, but not, I think, radically altered.

Now I come to the main issue. Christ, the Jewish peasant, lived naturally and instinctively this ideal of Ahimsa, as a part of his innate character and instinct, not as a superimposed creed. He lived it as naturally as the birds of the air and the lilies of the field. It was no strain to him; it was no awful struggle against nature. In Christ, it was as it were an instinct in the blood, which quite naturally and spontaneously expressed itself. It never had to be learnt.

Jesus, as pictured in the Gospels, found it difficult even to be patient with those around him, who wished him to express in place of this universal ideal of his own the narrower ideal of the Jewish race as a chosen and peculiar people, who were the special favourites of Heaven. So little is he conscious of this racial spirit within himself, that he cannot tolerate it when he sees it transgressing the bounds of humanity at large. He is impatient with it. For this very thing, in one form or another, is the underlying hypocrisy of the Pharisee, on which he pours such scorn. On the other hand he has an all-embracing sympathy with every part of mankind. It comes out at every moment and over-leaps all conventional barriers. The leper, the fallen woman, the outcast, have his special benediction. He loves the little children, the flowers on the mountain side, the birds of the air. His compassion is like that of God Himself, who 'causes the sun to shine and the rain to fall upon the just and on the unjust.'

His whole life, as far as we can see, has fundamentally this nature. It is as marked in his word of forgiveness

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the hour of death, as it is in the sunshine of Galilee. It is not something learnt with toil and pain. It goes far deeper than that. It is his own bedrock nature, his own inner life.

How did all this come about? Is it possible to say? Did it all spring from the Jewish soil alone? I think not.

There we come up against one of the blank spaces in the records of human history. During the early centuries after the Buddha's death in India, journeys must have been constant, backwards and forwards, along the highways of the world. It is the unknown wanderers and pilgrims who really make history. Think how the Franciscan movement spread in Europe and how little is known of those humble friars who went on foot their long journeys. Often, too, the very atmosphere reverberates, in times of intense spiritual emotion, and the psychic change seems to come of itself. To take a parallel instance in the artistic world,—Shakespeare knew but little Latin and less Greek, and yet he became, in the North of Europe, the flower of the European Renaissance.

So it may have been (may it not?) that seeds of the great Buddhist movement were blown Westward, and fertilised and grew in Palestine.

All I have said is not dependent on any direct historical links between Palestine and India being established. It is primarily an intimate union of the spirit that I claim. We have a verse, which is very beautiful and often quoted, in our Scriptures,—

"The wind bloweth whither it listeth and thou hearest the sound thereof, but cans't not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

This surely is the final truth about events so great as these. And yet, it may be possible that historical research will make such an idea as I have outlined with regard to the sequence of events far more credible in the future. There are huge gaps in history waiting to be filled in; and there are discoveries to be made in history no less momentous than those that come through scientific experiment.

What do we really know, for instance, of the conversion of China to Buddhism? And yet there must have been quiet, unknown lives by thousands passing along the highroads to the Far East for such an event to have taken place.

I cannot now develop all that appears to me to flow from this central position,—all that will follow if it can be shown to the spiritual vision of mankind, that the early Buddhist movement and the early Christian movement are singularly akin and singularly united, however diverse they may be in other aspects than those I have been considering.

Perhaps the leading consequence would be this, that it would then be possible to see, in the world's higher religions, a branching family tree, an organic unity, instead of parallel forces, or merely disconnected atoms. There would then, also, be the possibility of the full recognition by the West of the greatness of this Buddhist period. We should find that we *had* to learn from India, if we would find out the faults of our own Western civilisation and the truths of our own Christian religion which we have not yet grasped.

Throughout this letter I have been working only at one side of a great subject. I do not for a moment under-value the vital and searching moral truths which came to the West from the Old Testament itself, along with much that was narrow and confined. All these things I have taken for granted. I need not dwell on them in writing to you, because you know what value I place on the prophetic teaching of the Old Testament. You will not misunderstand me, if I do not safeguard myself there.

But to return to this common element.—If once this intimate connection between the great religions of humanity becomes recognised, then, as I have said, remarkable consequences would follow. The West would no longer remain so "Europe-centred" in its historical vision. It would have to take ancient Indian history vitally into account, as an integral part

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of its own development,—as touching closely the finer, deeper part of it. World history would get a consistency, a wholeness, and be no longer shut up into water-tight compartments of which only the Western section was explored by the West and known in the West. How I hate these cattle-pen theories of humanity! How impossible it is to go forward, if we do not get rid of these theories altogether, both in thought and in practice! The different religions of the world would gradually come into their place, if once the key to the religious evolution of mankind was discovered. There would be simplification all round, such as took place when the physical side of human life was put in its proper setting by Darwin's theory.

This concludes the series of letters written in the year 1914. I feel that it will be necessary to add a post-script in the next number of the Modern Review, in order to show how far my thoughts have travelled since then. While the main thesis has remained with me practically unchanged, there are certain very important details which help to fill in the picture and these should not be omitted.

Shantiniketan. C. F. ANDREWS.

COMMUNALISM AS THE FOUNDATION OF INDIAN DEMOCRACY

A PARADOX IN POLITICS.

IN India, we are to-day in the midst of a general reconstruction of the political system. It seems, however, that the lessons of our ancient history or the living traditions and folk-experiences of our culture are set at nought in devising our political future and its machinery of government. In the schemes of reform that were recently advocated by different classes or parties or responsible persons in India or in England, the political methods and instruments of the West were looked upon as models for India to imitate with caution and sincerity. Representative institutions have been considered as coming only from the West as a result of the British connection with India. Starting from small beginnings laid many years ago, we find an attempt to liberalise the government by British Commonwealth, which has culminated in the Government of India Act, 1919. It is party government, pure and simple, that the Montagu Reforms are transplanting from the banks of the Thames to the plains of the Ganges and the Indus. Meanwhile, the mistakes of Western democracy have been too insistent. In Great Britain, the failure of the Parliamentary system to express the forces making for change today diverts a large part of these forces into various forms of "direct action" all of which are revolutionary. Thus it is a remarkable paradox that whereas the results of the Parliamentary system are becoming more and more revolutionary in Great Britain, the system is introduced as essential to India, the home of communal experiments, in social, economic and political life. The persistent failure to grapple the Irish political difficulty and to devise a suitable constitution represents but another instance of the inapplicability and invalidity of parliamentary or party methods in England for the solution of a conflict of interests and functions, economic, communal and religious.

THE NEW STATE IN THE WEST.

The West has not in fact been slow to evolve new political methods. Feudalism bequeathed to the West the centralised administration and the political system still surviving in the monarchy and the House of Lords; Liberalism imposed its system as represented in the popular

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assemblies (which now obviously require supplementing); so Socialism is to-day evolving its political system in the Councils. In Russia we have the mirs, the artels, the industrial councils, workingmen's councils, peasants' councils and the Soviets. In the milder Rate-Republiken of Germany, the developments of council government, as now consecrated in the constitution, are characteristic; and workmen's councils, industrial councils, soldiers' councils, and communal councils, are getting themselves fully admitted to the council system. In Great Britain, the Mother of Parliaments, the new movement towards the group solution of social and economic troubles is most significant. In the Church's Enabling Bill, the Parliament concedes to the Church a very large measure of self-control and self-management; nationalisation as well as group control and ownership are also being emphasised in different fields of social and economic management. Great Britain is working speedily away at Guild Socialism and the Shop Stewards' Committees, and even extending Whitley Councils to the Civil Service, and Welfare Committees to the Navy; in industrial government she has already shifted the centre of political gravity from the Parliament to the cabinet of the principal trade-union leaders, which before long will probably supersede the present executive of Labour, the parliamentary committee of the Trade Union Congress. In Germany, in France and in Britain, the present coalition governments, originating in the exigencies of national crisis have gradually discovered that the council system is a truer democracy than existing party and parliamentary systems, being a much surer and safer machine for the realisation of public opinion; while the real labour movement has passed to the group and council system, the more so with the rise of labour to political power.

In America, the Congress is losing function after function, its place being taken by the industrial experts of the various commissions. There are national commissions for railroads, for inter-state corporations control, for shipping and the tariff. The old state lines and district lines are fading. The industries are the new states of the nations.* In the English Guild Socialism and the French Syndicalism, in the Russian Soviet democracy or in the American Federalism, we find a gradual transformation of the central monism of the existing political order into a composite pluralism, which is the essence of the communalistic polity.

The Democracy of the Eastern Communes.

In the East, different in origin and in development from the democracy of Parliament, is the democracy of the village community, the communal council, or the guild system. Communalism in the East has evolved this particular political system, even as Socialism to-day in the West is having its political system in the councils. The village assemblies, the caste and sub-caste panchayets, the city councils, the occupational or professional guilds, or communal federations and assemblies of the folk, the assemblies of a group of villages, tribes and castes, which India has known through ages, have survived many vicissitudes, but none more perilous than the encroachments of the strong and centralised British imperial government, and the economic legislation and administration based on individualistic concepts of rights and property. Neither occupation nor kinship, neither caste nor tribal communism has been the sole basis of Indian social democracy though each has contributed its element of cohesiveness. Side by side with caste assemblies and occupational guilds, and their union or federation, we have in India the local bodies on a territorial basis, and the territorially elected larger assemblies. Their origin and their development along parallel lines are characteristic of Indian polity, and reflected in the principal social organism of India, the village community.

In India, there has been going on for centuries an inevitable and silent process of the fusion of races, which has left its stamp on the social gradation of the

* See the 'Philosophical Review', November, 1919.

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village community. Distinction of race, religion, caste and family come gradually to be merged in the village polity. The non-Aryan tribes, who have settled in Hindu villages and entered the Hindu fold, comprise the impure castes, relegated to degrading and menial occupations ; groups from lower castes continually succeed in obtaining admission into a higher community when they obtain possession of land, or other incidents of a higher social or economic status ; while groups of diverse origin are amalgamated owing to their common calling,—hunting, fishing, pastoral pursuits, agriculture or handicrafts, for instance, though in India artisan castes never form villages of their own as they have done in Russia: thus the enormous majority of castes are occupational and their social position depends roughly on their caste calling or the degree to which it is lucrative and respectable. Large sections of the Dravidian tribes on their acceptance of Hinduism and the Hindu code of clean living and the development of the caste system thus become enrolled in it with a caste status on the basis of their occupation or service to the village communities, and their original tribal affinities gradually disappear. There is *pari passu* a supercession of the older methods of tribal division and ethnogenic government according to clans or septs extending over a wide area by the demogenic polity of the village community on a territorial rather than the kinship basis. Thus, it is mainly among the nomadic and the gipsy groups, the impure and menial castes, who are in the low scale of Hinduism as sweepers and scavengers, that panchayets having a very wide territorial jurisdiction are best seen, though artisan and trading communities exhibit a very extended and widely ramifying scheme of guild polity. The panchayet of the particular community which is really inside the caste system when this is considered as the socio-economic organisation of the Hindus, gradually gets itself fully admitted to the village polity and thus the Panch Jati or five castes come to be represented in the village Panchayet, and the village assemblies and their unions into larger bodies having a wide territorial jurisdictionare as important in the scheme of Indian polity as a widely extended guild polity, functional or caste government proper.

Group Organisation as the Basis of Political Experiment.

A serious attempt to rehabilitate the Panchayet system is being made only recently ; but even now the panchayets are trusted with but a small share of direct responsibility for the administration of affairs, while the new administrative creations of larger rural unions or boards or circles are too artificial to be constructive. The village communities and city guilds and brotherhoods, the scheme of caste polity or the larger local or non-local associations have either been ignored or thwarted and threatened. And yet, rightly ordered and expanded on modern lines, such a political system which the deeply humanised and socialised scheme of Indian Communalism has evolved, will have much greater chances of success than the democracy founded on the Western pattern and superimposed upon the people from above. A communal democracy, rising layer upon layer from the lower strata of panchayets, guilds, unions and brotherhoods, communal federations and folk assemblies, in the changing composition of which every trend of public opinion will be immediately indicated, will be more representative than an Indian parliamentary system, in which the party leaders are out of touch, necessarily, with their enormous constituencies and too much dependent on agents, and reporters and even on the Press. Nor should we fail to profit by the lessons of Western political evolution as we set out on the track of modern constitutionalism marked off from the older communal forms of self government by the political devices of delegation and responsibility. It may be that in the years to come the functions of the territorially elected Legislative Council will ultimately become more and more that of an Upper House, while the functionally and industrially elected body that may be created out of the union or federa-

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tion of existing or rehabilitated indigenous forms of popular government will be the creative and constructive institution. But all this is left to the practical constructive politicians and reformers of the future to solve. As we get the powers to mould our institution, we may, indeed, evolve a system of government which will thus find a working compromise or rather co-operation between the opposite principles of group formation involved, which have more or less governed the development of polity in the West and in the East. Meanwhile let all reformers in India beware of the errors of Western democracy, and try to build a safer aud surer democracy from the bottom on the foundations of our village or caste panchayets, occupational guilds and other local or non-local bodies and assemblies, casting out the abuses and evil customs which have clung to them, and educating the people along newer and broader spheres of political endeavour in response to the demands of a wider civics and a higher nationalism.

The Standpoint of Comparative Politics.

From a universal standpoint it would appear that while the foundation of political structure in the West is the separation of individual and the state as two radically independent, absolute and even opposed elements with consequent emphasis of individual rights and the power of the state, that of the Eastern political structure is the incorporation of group-will into the life of the individual oriented in diverse intermediate groups between the state and the individual, resulting in a communal ethos, which arises out of the free and voluntary co-operation of quasi-independent organs of social government and in the weakness of central authority. An ideal of political efficiency which looks only to the strength of the centralised absolutist structures and the fiats of sovereign authority is inadequate and partial even as the ethos and traditions that are the outcome of an individual conscience are disruptive. But this ideal and these traditions, descended from Rome, have been the criteria and tests for the judgment of political life and institutions throughout the world.

In the East, communalism stands neither for the natural rights of individuals nor for inviolable state rights; neither for inherent rights of groups nor for legislatures balancing opposed and fighting interests, but for a genuine integration of the interests of all the parts in the unity of the state, which should have authority not as a separate group but only in so far as it gathers up into itself the whole meaning of the constituent groups.* Communalism rests not on "social contract", "rights" and "balance", but on co-ordination, duties and compounding through the only genuine and vital democratic process, that of trying to integrate myriad group ideas and interests earlier than parliaments or councils and further back in social and economic life. It is a nation's social and economic life, which ultimately furnishes the strength and inspiration of its political organisation, and a political experiment is bound to fail if it ignores the inner meaning hidden in this intermingling of the old and essential groups in the daily, ultimate life of the people.

RADHAKAMAL MOOKERJEE.

* Cf. Folet, The New State.

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LETTERS FROM ABROAD

By Rabindranath Tagore.

Strasbourg, April 29, 1921.

I AM writing this from Strasbourg where I am going to read my lecture at the University this evening.

I miss you very much at this moment; for I feel certain that it would overwhelm you with happiness could you be with me now, realising the great outburst of love for me in the continental countries of Europe which I have visited. I have never asked for it, or striven for it, and I never can believe that I have deserved it. However, if it be more than is due to me, I am in no way responsible for this mistake. For I could have remained perfectly happy in my obscurity to the end of my days, on the banks of the Ganges, with the wild ducks as my only neighbours on the desolate sand islands.

"আমি কেবলি স্বপন করেছি বপন আকাশে।"

"I have only sown dreams in the air," for the greater part of my life, and I never turned back to see if they bore any harvest. But the harvest now surprises me, almost obstructs my path, and I cannot make up my mind to claim it for my own. All the same, it is a great good fortune to be accepted by one's fellow-beings from across the distance of geography, history and language; and through this fact we realise how truly one is the mind of Man, and what aberrations are the conflicts of hatred and the competitions of self-interest.

We are going to Switzerland to-morrow and our next destination will be Germany. I am to spend my birth-day this year in Zurich. I have had my second birth in the West, and there is rejoicing at the event. But by nature all men are *dwija* or twice born,—first they are born to their home, and then, for their further fulfilment, they have to be born to the larger world. Do you not feel yourself, that you have had your second birth among us? And with this second birth, you have found your true place in the heart of humanity.

It is a beautiful town, this Strasbourg,—and to-day the morning light is beautiful. The sunshine has mingled with my blood and tinged my thoughts with its gold, and I feel ready to sing,—

"Brothers, let us squander this morning with futile songs."

This is a delightful room where I am sitting now, with its windows looking over the fringe of the Black Forest. Our hostess is a charming lady, with a fascinating little baby, whose plump fingers love to explore the mystery of my eye-glasses.

We have a number of Indian students in this place, among whom is Lala Harkishen Lal's son, who asks me to send you his respectful regards. He is a fine young man, frank and cheerful, loved by his teachers.

We have missed this week's letters, which are now evidently lost beyond recovery. It is difficult for me to forgive the Mediterranean for doing me this disservice! The present week's mail is due and if Thos. Cook and Son are prompt about it we shall find our letters today!

Geneva, May, 2, 1921.

It made me very anxious to hear that you fell ill after your strenuous work in Howrah. There is one consolation owing to the delay in receiving letters from a distance. It is the hope that the evil tidings which they bring, may have had time to give place to good tidings before their answer is received; and by this time I expect you have got over your illness. I am sure you need rest and change, and

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this was why I had been hoping that you would have been able to spend your summer vacation in Europe. I quite understand why it was not possible for you to accept my invitation, and what a great sacrifice it was for you. There are times when one has to be utterly reckless; but it seems to me, that, for you, those times never come to their end. However, it makes me eager to come to your rescue and lure you away from your work and drag you into the delicious depths of neglectfulness of duty.

I am myself dreaming of such a glorious opportunity; and when it does come, you may be sure that I shall claim your companionship in my path of idleness, strewn with unanswered letters, forgotten engagements and books with uncut pages. But we are fast getting into the vicious habit of keeping ourselves busy. Before long, we shall lose all taste for leisure, for refinements of laziness.

Perhaps a day will come, when I shall pine for doing my duty, and my pious example will be quoted in text books on which I shall have to pass my examination in my next birth! Please know that I am serious! I am afraid of trampling down the limits of my arrested twenty-seventh year* in sheer haste for keeping appointed time! When one is not compelled to keep count of time, one forgets to grow old; but when you must constantly consult your watch, you are pushed into your twenty-eighth year directly you complete your twenty-seventh. Do we not have the example of Nepal Babu† before our eyes? He never respects time; and therefore time fails to exact its taxes from him and he remains young. In this, he is an inveterate non-co-operator,—he has boycotted the Government of Chronometry! And I want to register my name on the list of his *chelas*. I shall strew my path of triumphant unpunctuality with shattered watch dials, and miss my trains that lead to the terminus of mature age.

* Referring to a child's remark that the Poet must always remain 'at the age of twenty seven', and never grow older.

† A teacher at the Ashram, loved by all.

But, Sir, what about my International University? It will have its time-keeper, who is no respecter of persons,—not even of the special privileges of some twenty-seventh year which has taken its Satyagraha vow never to move forward. I am afraid its bell will toll me into the haze of hoariness across the grey years of fifty. Pray for my youth, my dear friend, if it ever dies of old age, brought about by self-imposed responsibility of ambitious altruism!

This is a beautiful country, a dwelling place of the Gods invaded by man. The town is so dainty and clean with its river of limpid water and the sky unpolluted by the belching of smoke. The big towns, like New York and London, are vulgar because of their pretentious hugeness and perpetual bustle. In the streets here, motor cars are few and crowds are leisurely. It is a town that seems to have been created in the atmosphere of vacation. And yet it is not sluggish, or somnolent. Life here flows like its own bright river, humming a song and breaking into merry peals of laughter.

I fervently hope that you will not run away before I reach home. My mind is so full of plans, which it must discuss with you or else it will burst. The kernel of a plan is for carrying it out, but the most delicious part of it is the pulp, which is merely for discussion. I must have you for this game of agreeing and disagreeing, putting down figures on paper and then flinging them into the waste paper basket.

Geneva, May 6, 1921.

To-day is my birth-day. But I do not feel it; for in reality, it is a day which is not for me, but for those who love me. And away from you, this day is merely a date in the calendar. I wish I had a little time to myself to-day, but this has not been possible. The day has been crowded with visitors and the talk has been incessant, some part of which has unfortunately lapsed into politics, giving rise to a temperature in my mental atmosphere of which I always repent.

Politics occasionally overtakes me like a sudden fit of ague, without giving

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sufficient notice; and then it leaves me as suddenly, leaving behind a feeling of malaise. Politics is so wholly against my nature; and yet, belonging to an unfortunate country, born to an abnormal situation, we find it so difficult to avoid its outbursts. Now when I am alone, I am wishing that I could still my mind in the depth of that infinite peace, where all the wrongs of the world are slowly turned up, out of their discordance, into the eternal rhythm of the flowers and stars.

But men are suffering all over the world and my heart is sick. I wish I had the power to pierce this suffering with music, and bring the message of abiding joy from the deeper regions of the world soul, and repeat to the people who are angry and to the people whose heads are bowed down in shame,—आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते, आनन्देन जातानि जीवन्ति, आनन्दं सम्प्रयन्त्यभिसंविशन्ति—"From joy all things are born, by joy they are maintained, and into joy they proceed and find their end."

Why should I be the one to air our grievances and give shrieking expression to the feeling of resentment? I pray for the great tranquillity of truth, from which have welled forth the immortal words that are to heal the wounds of the world and soothe the throbbing heat of hatred into forbearance.

The East and the West have met,—this great fact of history has so far produced only our pitiful politics, because it has not yet been turned into truth. Such a truthless fact is a burden for both parties. For the burden of gain is no less than the burden of loss,—it is the burden of the enormity of corpulence. The fact of the meeting of the East and the West still remains concentrated on the surface,—it is external. The result is, all our attention is diverted to this surface where we are hurt, or where we can only think of material profits.

But deep in the heart of this meeting is surely maturing the seed of a great future of union. When we realise it, our mind regains its detachment from the painful tension of the immediate present and attains its faith in the eternal,—it is relieved from the hysterical convulsions of exasperated despair. We have learnt from our ancestors that अद्वैतं (Advaitam) is the eternal significance of all passing events—अद्वैतं, which is the principle of unity in the heart of dualism,—and the dualism of East and West contains that unity, and therefore it is sure to be fulfilled in union.

You have expressed that great truth in your life. In your love for India, you carry that message of Eternity. In you, the apparent conflict of the East and the West has unveiled the great beauty of its inner reconciliation. We, who are clamouring for vengeance, and are only conscious of the separateness, and are therefore expecting absolute separation, have not read right the great purpose of our history.

For passion is darkness. It exaggerates isolated facts, and makes our minds stumble against them at every step. Love is the light, that reveals to us the perfection of unity, and saves us from the constant oppression of the detached,—of the immediate.

And therefore I embrace you, take my inspiration from your love, and send you my birth-day namaskar.

Near Zurich, May 10, 1921.

I have just received a birthday greeting from Germany through a committee consisting of men like Eucken, Harnack, Hauptmann, and others, and with it a most generous gift consisting of at least four hundred copies of valuable German books. It has deeply touched my heart, and I feel certain that it will find response in the hearts of my countrymen.

Tomorrow I have my invitation at Zurich, and on the 13th of this month I leave Switzerland for Germany. Haven't I said to you, in some letter of mine, that my life has followed the course of my celestial namesake, the Sun,—and that the last part of my hours is claimed by the West? How genuine has been this claim I never realised before I had visited

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the continent of Europe. I feel deeply thankful for this privilege, not only because it is sweet to realise appreciation from one's fellow-beings, but because it has helped me to feel how near we are to the people who in all appearance are so different from ourselves.

Such an opportunity has become rare to us in India because we have been segregated from the rest of the world. This has acted upon the minds of our people in two contrary ways. It has generated that provincialism of vision in us, which either leads to an immoderate boastfulness, urging us to assert that India is unique in every way,—absolutely different from other countries,—or to a self-depreciation which has the sombre attitude of suicide. If we can come into real touch with the West through the disinterested medium of intellectual co-operation, we shall gain a true perspective of the human world, realise our own position in it, and have faith in the possibility of widening and deepening our connection with it. We ought to know that a perfect isolation of life and culture is not a thing of which any race can be proud. The dark stars are isolated, but stars that are luminous belong to the eternal chorus of lights.

Greece was not shut up in the solitude of her culture, nor was India, when she was in the full radiance of her glory. We have a Sanskrit expression तन्नष्टं यन्नदीयते 'that which is not given is lost,' and India, in order to find herself, must give herself. But this power of giving can only be perfected when it is accompanied by the power of receiving. That which cannot give, but can only reject, is dead. The cry which has been raised today of rejecting Western culture only means the paralysing of our own power to give anything to the West. For, in the human world, as I have said, giving is exchanging. It is not one sided, and therefore our education will not attain its perfection by refusing to accept all lessons from the West, but by realising its own inheritance, which will give us means to pay for such lessons. Our true wealth, intellectual as well as material, lies not in the acquisition itself, but in our own independent means of acquisition.

So long as our intellectual attainments were solely dependent on an alien giver, we have been accepting and not acquiring. Therefore these attainments have mostly been barren of production, as I have discussed in my pamphlet on Education. But it would be wrong to blame the Western culture itself for such futility. The blame lies in not using our own receptacle for this culture. Intellectual parasitism causes degeneracy in the intellectual organs of one's mind, and therefore it is not the food, but the parasitism that has to be avoided.

At the same time I strongly protest against Mahatma Gandhi's trying to cry down such great personalities of Modern India as Ram Mohan Roy in his blind zeal for crying down our modern education. It shows that he is growing enamoured of his own doctrines, which is a dangerous form of egotism, that even great people suffer from at times. Every Indian ought to be proud of this fact, that, in spite of immense disadvantages, India still has been able to produce greatness of personality in her children, such as we find in Ram Mohan Roy. Mahatmaji has quoted the instances of Nanak, Kabir, and other saints of Medieval India. They were great, because in their life and teaching they made organic the union of the Hindu and Muhammadan cultures,—and such realisation of the spiritual unity through all differences of appearance is truly Indian.

In the modern time, Ram Mohan Roy had that comprehensiveness of mind to be able to realise the fundamental unity of spirit in the Hindu, Muhammadan and Christian cultures. Therefore he represented India in the fulness of truth, and this truth is based, not upon rejection, but on perfect comprehension. Ram Mohan Roy could be perfectly natural in his acceptance of the West, only because his education had been perfectly Eastern,—he had the full inheritance of the Indian wisdom. He was never a school boy of the West, and therefore he had the dignity to be the

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friend of the West. If he is not understood by Modern India, this only shows that the pure light of her own truth has been obscured for the moment by the storm clouds of passion.

Hamburg, May, 17, 1921.

It has been a perpetual sunshine of kindness for me all through my travels in this country. While it delights me, it makes me feel embarrassed. What have I to give to these people ? What have they received from me ? But the fact is, they are waiting for the day-break after the orgies of night, and they have their expectation of light from the East.

Do we feel in the soul of India that stir of the morning which is for all the world ? Is the one string of her *Ektara* being tuned, which is to give the keynote to the music of a great future of Man,—the note which will send a thrill of response from shore to shore ? Love of God in the hearts of the medieval saints of India,—like Kabir and Nanak,—came down in showers of human love, drowning the border-lines of separation between Hindus and Musalmans.

They were giants, not dwarfs, because they had the spiritual vision whose full range was in the Eternal,—crossing all the barriers of the moment. The human world in our day is much larger than in theirs ; conflicts of national self-interest and race-traditions are stronger and more complex ; the political dust-storms are blinding ; the whirlwinds of race antipathy are fiercely persistent ; the sufferings caused by them are world-wide and deep. The present age is waiting for a divine word, great and simple, which creates and heals ; and what has moved me profoundly is the fact that suffering man in Europe has turned his face to the East.

It is not the man of politics, or the man of letters, but the simple man whose faith is living. Let us believe in his instinct ; let his expectation guide us to our wealth. In spite of the immense distortions of our latter day degeneracy, India still cherishes in her heart the immortal mantram of Peace, of Goodness, of Unity,—

Shantam, Shivam, Advaitam.

The message of the One in the All which had been proclaimed in the shade of Indian forest solitude is waiting to bring reconciliation to the men who are fighting in the dark, who have lost the recognition of their brotherhood.

Of all the men in Modern India, Ram Mohan Roy was the first and the greatest who realised this truth. He held up high the pure light of the Upanishads that shows the path by which the conqueror of the self सर्व्वमेवाविशन्ति 'enter into the heart of the all,'—the light which is not for rejection but for comprehension.

Musalmans had come to India with a culture which was aggressively antagonistic to her own. But in her saints, the spirit of the Upanishads worked in order to attain the fundamental harmony between the things that were apparently irreconcilable. In the time of Ram Mohan Roy, the West had come to the East with a shock that caused panic in the heart of India. The natural cry was for exclusion, which was the cry of fear, the cry of weakness, the cry of the dwarf. But through the great mind of Ram Mohan Roy, the true spirit of India asserted itself and accepted the West, not by the rejection of the soul of India, but by the comprehension of the soul of the West.

The mantram which gives our spiritual vision its right of entrance into the soul of all things, is the mantram of India, the mantram of Peace, of Goodness, of Unity,—शान्तं शिवमद्वैतम् Shantam, Shivam, Advaitam. The distracted mind of the West is knocking at the gate of India for this. And is it to be met there with a hoarse shout of exclusion ?

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RESERVE FUNDS

A very interesting feature was brought out in the discussion on Railway Budget, in the Legislative Assembly, on the question of Reserve Funds, and the speech of Mr. K. C. Neogy and the reply of Sir Malcolm Hailey were very pointed.

The chief points at issue were that the present condition of Indian Railways was due to the non-creation of reserve funds, which had the effect of inflating the revenues only on paper and of increasing non-productive expenditure in the way of payment of surplus profits to companies and to the making over of India's rolling stock and materials to the War Office by process of sale for use in Mesopotamia and elsewhere, when Indian Railways are said to be half starved for want of rolling stock.

It is to be borne in mind, however, that there were several features that operated against creation of "Reserve Funds" in the past.

In the first place, the railway property is one of continuous renewals and replacements. Under ordinary circumstances, renewals are made out of revenue but to a limited extent, and the greater additions and improvements out of Budget grants.

The non-paying condition of the lines, in their early and middle periods, operated against Reserve Funds, because if "Reserve Funds" had been created when the railways did not earn the guaranteed dividend, the taxation on the Indian people would have been greater. For many years, the guaranteed dividend was made up by taxation whenever there were deficits, and this was necessary for several years after the railways came into existence in India. It was only during the last 17 or 18 years that the railways, taken as a whole, became paying concerns to the Government.

Then after the railways were acquired by the State there came another heavy charge against the Railway Revenue in the way of payment of annuities in redemption of capital and interest on annuities. This was the inevitable result of railways not having been made out of State funds from the beginning, or at least after Lord Lawrence had clearly and very forcibly domonstrated that it was to the interest of India to have State owned and State managed lines. Money had after all to be found by India at the end, in all cases, to acquire the railways and ; the effect of not finding the money from the very first was the inflation of Railway capital through non-productive expenditure. In most cases of trunk lines, the capital was inflated by 38 per cent in excess of the actual share value in the way of payment of premiums, leaving aside the factor of payment of surplus profits in addition.

It is to the best interest of India that the process of acquiring the railways should be faster, as this will not only prevent wastage of money in payment of interest on annuities and of surplus profits. but will enable India to demand surrender of railways by means of legislation, by paying the companies up. Even if some compensation has to be paid, that would be better. In this connection I would draw attention to the following from my oral evidence before the Indian Railway Committee :—

"The Chairman drew attention to that part of Mr. Ghose's memorandum in which he had recognised the difficulty of finding all the capital required for the Railways. Mr. Ghose agreed that a great deal of capital is wanted for Railway Development, and that still more would be necessary if, in addition, existing companies had to be bought out. The Chairman suggested that this might be an objection to immediate purchase even if the policy were approved. Mr. Ghose, however, was of opinion that it would be wise to carry the policy into effect as soon as possible *even if it involved railways temporarily going short of capital for improvement.* He would propose that, if a loan of £30 million was raised, £20 million should be used for improvements and £10 million reserved for buying out the guaranteed companies."

Then, so far as I can remember, the contracts with the several companies do not provide for creation of "Reserve Funds" for they called for division of surplus profits after payment of all working expenses (which include paying of interest on Government share of capital, the guaranteed interest on company's share of the capital, payment of annuities in redemption of capital and interest on annuities held by companies).

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But if greater expenses are incurred in keeping the property up-to-date and all renewals, replacements, and improvements and even increased rolling stock and facilities to meet increased traffic, to a great extent, are charged to Revenue, it will be as good as Reserve Funds. For there are other factors to be considered, outside of railways, which may be brought in resonably against creation of Reserve Funds for railways.

The system of "lapses" in the past and the spirit of the "lapses" operated against Reserve Funds too, besides creating a tendency in the past of the railways to spend money hurriedly, and sometimes not very economically and judiciously, to prevent lapses.

Then again, the late Mr. Gokhale, in his Budget speech after Budget speech, strongly advocated that whenever there was surplus of revenue it should immediately be spent first in giving relief to the Indian people by withdrawal of or reduction of taxes and, secondly, in greater grants on heads like "sanitation" "education" "irrigation" etc., and that great statesman of India held the view that railway extensions should not take place in India at the rate it was going on. He pointed out, as General Sir Richard Strachey had done before, that the proposals for railway extensions in India were excessive and were backed by British interests, "who in reality are not interested in the taxation of the country." Mr. Gokhale further emphasised that whatever benefits the railways had brought to India they were not unmixed blessings, for they assisted in destroying India's non-agricultural industries, which was a great economic loss to the country. Again Mr. Gokhale very strongly advocated more expenditure on irrigation, which benefitted the ryots very directly and largely than railways, and although Mr. Gokhale did not get all that he asked for those arguments of his would have gone against creation of Reserve Funds for railways. In fact, very strong arguments can be brought against keeping money in reserve funds on any account, when India wants relief in the way of reduction of taxes and increased expenditure on nation building works. And the late Mr. Gokhale in one of his Budget speeches said as follows :—

"My Lord, I have so far tried to show (1) that the huge surpluses of the last four years are in reality only currency surpluses, (2) that the taxation of the country is maintained at an unjustifiably high level and ought to be reduced, and (3) that India is not only poor, very poor country, but that its poverty is growing. .....The English mercantile classes have been conciliated by the Government undertaking construction of railways on a large scale..... a policy which, whatever its advantages, has helped to destroy more and more the few struggling non-agricultural industries that the country possessed and throw a steadily increasing number on the single precarious resource of agriculture. And this railway expenditure has gone on while irrigation, in which the country is deeply interested, has been neglected."

The inflation of Railway Revenue means on paper and non-productive expenditure and payment of surplus profits. This could have been avoided if the Government had adopted the policy of spending larger sums out of revenue on renewals, replacements, improvements and even additions to rolling stock to meet increased demands of traffic. *All these are very proper charges against "Revenue"* and would have served the same purpose as "Reserve Funds" without locking up money which is so badly needed, in all directions.

What would Mr. Neogy say when he realises that State railways, after being built by the State and after even being found to be paying, were made over to the company free. For instance the Rajputana Railway, which was described by Sir A. M. Rendal "as a wonderfully profitable line," was made over to the B. B. & C. I. Railway Company.

There is one very important factor that operates against Indian railways being up to the mark and fully equipped. Instead of payments being made in the way of surplus profits to companies that money should go towards improvements in the interest of the Government and of the Indian people, but these interests clash with the interests of companies. In my written evidence tendered to the Railway Committee I made the following observations on this point :—

The Railway Companies receive a share of the surplus profits (after deducting all expenses of working, interest on capital, etc.). The surplus profits are shared between the Government and the Company generally in ratio of the share of capital held by each.

The Government are interested in seeing that the property of the Railway, of which they are the owners, is kept in good condition and repair, and that fresh capital proposed to be spent on a railway is in the interests of the Government and of the Indian people.

But, on the other hand, the main interest of a railway company would be to make the most of the railway as a dividend earning concern, during the term of lease. Therefore, the interests of the Company and of the Government may not be indentical in the same in all respects.

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The Indian Railways (trunk lines mainly) are the property of the State. The Indian Government is the owner and the lessor of the lines. The Railway Companies are merely the working agents or lessees.

The parting of India's rolling stock and materials for the benefit of the British Empire and for use in Mesopotamia and other places might have benefited Empire as a whole, but this process was distinctly detrimental to India. India itself is and was in need of materials and stock, and the Indian people, their trade and industries suffered by the loss of these, and then again, because of the loss of these materials and rolling stock, India will have to pay much higher prices to get them replaced. And not only this ; India will have to borrow money to pay for what she had, but gave away or sold. Would India be given any compensation for this ? Further, the purchases will have to be made at much higher prices not only because of general rise in prices, but to pay, in some cases, non-competitive prices to manufacturers of Great Britain. These facts speak for themselves.

S. C. GHOSH.

INDIAN ART

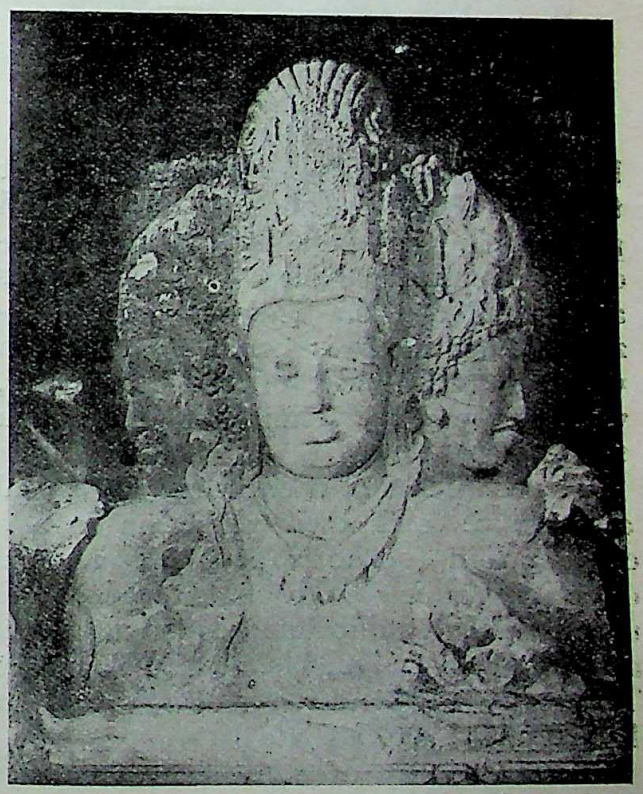
ITS CREATIVE POWER

ART is the result of the creative process of mind. Creation presupposes the creator and that which has to be created. Life is the material of the artist. He forms it into the work of art. Being creation the work of art is organic and justifies its existence in itself. Lines, surfaces, volumes and colours are connected in every single work of art in unique relation by significant form and bear the melody of the eternal.

Every country and every epoch appreciates life in a different way and consequently the direction in which the artistic mind is working is altered by every generation, with the effect that the number of spiritual worlds on this earth is immense. We are surrounded by these worlds, they wait silently until their secret becomes a living force once more.

It is necessary to forget all symbolism, for the forms of art are in themselves direct signs of an ultimate reality and do not need ideas to interpret them.

The mighty composition of the "Trimurti" in the cave temple of Elephanta emerges, enshrined in quadrangular darkness, from the wall of the rock out of which it is chiselled. Perfect symmetry and an equal crescendo of the modelled form ascending from the profile of one head to the front view of the central head and decreasing towards the third head in profile embraces



Trimurti, Elephanta.

the trinity. Their bodies have sunk in the stone and have become nameless, losing all bodily peculiarities. They are nothing

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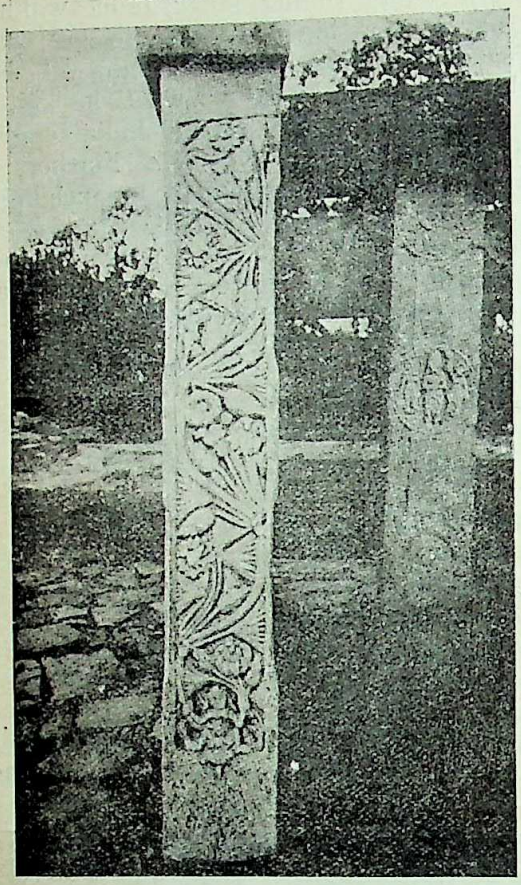

Railing of Stupa No. II, Sanchi.

but the heavy mass of a monument through which the breath of the God personality passes almost invisibly. Tender undulations glide over eyebrows and round cheeks. This rhythmic horizontal movement is compensated by a vertical arrangement of the headwears, which crown the trinity in form of a triangle.

The composition of elements of physical appearance and their reduction into a combination of horizontal and vertical directions which hold one another in an unshakable equilibrium constitute the artistic form of Siva, Vishnu and Parvati.* This is one way of artistic realisation in India.

Another way does not lead to visualisation of the spiritual but starts from the animation of nature. After all there are no limits between the spiritual world and that of nature. The abstract is manifest by concrete form, whilst nature in itself is significant of the "absolute spirit" and both are equally important themes for the artist. He takes the flowers of earth and makes them grow, super-abundant in their bloom along the panel of a stone pillar, springing off from the broad and soft wave of a lotus stalk. Flowers and water birds there populate a world of pure rhythm, free from dissonances, where every bud and every leaf are novelties which have not got their like and where imagination and reality are identical. Such a representation is more than mere decoration or embellishing ornament; it is a sculptured song which praises the life of the lotus. Indian art neither depicts nor does it interpret nature, but recognizing the rhythm of life it creates a spirited form of nature by means of its own, in our case by the pervading course of the undulating stalk which carries the round, full blown flowers and the sharply pointed buds with equal charm.

Whatever is represented in Indian art it is carried out with the same intensity for the imagination of the artist does not depend upon the object, although his sensitiveness is so flexible as to react upon every impulse. Thus he develops new laws of form out of new themes. There is no other civilisation where the artistic imagination is so autocratic. It goes so far in its aim that it cannot fulfil its task. Therefore it invents a new discipline, which does not govern the work of art by composition only, but enforces itself on every single part in a most intricate manner. The temple of Ellora cut out of the rock is a typical example. Sumptuous display of sculptured detail overpowers all obstacles and indulges in an indefatigable invention and congeneration of forms. Artistic deliberation becomes replaced by inexhaustibility, measure by fullness, composition by the effort of creative energy.

This productivity limits itself by its own intensity by condensing its swarm into the simplest and most economic

* If Burgess and Mr. Havell's interpretation is right. See Ars Asiatica III. The Trimurti at Elephanta.

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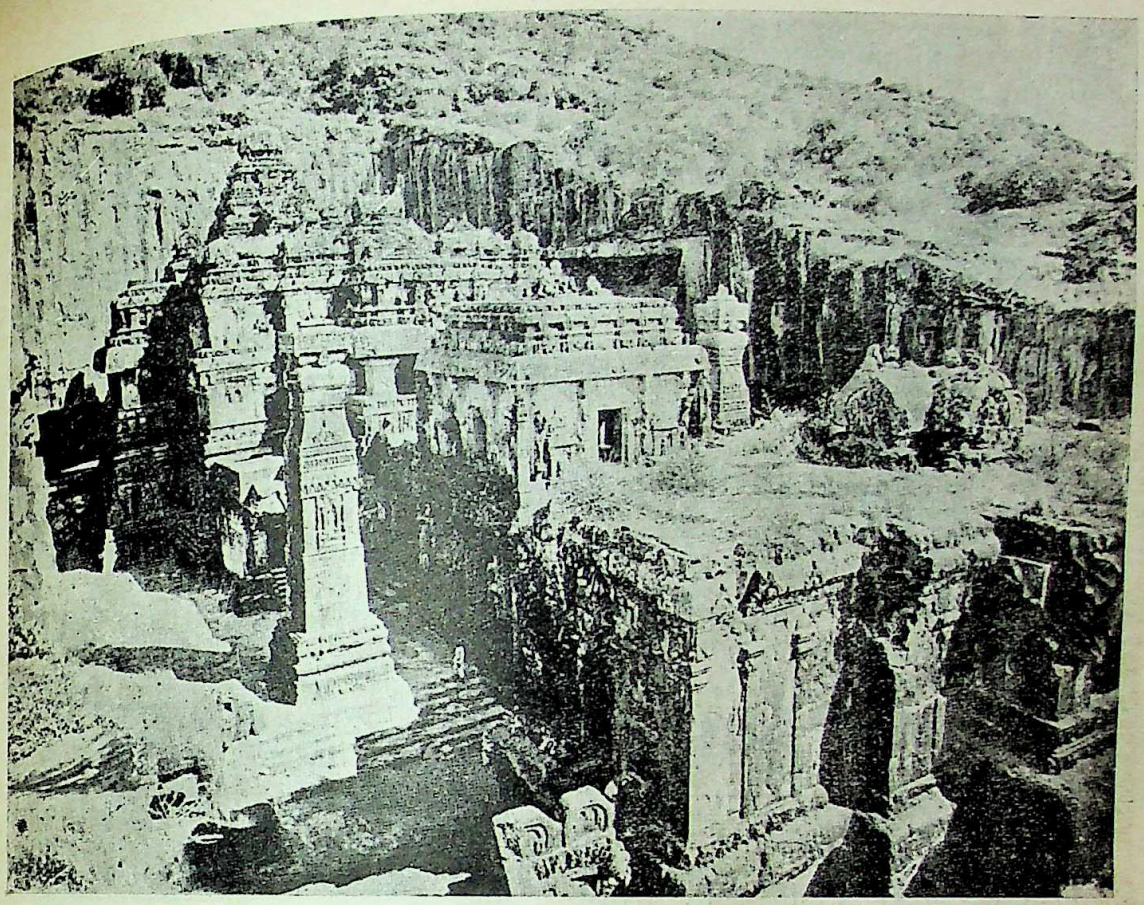

Kailash Temple, Ellora.

means of art, that is into the line. In the wall paintings of the Ajanta-caves where landscape and architecture, God, man and animal are woven into an impenetrable thicket of colours and forms, it is the line which bears the expression and significance of the scenes.

These few examples indicate some of the Indian principles of art. They are as essential for Indian art as for instance the reduction of the three dimensions of reality to the two-dimensioned surface of the relief or painting in Egyptian art or the triangle scheme of the European Renaissance composition or the diagonal arrangement of Baroque-pictures. It is the peculiarity of Indian art that it cannot be reduced to one artistic conviction, but that it amalgamates contrasting tendencies through the strength of its vitality.

Structure and measure are the means employed in Indian art in order to express the Absolute by form. They determine for instance the appearance of a Buddha-figure to an equal extent as they help the Hindu artist to realise the idea of Prajna-paramita. Entirely different from this principle of composition is the undulating movement which runs through almost every figure and composition. Wherever the artist aims to give form to the living substance, whether it be human or plant life or the life of an action, it reveals to him its existence in the form of undulating movement. The wavy stalk of the lotus, therefore, is the leading motif of Indian art. In this way geometrical structure is adequate to the conception of the abstract, whilst the undulating movement is significant of life. Both afford endless themes and numberless realisations to Indian art. But a third factor, namely the artistic productivity itself, evolves a kind of composition significant merely of itself. The *heaping* of forms is expressive of creative *energy*, whilst the *line* employed in Indian art stands for the creative emotion.

But those are abstractions, though

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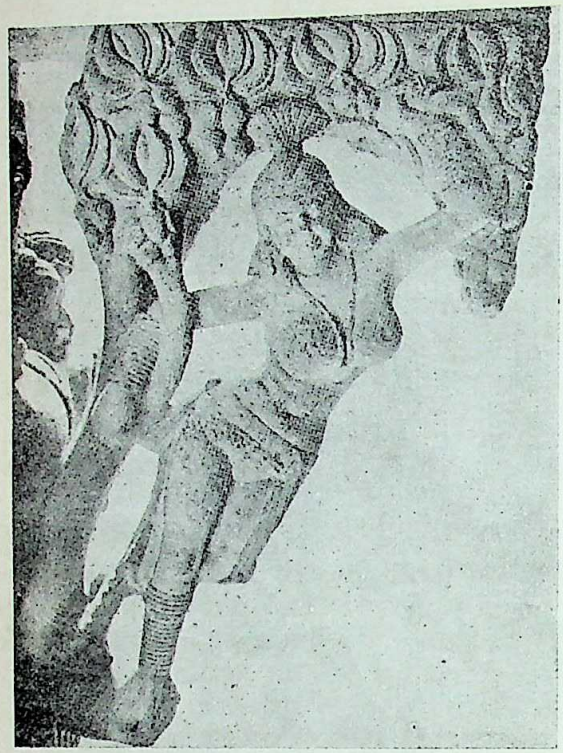
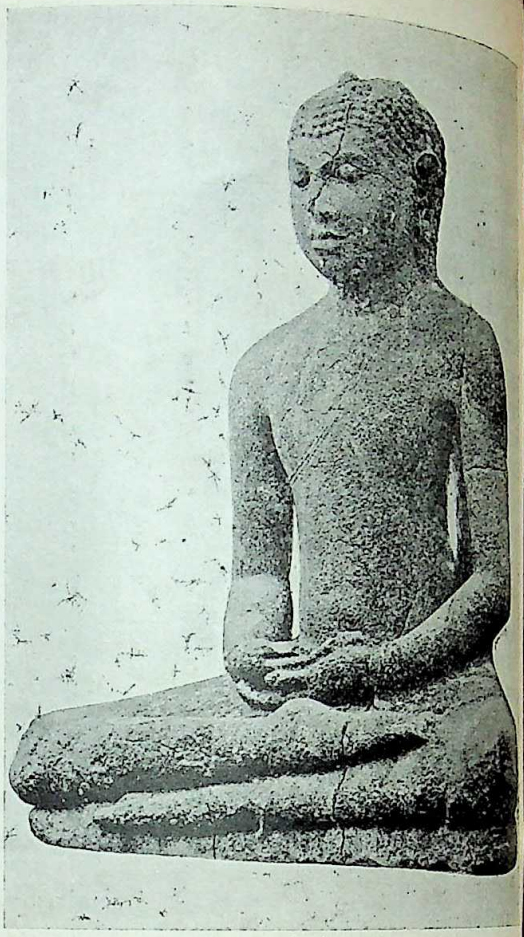


Group, Sanchi.



Buddha, Ceylon.

inevitable if we have to deal by words with works of art which are complex and organic wholes. With whatever spiritual attitude an Indian work of art corresponds, it is always pulsating with vibration and breathing the animation of form. The Indian artist is possessed by this inner movement of life. In the typical representations of a woman and a tree for example, a union which is emphasised through all the centuries of Indian art it is not only the graceful position of the female figure, but it is the playful rhythm which flows through the stem of the tree and the body of the woman, which caresses the fruits and bends her arms and gives such an idyllic harmony to the group.

The tranquil and austere figure of Buddha, which lives in quite a different psychical atmosphere, though disciplined by a grand physical immobility none the less is pervaded. by an inner rhythm. Life glides down the downcast eyes, down the smooth arms and reposes on the meditating hands; it glides over the whole body and rests on the crossed legs. The inner unity of the transfigured body of the Tathagata neither consists in an organic appearance of the figure nor in the regularity of the artistic structure only, but is brought forth by the immanent flowing rhythm which runs from one form to the next.

In the various representations of Siva Nataraja's dance no front or back, no right or left exist any longer, nor are there any gestures in this dance, for movement has intoxicated the whole so that the actual dimensions of space and the moment of time fade away for movement replenishes time with all directions. The artist in his realisation of dancing energy necessarily has to invest a body which only by a multiplicity of arms is able to visualize its supernatural moving force. This restless and complete movement being the entire unfoldment of all movement possible and thus having an equilibrium in itself is, however, in a deep sense, repose; just as on the other hand

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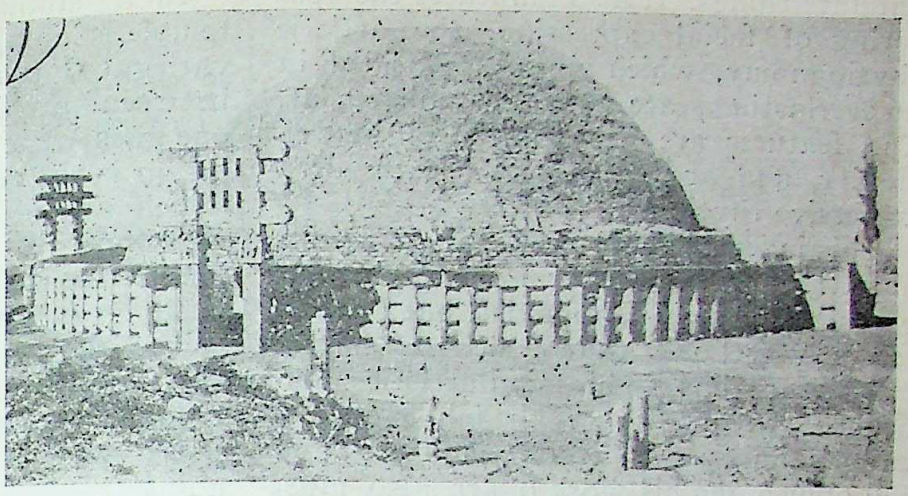
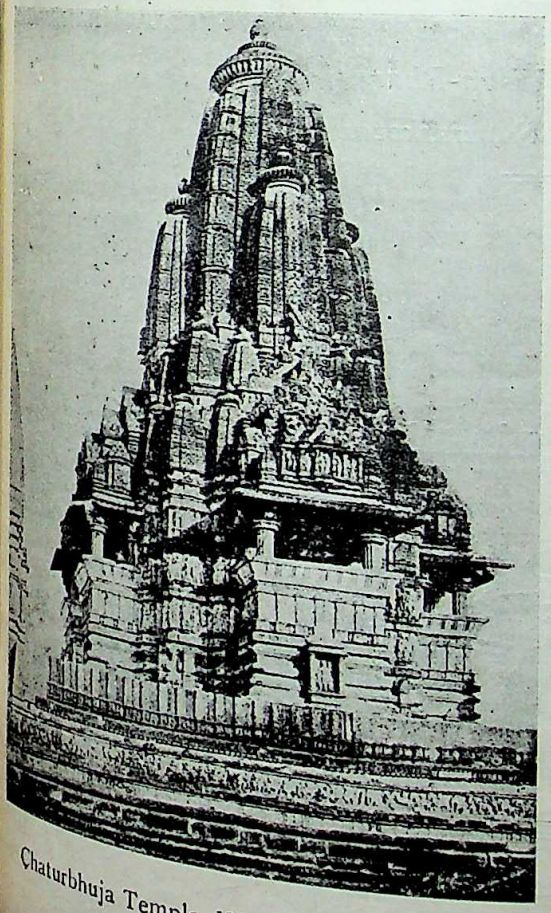
the motionless figures of Buddha are integrations of latent motion.

The Indian artist is possessed by the inner movement of life. To the monument which by its destination has to be restful he gives a form, which by integrating all movement is rest in itself. The stupa, the Indian monument, reposes in the shape of a hemisphere on the ground. What a contrast to the Egyptian pyramid, that monument which has the same importance for Egypt as the stupa has for India. There the precise form of the four-sided pyramid points decidedly in straight lines to its summit; in India on the other hand there is a movement round about in circles which does not lead to any other end than again to a circle.

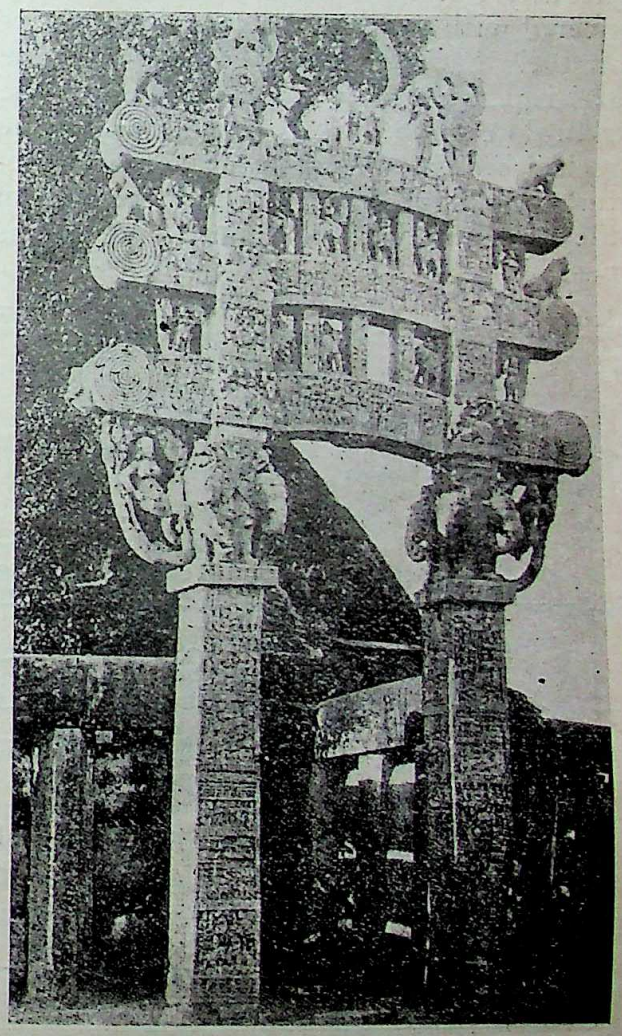


Sanchi Stupa, General view.

Movement is thus the productive element of Indian form; it determines architecture and the pictorial arts, the representation of the animated and in-



Chaturbhuja Temple, Khajuraho, from West.



Sanchi Stupa Northern Gateway.

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animate things. It also influences the rendering of facial expression, the artistic physiognomy, which appears glorified in an everlasting state of soul's movement. The features are destitute of all individuality and are reduced to their own expressive rhythm.

This inner rhythm pervades all figures of nature and makes them all equally important to the Indian artist, but (in an inverse way) only that which he shapes into figure has to his mind artistic significance. Because he sees the whole of nature as animated, without emptiness and full of meaning his work of art also must be entirely organized, that is to say no surface is allowed to remain vacant and no form without life and expression.

Thus not only every single relief or painting is fully covered with figures but a whole architectonic frame, the Sanchi gateways, for instance—is as thickly covered with sculptured plates, as the plates on their part are filled with figures. The artist, persecuted by a dread of emptiness, is afraid ever to come to an end and so he replenishes even the interstices of architecture with figures and crowns the top of the structure with as many statues as possible.

In a similar way the outside of a temple is completely dissolved into most variegated plastic forms. No limit exists between architecture and sculpture; the one goes over into the other, and their fusion is the result of an artistic activity, which is not satisfied with the static structure of a building but causes one form to grow out of the next, so long as any material is left. That is the way architecture is transformed into plastic. As for the dancing Siva so for these temples there is in an artistic sense no front or back; but merely an uninterrupted movement, which abides in roundness.

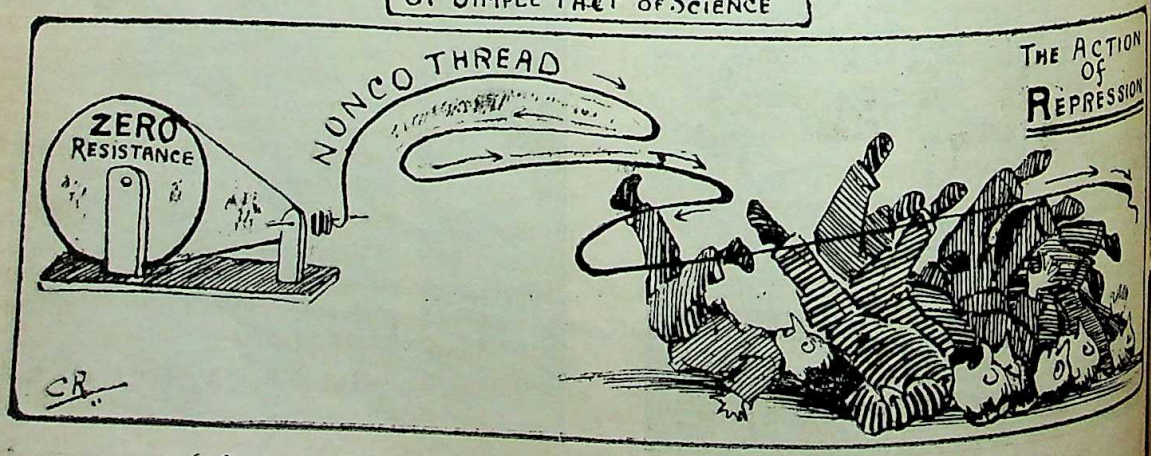
The possibilities of Indian art are unlimited. Its creative genius applies the element of rythmically moved form to the visualisation of the unity of man and nature, spirit and matter, plastic and architecture, which are, whether mathematically simplified or tropically exuberant, the immediate expression of inner experience.

STELLA KRAMRISCH.

Visva-Bharati

Santiniketan

A SIMPLE FACT OF SCIENCE



By the courtesy of the artist Mr. Charu Chandra Ray, B.Sc.

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BISHOP HEBER'S JOURNAL* (1824-25)

MANY of us know Bishop Heber by his poem on 'An Evening Walk in Bengal' beginning with the following lines :—

Our task is done ! on Gunga's breast
The sun is sinking down to rest ;
And, moor'd beneath the tamarind bough,
Our bark has found its harbour now,
With furled sail, and painted side,
Behold the tiny frigate ride.
Upon her deck, mid charcoal gleams,
The Moslem's savoury supper steams.
While all apart, beneath the wood,
The Hindoo cooks his simpler food.

Some of us, of an antiquarian turn of mind, may also know that the learned bishop was one of the earliest and ablest critics of Indian architecture, and it was he who, describing the ruins of old Delhi, wrote the famous line :

"These Patans built like giants, and finished their work like jewellers."

Bishop Heber landed in Calcutta in October 1823, and in June of next year he started on a visitation of his diocese, which in his time comprised the whole of British India. His first station was Dacca, where he proceeded by boat, and thence, *via* Rajmahal, Bhagalpur, and Benares, he went to Allahabad, where his land journey commenced. Visiting Delhi, and the hill station of Almorah, he struck south across Jaypur and Chitor to Baroda, whence he proceeded to Bombay, and from Bombay he returned to Calcutta by sea *via* Ceylon. In 1826 he visited Madras. Lord Amherst was then the Governor-General, Mr. Elphinstone was Governor of Bombay, and Sir Thomas Munro was Governor of Madras. The titular Emperor of Delhi furnished "an awful instance of the instability of human greatness," the king of Oudh was the only independent Mussalman sovereign, whereas in Central India the names that occur most frequently in the Journal are those of Amir Khan and Scindiah. But the back of the Marhatta power had been broken, and the only power which at that time, counted for anything in the eyes of the East India Company was the Jât Kingdom of Bharatpur, for the Lion of the Punjab, Ranjit Singh, was just beginning to make his presence felt. The Company, however, had firmly established itself all over the continent, and was the most considerable power in the land. In Central India, its might was represented by Sir David Ochterlony, whose monument is one of the sights of the Calcutta maidan. Says Bishop Heber,

"His history is a curious one. He is the son of an American gentleman who lost his estate and country by his loyalty [to England] during the war of separation. Sir David himself came out a cadet without friends, to India, and literally fought his way to notice. The most brilliant parts of his career were his defence of Delhi against the Marhatta army, and the conquest of Kemaoon from the Gorkhas. He is now considerably above seventy, infirm, and has often been advised to return to England. But he has been absent from thence fiftyfour years ; he has there neither friend nor relation, he has been for many years habituated to Eastern habits and parade, and who can wonder that he clings to the only country in the world where he can feel himself at home ?"

To bring back the times more vividly to our imagination, it is necessary to mention that the custom of Sati or widow burning still prevailed in India and most of all in Bengal ; that the hook swinging festival on the last day of the Bengali year was performed in the heart of Calcutta (Baitak-khana) with all due *eclat* ; that the journey to Dacca had to be performed in a sixteen oared pinnace, with the Archdeacon following in another budgerow with two smaller boats, one for cooking, and the other for baggage ; that the Bishop's 'motley train' on his land journey consisted of twentyfour camels, eight carts drawn by bullocks, twentyfour horse-servants, ten ponies, forty bearers and coolies of different descriptions, twelve tent-pitchers, and a military guard of from 20 to 50 sepoys, and occasionally two or three elephants. This huge caravan was necessary for travelling in state, but the unsettled condition of the country also demanded it. In Gujerat, where the Bishop met the well-known Hindu reformer Swami Narayan,

*Narrative of a Journey through the Upper Provinces of India : by the late Right Rev. Reginald Heber, D. D., Lord Bishop of Calcutta. New Edition, in two volumes. London, John Murray, 1856.

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who also travelled in similar state, the good Bishop observes :

"When I considered that I had myself m re than fifty horse, and fifty musquets and bayonets, I could not help smiling, though my sensations were in some degree painful and humiliating, at the idea of two religious teachers meeting at the head of little armies, and filling the city, which was the scene of their interview, with the rattling of quivers, the clash of shields, and the tramp of the war-horse. Had our troops been opposed to each other, mine, though less numerous, would have been, doubtless, far more effective, from the superiority of arms and discipline. But, in moral grandeur, what a difference was there between his troop and mine ! Mine neither knew me, nor cared for me ; they escorted me faithfully, and would have defended me bravely, because they were ordered by their superiors to do so, and as they would have done for any other stranger of sufficient rank to make such an attendance usual. The guards of Swami Narayan were his own disciples and enthusiastic admirers, men who had voluntarily repaired to hear his lessons, who now took a pride in doing him honour, and who would cheerfully fight to the last drop of blood rather than suffer a fringe of his garment to be handled roughly."

The Journal of Bishop Heber possesses the merit of a quiet charm which cannot possibly be found in the accounts of travellers in these days of quick railroad and steam-boat journeys. The lonely plateaus or valleys where he pitched his tents, or the picturesque spots where he moored his boats, breathed peace and tranquillity, and soothed the nerves of the jaded traveller. The Bishop's descriptions of rural scenes and sceneries along the banks of the Ganges remind one of similar descriptions of a far greater artist in words, Rabindranath Tagore. Nevertheless, many of them will bear repetition, and here are one or two samples, culled at random :

Between Diamond Harbour and Fulta, on his very first arrival, the Bishop describes a village, which is typical of Lower Bengal :

"Before us was a large extent of swampy ground, but in a high state of cult vation, and covered with green rice, offering an appearance not unlike flax ; on our right was a moderately-sized village, and on the banks of the river a numerous herd of cattle was feeding...As we approached the village a number of men and boys came out to meet us, all naked except the cummerbund, with very graceful figures, and distinguished by a mildness of countenance almost approaching to effeminacy...The objects which surrounded us were of more than common beauty and interest ; the village, a collection of mudwalled cottages, thatched and many of them covered with a creeping plant bearing a beautiful broad leaf, of the gourd species, stood irregularly scattered in the midst of a wood of coco-palms, fruit, and other trees, among which the banyan was the most conspicuous and beautiful.....Some of the natives, however, came up and offered to show us the way to the pagoda,—the temple, they said, of Mahadeo. We followed them through the beautiful grove which overshadowed their dwellings, by a winding and narrow path.....and arrived in front of a small building with three apertures in front resembling lancet windows of the age of Henry II..... I greatly regretted I had no means of drawing a scene so beautiful and interesting. I never recollect having more powerfully felt the beauty of similar objects."

Near Dacca, off the Buri Ganga,

"The river continues a noble one, and the country bordering on it now of a fertility and tranquil beauty such as I never saw before. Beauty it certainly has, though it has neither mountain, nor waterfall, nor rock which enter into our notions of beautiful scenery in England. But the broad river, with a very rapid current, swarming with small picturesque canoes, and no less picturesque fishermen, winding through fields of green corn, natural meadows covered with cattle, successive plantations of cotton, sugar, and pawn [betel] studded with villages and masts in every creek and angle, and backed continually (though not in a continuous and heavy line like the shores of the Hooghly) with magnificent peepul, banyan, bamboo, betel, and coco-trees, afford a succession of pictures the most riants [gay?] that I have seen, and infinitely beyond anything which I ever expected to see in Bengal."

On his very first landing at the island of Saugor, the Bishop formed a favourable impression of the racial type of the Hindus. They are, according to him, "certainly a handsome race" :

"The colour of all was the darkest shade of antique bronze, and together with the elegant forms and well-turned limbs of many among them, gave the spectator a perfect impression of Grecian statues of that metal .....the deep bronze tint is more naturally agreeable to the human eye than the fair skins of Europe, since we are not displeased with it even in the first instance."

And elsewhere he says that 'swarthiness of complexion' 'is the sole distinction between the Hindu and the European.'

Mrs. Heber, the Editor of the Journal, attended a nautch in 'the immense house with Corinthian p llars' of Ruplal Mallik, and she says,

"I never saw public dancing in England so far from everything approaching to indecency."

The other Bengalee gentlemen of Calcutta whom we meet with in the pages of Bishop Heber are Babu Ramchandra Roy [the spelling is throughout modernised] and his four brothers, "all fine, tall, stout young men," Rammohan Roy, Radhacanta Deb and Harimohan Tagore. Of Radhacanta Deb we have the following account :

"I had an interesting visit this morning from Radhacanta Deb, the son of a man of large fortune and some rank and consequence in Calcutta, who keeps carriage, silver sticks, and attendants were allowed the richest I had yet seen in India. He is a young

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man of pleasing countenance and manners, speaks English well, and has read many of our popular authors, particularly historical and geographical. He lives a good deal with Europeans, and has been very laudably active and liberal in forwarding, both by money and exertions, the education of his countrymen. He is secretary, gratuitously, to the Calcutta School Society, and has himself published some elementary works in Bengalee. With all this, he is believed to be a great bigot in the religion of his country's gods—one of the few sincere ones, it is said, among the present race of wealthy Babus. When the meeting was held by the Hindu gentlemen of Calcutta, to vote an address of thanks to Lord Hastings on his leaving Bengal, Radhacanta Deb proposed as an amendment that Lord Hastings should be particularly thanked for the protection and encouragement which he had afforded to the ancient and orthodox practice of widows burning themselves with their husbands' bodies;—a proposal which was seconded by Harimohan Tagore, another wealthy Babu. It was lost, however, the cry of the meeting though all Hindus, being decidedly against it. But it shows the warmth of Radhacanta Deb's prejudices. With all this I found him a pleasing man, not unwilling to converse on religious topics, and perhaps even liking to do so from a consciousness that he was a shrewd reasoner, and from anxiety, which he expressed strongly, to vindicate his creed in the estimation of foreigners. He complained that his countrymen had been much misrepresented, that many of their observances were misunderstood, both by Europeans and the vulgar in India; that for instance, the prohibition of particular kinds of food, and the rules of caste, had a spiritual meaning and were intended to act as constant mementos of the duties of temperance, humanity, abstraction from the world, etc. He admitted the beauty of the Christian morality readily enough, but urged that it did not suit the people of Hindustan; that our drinking wine and eating the flesh of so useful and excellent a creature as the cow, would, in India, be not only shocking, but very unwholesome."

At a garden party given by Mrs. Heber on the occasion of the 42nd anniversary of her husband's birth,

Harimohan Tagore observing what an increased interest the presence of females gave to our parties, I reminded him that the introduction of women into society was an ancient Hindu custom, and only discontinued on account of the Mussalman conquest. He assented with a laugh, adding, however, "It is too late for us to go back to the old custom now." Radhacanta Deb, who overheard us, observed more seriously, "It is very true we did not use to shut up our women till the times of the Mussalmans. But before we could give them the same liberty as the Europeans they must be better educated."

In a letter dated December 1, 1823, the Bishop writes to his friend the President of the Board of Indian Affairs as follows about Harimohan Tagore and his countryhouse, which he had just visited:

"This is more like an Italian villa, than what one should have expected as the residence of Babu Harimohan Tagore. Nor are his carriages, or the furniture of his house, or the style of his conversation, of a character less decidedly European. He is a fine old man, who speaks English well, is well informed on most topics of general discussion, and talks with the appearance of much familiarity on Franklin, chemistry, natural philosophy, &c. His family is Brahminical and of singular purity of descent, but about four hundred years ago, during the Mahomedan invasion of India, one of his ancestors having become polluted by the conquerors intruding into his zenana, the race is conceived to have lost claim to the knotted cord, and the more rigid Brahmins will not eat with them. Being, however, one of the principal landholders of Bengal, and of a family so ancient, they still enjoy, to a great degree, the veneration of the common people, which the present head of the house appears to value, since I can hardly reconcile in any other manner his philosophical studies and imitation of many European habits, with the daily and austere devotion which he is said to practise towards the Ganges (in which he bathes three times every twentyfour hours), and his veneration for all the other duties of his ancestors. He is now said, however, to be aiming at the dignity of Raja.....The house is surrounded by an extensive garden, laid out in formal parterres of roses, intersected by straight walks, with some fine trees, and a chain of tanks, fountains and summer houses....There are also swings, whirligigs, and other amusements for the females of his family, but the strangest was a sort of "Montagne Russe" of masonry, very steep, and covered with plaster, down which, he said, the ladies used to slide. Of these females, however, we saw none,—indeed they were all staying at his town house in Calcutta. He himself received us at the head of a whole tribe of relations and descendants on a handsome flight of steps, in a splendid shawl, by way of mantle, with a large rosary of coral set in gold, leaning on an ebony crutch with a gold head. Of his grandsons, four very pretty boys, two were dressed like English children of the same age, but the round hat, jacket, and trousers by no means suited their dusky skins so well as the splendid brocade caftans and turbans covered with diamonds which the two elder wore. On the whole, both Emily [Mrs. Heber] and I have been greatly interested with the family both now and during our previous interviews. We have several other Eastern acquaintance, but none of equal talent.

The only reference to Raja Rammohan Roy is the following, in connection with the controversy about the desirablity of replacing the Oriental by a Western system of education:

"Rammohan Roy, a learned native, who has sometimes been called, though I fear without reason, a Christian, remonstrated against this [Eastern] system last year, in a paper which he sent me to be put into Lord Amherst's hand, and which for its good English, good sense, and forcible arguments, is a real curiosity, as coming from an Asiatic."

The zealous Bishop already found the followers of the Raja a potent force against the proselytization of the Hindus:

"Our chief hindrances are some deistical Brahmins, who have left their own religion, and desire to found

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a sect of their own, and some of those who are professedly engaged in the same work with ourselves, the Dissenters."

In another letter the Bishop speaks as follows of the indigo-planters :

"The indigo-planters are chiefly confined to Bengal and I have no wish that their number should increase in India. They are always quarreling with and oppressing the natives, and have done much, in those districts where they abound, to sink the English character in native eyes."

Regarding the Bengali character, the following passage from the Journal has been often quoted :

"I have, indeed, understood from many quarters, that the Bengalees are regarded as the greatest cowards in India ; and that partly owing to this reputation, and, partly to their inferior size, the sepoy regiments are always recruited from Behar and the upper provinces. Yet that little army with which Lord Clive did such wonders, was raised chiefly from Bengal. So much are all men the creatures of circumstances and training."

The visit to Dacca was naturally followed by a description of its historic ruins, as well as an account of the now extinct Nawab Nazims of Dacca.

"This potentate (Nawab Shamsheddowlah) is now, of course, shorn of all political power, and is not even allowed the state palanquin which his brother (whose heir he is) had, and which his neighbour, the Nawab of Murshidabad, still retains. He has, however, an allowance of 10,000 sicca rupees per month, is permitted to keep a court, with guards, and is styled "highness"...He has been really a man, Mr. Master tells me, of vigorous and curious mind, who, had his talents enjoyed a proper vent, might have distinguished himself. But he is now growing old, infirm, and indolent, more and more addicted to the listless indulgences of the Asiatic prince ; pomp, so far as he can afford it, dancing-girls, and opium, having, in fact, scarce any society but that of his inferiors, and being divested of any of the usual motives by which even Asiatic princes are occasionally roused to exertion*...The Nawab called this morning according to his promise, accompanied by his eldest son. He is a good-looking elderly man, of so fair a complexion as to prove the care with which the descendants of the Mussalman conquerors have kept up their northern blood. His hands, more particularly, are nearly as white as those of an European. He sat for a good while smoking his Hookah, and conversing fluently enough in English, quoting some English books of history, and showing himself very tolerably acquainted with the events of the Spanish War, and the part borne in it by Sir Edward Paget. His son is a man of about thirty, of a darker complexion, and educated more neglected, being unable to converse in English. Returning the visit two days later the Bishop writes: "Nothing was gaudy, but all extremely respectable and noblemanly. The Nawab, his son, his English secretary, and the Greek priest whom he had mentioned to me, received us at the door, and led me by the hand to the upper end of the table. We sat some time, during which the conversation was kept up better than I expected ; and I left the palace a good deal impressed with the good sense, information, and pleasing manners of our host, whose residence considerably surpassed my expectations and whose court had nothing paltry, except his horse guards and carriage."

In a letter written from Dacca, dated July 13, 1824, the Bishop says :

"Two-thirds of the vast area of Dacca are filled with ruins, some quite desolate and overgrown with jungle, others yet occupied by Mussalman chieftains, the descendants of the followers of Sultan Jehangir...These are to me a new study. I have seen abundance of Hindu babus and some few rajas in Calcutta...All the Mussalmans of rank whom I have yet seen, in their comparatively fair complexions, their graceful and dignified demeanour, particularly on horseback, their showy dresses, the martial cut of their whiskers, and the crowd, bustle, and ostentation of their followers, far outshine the Hindu ; but the Calcutta babus leave them behind *toto coelo*, in the elegance of their carriages, the beauty of their diamond rings, their Corinthian verandahs and the other outward signs of thriving and luxury. ...Many of the younger Mussalmans of rank, who have no hope of advancement either in the army or the state, sooner or later sink into sots, or kindle into dacoits and rebels. As a remedy for this evil, I have heard the propriety suggested of raising corps of cavalry...which might be commanded by the natives of highest rank...They might easily [the Bishop is careful to add] it was said, be stationed so as not to be dangerous, and at the same time to render regular troops disposable for other purposes."

Nearly a hundred years have gone by since the Bishop wrote, but the suggestion has not yet materialised.

* Compare the vivid description of the life of a native prince under British suzerainty in H. W. Nevinson's *The New Spirit in India* (London, 1908) : "...Some wretched prince, whom we allow to retain on sufferance the pomps and trappings of barbaric splendour, just as an idiot heir is allowed a rocking horse and wooden sword by his trustees... It is in the spirit of interested trustees for idiot children that the British government gives the Maharaja the artlliery to play with, and arms his handful of troops with muzzle-loaders that I had despaired of ever seeing in use. An ordinary and enfeebled ruler might thus solace himself with pretty shows for a life of miserable impotence, just as Napoleon's son played at soldiers in the Austrian palaces. Such is the end of most of those who are born to rule our Native States. Fantastic palaces in every street, marble courts, where fountains play all the summer, bedizened elephants in hundred rows, bejewelled girls beyond the dreams of Solomon, studs of horses ceaselessly neighing, changes of gorgeous clothes for every hour of the day and night, heaps of golden coin piled high in treasuries, drink and food as wells, exquisite foods selected from Paris to Shiraz. Oh, but to be weak is miserable !"

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On the way to Dacca, the Bishop stopped his boat at Shibnibas, and saw the ruins of Maharaja Krishnachandra's palace. He was led

"to a really noble Gothic gateway, overgrown with beautiful broad-leaved ivy, but in good preservation, and decidedly handsomer, though in very much the same style, with the 'Holy Gate' of the Kremlin in Moscow. Within this, which had apparently been the entrance into the city, extended a broken but still stately avenue of tall trees, and on either side an wilderness of ruined buildings, overgrown with trees and brushwood, which reminded Stowe of the baths of Caracalla, and me of the upper part of the city of Kaffa I asked who had destroyed the place, and was told Serajuddowlah, an answer which (as it was evidently a Hindu ruin) fortunately suggested to me the name of the Raja Kissen Chund."

The Bishop was not slow to observe, what many other European travellers both before and after him have remarked, that

"The manner in which the Hindus seemed to treat even their horned cattle, sacred as they are from the butcher's knife, appears far worse than that which often disgusts the eye and wounds the feelings of a passenger through London."

Recounting the story of the Rohilla chieftain Hafez Rahamat Khan, the Bishop says:

"A sad stain seems to rest on the English name for the part they took in this business [the Rohilla War], and this, with the murder of Nandkumer, and the treatment which the Raja of Benares met with, are the worst acts of Mr. Hastings' administration."

Oudh, in the Bishop's time, was

"In fact the most polished and splendid court at present in India. Poor Delhi has quite fallen into decay."

The following opening lines of a letter written by Lord Amherst on the 10th December 1824 will go to show that even a hundred years ago India could boast of one or two independent sovereigns.

"To His Majesty the King of Oudh. I have lately been informed, by a letter from the Lord Bishop of Calcutta, of the gracious reception which his Lordship experienced from your Majesty, and of the gratification which he derived from his visit to your Majesty's court at Lucknow." The public buildings of the King of Oudh were according to the Bishop, extremely costly, and marked by a cultivated taste', and "his manners are very gentlemanly and elegant, though the European ladies who visit his court complain that he seldom pays them any attention."

The principal defect of the king was his aversion to public business.

"He was fond, however, as I have observed, of study, and in all points of Oriental philology and philosophy is really reckoned a learned man, besides having a strong taste for mechanics and chemistry. Like James he is said to be naturally just and kind-hearted, and with all who have access to him he is extremely popular."

The Bishop had, from the Company's officials, heard a good deal of the misgovernment of the king of Oudh's territories, but after his visit he was definitely of opinion that "the misfortunes and anarchy of Oudh are somewhat overrated," and he says:

"I can bear witness certainly to the king's statement, that his territories are really in a far better state of cultivation than I had expected to find them."

Again:

"I was pleased, however, and surprised, after all that I had heard of Oudh, to find the country so completely under the plough, since were the oppression so great as is sometimes stated, I cannot think that we should witness so considerable a population, or so much industry."

The same reflection crossed the Bishop's mind when, later on, he marched through the desert tracts of Rajputana and the Ját district of Bharatpur.

"The population did not seem great, but the few villages which we saw were apparently in good condition and repair, and the whole afforded so pleasing a picture of industry, and was so much superior to anything which I had been led to expect in Rajputana, or which I had seen in the Company's territories since leaving in the southern parts of Rohilcund, that I was led to suppose that either the Raja of Bharatpur was an extremely exemplary parental governor or that the system of management adopted in the British provinces was in some way or other less favourable to the improvement and happiness of the country than that of some of the native states."

Perhaps the key to this mystery would be found in the rejoinder of a Bhil mountaineer quoted elsewhere by the Bishop:

"You Sahib Log, who will let nobody thrive but yourselves!"

Reverting to Oudh, we come across the the following significant passage in the Journal:

"I asked also if the people thus oppressed desired, as I had been assured they did, to be placed under English government? Captain Lockitt said that he had heard the same thing; but on his way this year to Lucknow, and conversing, as his admirable knowledge of Hindustani enables him to do, familiarly with the sowars who accompanied him and who spoke out, like the rest of their countrymen, on the weakness of the king and the wickedness of the government, he fairly put the question to them, when the Jamadar, joining his hands, said, with great fervency, 'Miserable as we are, of all miseries keep us from that!' 'Why so?' said Captain Lockitt, 'are not our people far better governed?' 'Yes', was the answer, 'but the name of Oudh and the honour

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of our nation would be at an end.' There are, indeed, many reasons why highborn and ambitious men must be exceedingly averse to our rule; but the preceding expression of one in humble rank savours of more national feeling and personal frankness than is always met with in India."

The Bishop, though a man of religion, was, like all Europeans of education and position, also interested in politics, and in a letter to the President of the Board of Indian Affairs he says :

"I have not been led to believe that our government is generally popular, or advancing towards popularity."

And he lays his finger, surely enough, on the real cause of the deep-seated discontent :

"One of these is the distance and haughtiness with which a very large proportion of the civil and military servants of the Company treat the upper and middling class of natives."

He goes on to contrast manners of the French in this respect, and writes as follows in his Journal :

"I took this opportunity of enquiring in what degree of favour the name of the French stood in this part of India, where, for so many years together, it was paramount. I was told that many people were accustomed to speak of them as often oppressive and avaricious, but as of more conciliating and popular manners than the English sahib. Many of them, indeed, like this old colonel, had completely adopted the Indian dress and customs, and most of them were free from that exclusive and intolerant spirit which makes the English, wherever they go, a caste by themselves, disliking and disliked by all their neighbours. Of this fooish, surely, national pride, I see but too many instances daily and I am convinced it does us much harm in this country. We are not guilty of injustice or wilful oppression; but we shut out the natives from our society, and a bullying, insolent manner is continually assumed in speaking to them."

The ill treatment of a beggar woman at Lucknow led the Bishop to indulge in the following sage reflections :

"I had noticed, on many occasions, that all through India anything is thought good enough for the weaker sex, and that the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows, are generally their portion. The same chuprasi, who in clearing the way before a great man, speaks civilly enough to those of his own sex, cuffs and kicks any unfortunate female who crosses his path without warning or forbearance. Yet to young children, they are all gentleness and indulgence. What riddles men are and how strangely do they differ in different countries! An idle boy in a crowd would infallibly, in England, get his head broken, but what an outcry would be raised if an unoffending woman were beaten by one of the satillites of authority! Perhaps both parties might learn something from each other..."

The following account from the Journal will be read with a melancholy interest by Hindus and Mahomedans alike :

"The 31st December [1824] was fixed for my presentation to the Emperor [Akbar Shah]...opposite to us was a beautiful open pavillion of white marble richly carved, flanked by rose-bushes and fountains and some tapestry and striped curtains hanging in festoons about it, within which was a crowd of people and the poor old descendant of Tamerlane seated in the midst of them. Mr. Elliot [the Resident] here bowed three times very low, in which we followed his example. This ceremony was repeated twice as we advanced up the steps of the pavillion...I then advanced bowed three times again, and offered a nuzzur of fiftyone gold mohurs in an embroidered purse...He has a pale, thin, but handsome face with an aquiline nose, and a long white beard. His complexion is little, if at all, darker than that of an European. His hands are very fair and delicate, and he had some valuable-looking rings on them...We were then directed to retire to receive the 'khilats' (honorary dresses) which the bounty of the 'Asylum of the World' had provided for us. It ended by my taking my leave with three times three salams...whence I sent to Her Majesty the Queen, as she is generally called, though Empress would be the ancient and more proper title, a present of five gold mohurs more, and the emperor's chobdars came eagerly up to know when they should attend to receive their buckshish...I had, of course, several buckshishes to give afterwards to his servants, but these fell considerably short of my expenses at Lucknow...For my own part I thought of the famous Persian line,

'The spider hangs her tapestry in the palace of the Cæsars,'

"and felt a melancholy interest in comparing the present state of this poor family with what it was two hundred years ago, when Bernier visited Delhi, or as we read its palace described in the tale of Madame de Genlis."

Visiting Jaypur, the Bishop considers the castle of Amber to be superior to the castle of Delhi, and of Windsor :

"For varied and picturesque effect, for richness of carving, for wild beauty of situation, for the number and romantic singularity of the apartments and the strangeness of finding such a building in such a place and country, I am able to compare nothing with Amber (Umer)."

Similarly, the castle of Jodhpur was extremely magnificent.

"It is strange to find such a building in such a country. In England I should hardly be believed if I said that a petty raja in the neighbourhood of the salt desert had a palace little less, or more magnificent than Windsor."

Elsewhere in upper India, the green verdure and the rich cultivation drew from the Bishop the sad remark :

"It is strange, indeed, how much God had done to bless this land, and how perversely man has secured that his bounties unavailing."

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The following paragraph will be read with interest :

"We passed a large encampment of 'Brinjaris', or carriers of grain, who pass their whole time in transporting this article from one part of the country to another, seldom on their own account, but as agents for more wealthy dealers...From the sovereigns and armies of Hindustan they have no apprehensions. Even contending armies allow them to pass and repass safely, never taking their goods without purchase or even preventing them if they choose from victualling their enemies' camp. Both sides wisely agree to respect and encourage a branch of industry, the interruption of which might be attended with fatal consequences to both. How well would it be if a similar liberal feeling prevailed between the belligerents of Europe ; and how much is our piratical system of warfare put to shame in this respect by the practice of those whom we call barbarians [sic.]!"

Contrasting Hindu and Mahomedan courts, the Bishop says :

"Even at the court of Jaypur, I was struck with the absence of that sort of polish which had been apparent at Lucknow and Delhi. The Hindus seem everywhere, when left to themselves, and under their own sovereigns, a people of simple tastes and tempers, inclined to frugality, and indifferent to show and form. The subjects of even the greatest Marhatta prince sit down without scruple in his presence, and no trace is to be found in their conversation of those adulatory terms which the Mussalman introduced into the Northern and Eastern provinces."

In the opinion of the Bishop and the European residents of central India,

"Mussalman governors are wiser and better than Hindus." "The Mussalman Jaigirdars, Gafur Khan, Amir Khan, and a few others, make better sovereigns than the Hindu princes. Though remorseless robbers, so far as they dare, to all their neighbours, they manage their raiyats better, are themselves better educated, and men of better sense than the generality of rajas and ranas, and are sufficiently aware of their own interest to know that if they ruin the peasantry, they will themselves be losers."

The Rajputs, Captain Macdonald informed the Bishop, were steeped in drunkenness and sensuality and were inordinately fond of opium, 'while they have a blood-thirstiness from which the great mass of Hindus were very far removed.' The country had been "reduced by Marhattas and Pindaris to a state of universal misery." Elsewhere Bishop Heber speaks of

"the annual swarm of Pindari horsemen, who robbed, burned, ravished, enslaved, tortured and murdered over the whole extent of territory from the Runn to the Bay of Bengal."

Again he speaks of the Marhattas,

"at whose door, indeed, all the misfortunes of this country are, with apparent reason, laid."

The followers of Swami Narayan now range over the four districts of Ahmedabad, Kathiawad, Junagarh and Bhownagar. Bishop Heber had heard very excellent accounts of his teaching and influence, but was rather disappointed in his conversation.

"I found that when expostulated with on the worship of images, the pundit often expressed his conviction of their vanity, but pleaded that he feared to offend the prejudices of the people too suddenly, and that, for ignorant and carnal minds, such outward aids to devotion were necessary." "I asked about castes, to which he answered, that he did not regard the subject as of much importance but that he wished not to give offence ; that people might eat separately or together in this world, but that above, 'oopur', pointing to heaven, those distinctions would cease, where we should be all 'ek ekhee jat', like one another."

Though the sect now draws its members from all castes, they do not interdine, and we know that the 'fear to offend' which was betrayed by Swami Vivekananda and Bejoykrishna Goswami on this side of India, to name only two prominent religious teachers of modern Bengal, has yielded the same disappointing results.

From one of Mrs. Heber's notes we find that already the Parsees were

"partners in almost all the commercial houses, as well as great shipbuilders and shipowners. The 'Lowjee Family', a large vessel of 1000 tons, in which I came from Calcutta, belongs to a family of that name."

In the Deccan,

"The great body of the Marhatta people are a very peaceable and simple peasantry, of frugal habits and gentle dispositions ; there seems to be no district in India, of equal extent and population, where so few crimes are committed."

Mr. Elphinstone had preserved, so far as possible, the indigenous institutions, such as the native juries, or punchayets.

"Eventually, these institutions, thus preserved and strengthened, may be of the greatest possible advantage to the country by increasing public spirit creating public opinion, and paving the way to the obtainment and profitable use of further political privileges."

Bishop Heber had the most unbounded praise for the vast learning, ability, versatility and sympathy of Mr. Elphinstone, whom he regarded as 'in every respect an extraordinary man.' Sir Thomas Munro, according to him, was 'a fine, dignified old soldier with a strong and original understanding and a solid practical judgment,' but his manners were reserved and grave. In Ceylon, the Bishop's observant eyes could detect a

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great evil in the system of forced labour, and he says :

"A man can hardly be expected to pay much attention to the culture of his field, when he is liable at any moment to be taken off to public works."

Bishop Heber speaks in high terms of the architectural antiquities of Hindustan, of the observatories at Benares, Delhi and Joypur, and defends the Hindus who were regarded by his countrymen as a degenerate race, whose inability to rear such splendid piles was a proof that these last belong to a remote antiquity.

"I have seen, however, enough to convince me, that both the Indian masons and architects of the present day only want patrons sufficiently wealthy or sufficiently zealous to do all which their ancestors have done." "It is necessary to see idolatry to be fully sensible of its mischievous effects on the human mind."

Referring to the popular Hinduism he saw prevalent among the ignorant masses of India in his time, the Bishop speaks of

'the degrading notions which it gives of the Deity,' 'the endless round of its burdensome ceremonies,' 'the system of caste, a system which tends, more than anything else the Devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder,' and 'the absence of any popular system of morals,...to live virtuously and do good to each other.'

We must remember that he was speaking of times when the people had sunk to the lowest depths of degradation, when the Bishop could say of the Hindus :

"I really never have met with a race of men whose standard of morality is so low, who feel so little apparent shame on being detected in a falsehood, or so little interest in the sufferings of a neighbour, not being of their own caste or family ; whose ordinary and familiar conversation is so licentious ; or, in the wilder and more lawless districts, who shed blood with so little repugnance."

It was even a moot point among Englishmen of those days whether the Hindus had any title to be called civilized. This of course was due to their apalling ignorance and overweening self-conceit, but whatever support they had for their contention was furnished by the utter demoralization of the people. Yet, in the same letter from which the above extracts have been made, occurs the following spirited defence of Indian civilization, not from literature or history, but from the actual testimony of contemporary facts :

"I know of no part of the population, except the mountain tribes already mentioned, who can, with any propriety of language, be called uncivilized. To say that the Hindus or Mussalmans are deficient in any essential feature of a civilized people, is an assertion which I can scarcely suppose to be made by any who have lived with them. Their manners are at least, as pleasing and courteous as those in the corresponding stations of life among ourselves. their houses are larger, and according to their wants and climate, to the full as convenient as ours. their architecture is at least as elegant, and...I really do not think they would gain either in cleanliness, elegance, or comfort, by exchanging a white cotton robe for the completest set of dittos. Nor is it true that in the mechanic arts they are inferior to the general run of European nations...Their goldsmiths and weavers produce as beautiful fabrics as our own, and it is so far from true that they are obstinately wedded to their old patterns, that they show an anxiety to imitate our models, and do imitate them very successfully. The ships built by native artists at Bombay are notoriously as good as any which sail from London or Liverpool. The carriages and gigs which they supply at Calcutta are as handsome, though not as durable as those of Long Acre. In the little town of Monghyr, three hundred miles from Calcutta, I had pistols, double barrelled guns, and different pieces of cabinet work brought down to my boat for sale, which in outward form (for I know no further) nobody but perhaps Mr.— could detect to be not of Hindu origin ; and at Delhi, in the shop of a wealthy native jeweller; I found brooches, ear-rings, snuffboxes, &c., of latest models (so far as I am a judge), and ornamented with French devices and mottos."

And as a proof of the adaptability of Indians, he mentions that

"After all our pains to exclude foreigners from the service of the native princes, two chevaliers of the Legion of Honour were found, above twelve months ago, and are still employed in casting cannon and drilling soldiers for the Sikh Raja, Ranjit Singh."

Proceeding, the Bishop observes :

"With subjects thus inquisitive, and with opportunities of information, it is apparent how little sense there is in the doctrine that we must keep the natives of Hindustan in ignorance, if we would continue to govern them...the question is, whether it is not the part of wisdom, as well as duty, to superintend and promote their education while it is yet in our power and to supply them with such knowledge as will be at once most harmless to ourselves, and most useful to them."

This last extract gives us, incidentally, a glimpse into the educational policy of the East India Company.

The Bishop was a learned divine, and of course all the prejudices that belong to his class ; he was a man of the early nineteenth century, and we belong to more advanced times ; yet, if we think of his views on men and things, in the light of the more accurate and up-to-date information at our command, require few alterations

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prove acceptable to us. A good shepherd of the Lord, he had yet to the full the spirit of daring adventure and enterprise so characteristic of his countrymen; he could travel up and down and across India, visiting all her famous temples and wonderful works of art, and climb mountains which in those days were almost inaccessible; the absence of steam and electricity, and the dangers of travel in those unsettled times, when every man carried arms and no road was safe, did not deter him, so great was his inquisitiveness and his desire to administer the comforts of his religion to his flock. The enlightened mind and the keen power of observation which he brought to bear on men and affairs, his love of the grand, the beautiful, and the picturesque in nature, his cultivated taste, his well-ordered and regulated mode of life on land and river, the sanitary precautions he took for his large party during his long and arduous journey, his broad humanity and kindliness of disposition, his power of enjoying all the good things which his position placed at his command with judgment and moderation, his piety and devotion to duty, and his patriotism—he gave his countrymen the benefit of all that he saw and learnt during his visits to the native courts and by mixing with the people in different provinces,—all have their lessons for us. An educated Indian gentleman in reading parts of the Journal with me, could find nothing but ridicule for the little errors regarding mythological characters and events which are to be found in his accounts here and there, due to his ignorance of Sanskrit, which had not yet commenced to be studied in Europe, and could hardly appreciate the greatness of the man. It revealed to the writer a sad feature of the conservative and selfcentred Indian temperament, which did more than anything else to retard our progress. Until we acquire the largeness and breadth of mind necessary to judge others correctly, and cultivate a true sense of proportion, a just standard of comparison by which to test ourselves as well as aliens, in a word, until we develop the right mental attitude, we can hardly expect to make up leeway in those directions in which improvement is essential in order that we may take our place among the progressive nations of the world.

BIBLIOPHILE.

Heigh-ho! Attention! By the courtesy of the artist Mr. Dines Ranjan Das.

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THE HOMAGE TO SIVA OR THE GENIUS OF THE EAST

By Romain Rolland.

(A French edition of the excellent book of Ananda Coomaraswami, "The Dance of Siva, Fourteen Indian Essays", has just been published in Paris by Monsieur F. Rieder, as one of the series of books known as "Foreign Modern Prose Authors" which is edited by Leon Bazalgette. The translation into French has been effected by Madeleine Rolland, sister of Romain Rolland; and Romain Rolland himself has written, by way of presenting the work to the Parisian public, the following Introduction to the book, which we reproduce here with his permission.)

To some of us in Europe, the civilisation of the West has come to be no longer sufficient or satisfying. Children of the West, dissatisfied with the genius of the West, we now find ourselves all alone straightened into a corner in our ancient home, and, without in any way disparaging or disowning the finish, the brilliance and the heroic energy of a course of thought which conquered and dominated the world for more than two thousand years, we have nevertheless been obliged to admit its insufficiencies and its shallow pride. We, therefore, are some who cast hopeful glances towards Asia.

Asia, the great land, of which Europe is but a peninsula, the van-guard of the army, the prow or rostrum, so to speak, of the heavy ship, weighted with the treasures of age-old wisdom. It is from Asia that our gods and our ideas have come down to us; but through loss of contact with the natal Orient, we in the West have, in the course of the circuitous march of our peoples in the wake of the sun, twisted and distorted the universality of these great ideas, in order to achieve the objects of our narrow and violent endeavours.

And now, the races of the West find themselves cornered in the midst of an inextricable impasse and are ferociously and frightfully mangling one another. Let us take away our mind and thoughts from this dreadful spectacle of a blood-bespattered crowd! Yes! In order to find again the open air and enjoy it, let us transfer ourselves to the high plateaux of Asia!

Indeed, Europe has never unlearnt or misunderstood the paths and readings of Asia when it was a question of pillaging, fleecing and exploiting the material wealth of these lands, under the banner of Christ and that of civilisation. But what advantage has she derived from the spiritual treasures of the East? These treasures lie buried in strange collections and archæological museums. A few brilliant Academy tourists alone have nibbled at the crumbs thereof. The spiritual life of Europe has not profited therefrom.

Who, amidst the disarray in which the chaotic conscience of Europe is now struggling, has endeavoured to examine whether the civilisations of India and China have not solaces to offer to our disquietudes, and models, perhaps, to our aspirations?

The Germans, gifted with a vitality which is more importunate and more easily afflicted with dissatisfaction, have been the first to seek from Asia the food which their famished souls failed to find to their taste in Europe; and the catastrophes of the recent years have precipitated this moral evolution which is constituted of disillusionment of political action and exaltation of the inner life. Noble pioneers like the Count Keyserling have popularised the wisdom of Asia. And some of the purest German poets too, like Harmann Hesse, have felt the witchery of the thought of the East.

Although similar currents begin to make themselves evident in France also, and although a few enthusiastic but little-known Frenchmen can be reckoned amongst the pioneers of the Awakening of Asia, France has strictly held itself aloof from this movement of curiosity and sympathy. The recent travel of Rabindranath Tagore and his appeal for a common institution of Euro-Asiatic culture have nowhere in Europe evoked less response and attention than in France. The wall of complacent indifference, Alas! that much separates this land from the rest of the

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life of the world. Recently, the choleric Bjornson has rightly reproached France for this indifference. But he was not just in failing to recognise the incessant efforts of a small band of Frenchmen for opening a breach in this wall of indifference. And the present series of books edited by my friend Bazalgette,*—the fraternal friend in the Whitmanian sense of all that is human,—is itself a proof thereof. Let us widen this breach! And let, across the opening, the message of India sound forth!

Ananda Coomaraswamy is one of those great Indians who, nourished like Tagore on the culture of Europe as well as that of Asia, have become conscious of the duty of working towards the achievement of the union of the thoughts of the East with those of the West, for the welfare of humanity. The spectacle of the recent war which has made manifest the immediately impending downfall of the European edifice, has demonstrated to them the urgency of their mission. At the same time as the poetic voice of Rabindranath Tagore invites us to collaborate with his International University of Shantiniketan, Coomaraswami raises his cry of alarm, and he tells us: "Save Asia! Her idealism is in danger! If you do not do it, tremble lest Nemesis should direct against you, through the instrumentality of Asia herself, the very imperialism of lucre and violence with which you will have armed her! The degradation of Asia will cause your ruin! Her elevation alone will be your happiness!"

But proud Europe does not willingly admit that she may have need of Asia whom she has trampled under foot for centuries without even a suspicion crossing her mind that she was thereby only playing the role of Alaric amidst the ruins of Rome. Rome nevertheless conquered the Barbarian conquerors, even as Greece had once conquered Rome—even as India and China will finally conquer Europe—with their spiritual wisdom and greatness of soul!

It is the object of Coomaraswami's book to demonstrate the power of this spiritual wisdom and all that it holds in latent reserve, for the greatness and happiness of humankind.

In a collection of essays, apparently disjointed but proceeding really from the same central idea and converging towards the same object, there stand depicted before us the calm and comprehensive metaphysical thought of India, her conception of the universe, her social organisation which was perfect in its own time and could also adopt itself to the rhythm of new times, the solution which India offered for the problem of the woman: family, love, marriage, and finally the magic revelation of India's art. Through all this great structure denoted by the immense soul of India, the same spirit of Sovereign synthesis asserts itself. No negation! Everything is harmonised and adjusted. All the forces of life group themselves like a forest with a thousand moving hands, conducted by Nataraja, the master of the Dance. Every detail has its place in the scheme, every being has its function, and all are associated in the divine concert producing with their diverse sounds and with "dissonances themselves", in the phrase of Heraclitus, "the most beautiful harmony." While in the West a hard and cold logic scrupulously separates dissimilarities, and encloses them, culled and sorted, in distinct and separate compartments of thought, India taking into consideration the natural differences of beings and thoughts-tries to combine them amongst themselves, in order to establish, in its plenitude, the total and entire unity. Here, the "couples" of the opposites form the Rhythm of Existence. Spiritual purity does not fear to ally itself with sensual delights; free sexualism is here combined with the highest wisdom. The masterpieces of Art unite in themselves beauty with science and religion. And everywhere, the *Life Intense* stands out prominent in multiform but closely-arranged sheaves. Everywhere the regard of the *One* is evident in the centre of millions of eyes. Even as Tagore has sung in immortal verses:

> "In every splendour of sound, vision, perfume,
> I will see Thy Infinite Joy residing.....
> .....The Taste of the Infinite Liberty
> While a thousand trammels bind me still to
> the wheel....."

Undoubtedly the edifice of this life of India reposed entirely on a faith, and (like all faiths) on a fragile and impassioned hypothesis. But amongst all the faiths of Asia and of Europe, the faith of Brahmanical India appears to me to be that which embraces the maximum of universal thought.

* The series known as "Modern Foreign Prose Authors", in which is included the French translation of the "Dance of Siva". Leon Bazalgette has been the first in France to translate the complete works of Walt Whitman and Thoreau.

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Of course, I do not deprecate or disparage the other faiths. The ecstatic intellectualism of primitive Buddhism or the smiling serenity of Lao-Tse are extremely dear to me ; but I note therein sublime moments of exclusion and giddy heights of the life of the soul. And what makes me love, above all others, the Brahmanical philosophy is that it appears to comprehend all the faiths of Asia. More than all the faiths of Europe, the Brahmanical faith could harmonise with the great hypotheses of modern science. The Christian religions have tried in vain to accommodate themselves to the progress of science ; they could hardly disengage or disembarass themselves from the Heaven of Hipparque and Ptolemy which they had learnt even at the time of their inception. On the contrary, when, after allowing myself to be carried, by the powerful rhythm of Brahmanical thought, on the curve of the Lives, ascending and descending by turns, I re-enter the present century and find before me prodigious efforts of new cosmogonies proceeding from the genius of an Einstein or following freely from the discoveries of the modern age,* I do not find myself in any strange or foreign atmosphere. I hear in the course of the voyage of my soul across the stellar infinite, into the sidereal abyss, amongst the "Universal-Isles," the "Spiral Nebulae," the innumerable "Milky Ways," the millions of worlds which roll along the "Space-Time" round which rays of stars ever travel and create fantastic shapes, "doubles", and mirages on opposite points,—I hear, still resounding, the cosmic symphony of the worlds which succeed one another, disappear and reappear, with their living souls, their races of men and gods, according to the law of the Eternal Becoming, the Brahmanical Samsara,—I hear Shiva dancing in the heart of the world, in my heart.

I do not ask my European friends to embrace any one faith of Asia ; I only invite them to taste the happiness of this magnificent rhythm, this deep and slow breath. They will learn there what the soul of Europe (and of America)* is most in need of to-day—the calm, the patience, the virile, never-failing hope, the joy, serene "*like a lamp in a windless place, which never flickers...*" (Bhagavad-Gita).

The Occident, excited and exasperated over the task of achieving social and individual happiness, warps and perverts its own life, and by its frantic haste nips in the bud, the very happiness which it pursues. Like a tired-out horse which between its ear-straps sees only the blinding road before it, the European's look too sees nothing beyond the limits of his individual life or his group, his fatherland or his party. Within these narrow limits, he longs to realise the human ideal. It is necessary for him at all costs to prove to himself that he will see with his own eyes the realisation of this ideal, or (supreme sacrifice which he consents to make in deference to the slow character of human progress !) that his children would be able to pluck the fruits of his labours. From this spring those perpetual hopes of a tumultuous character, destined to an early death and invariably shattered, those dreams of Earthly Edens, that precipitation and blind violence so characteristic of the civilisation of the West. And when of necessity the disillusionment comes and this mirage of an ideal slips away from one's fingers, the feeling comes that all is lost ; and the brief period of feverish exaltation is followed by a long period of morbid depression.

The great Brahmanical philosophy knows nothing of these violent turnings of the balancing-pole. It does not expect a miraculous transformation of the world from one war or one revolution or one stroke of mercy. It takes in within its view immense periods, centuries of human ages, the successive lives of which, in concentric circles, gravitate and slowly proceed towards the Centre, the place of Deliverance, already realised in certain souls of "Precursors". It never feels discouraged or impatient. It feels it has time ! The falls and reverses on its path could not damage it or provoke its ire. Error is not sin, in its view, but only youthfulness and inexperience. It waits for the whole cycle of Time to gradually accomplish itself. It sees the Wheel turn and expects. And its regard which

* Among others, the admirable cosmic theory recently propounded by Emile Belot, Vice-President of the French Astronomical Society. (See, in the Magazine, "Science and Life," Paris, August-September 1920, the article giving a summary of his great labours : "The Origin of the Worlds and the Structure of the Universe, in accordance with the Discoveries of Modern Science."

* It goes without saying, that all that I write about Europe applies similarly to the European races which have peopled the New World.

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passes beyond the horizons of mutable good and evil, lucidly and calmly judge the Stream of the souls which pass away—indulgent towards the weakness of the weak and severe only for the strong. For, this proud philosophy demands more from the strong than from the weak; and all its conception of the hierarchy of the castes, which appears, on first appearance, so disdainfully aristocratic, is based on the elevated principle (diametrically opposed to the egotistic democracies of the West) that in the measure in which one rises in the scale of society, in that same measure his duties increase and his rights diminish! Besides, however low one may be, every man can elevate himself; and every man knows that he can, sooner or later, attain, by the normal change of his existence, the culminating point of the Curve, whence, through the path of the Return, the soul will escape all Time and its vicissitudes.

Thus is effected the great reconciliation of the infinite Diversity of beings and desires with the Eternity of the Rhythm which binds them all in one same current which goes towards Unity.

But the question is not that this grand structure of thought and philosophy should throw over Europe the golden shadow of its cupola. No, it is not a question of Europe becoming another Asia. But let Europe not wish that Asia should become Europe! Let Europe learn to respect this great personality of which she is only the complement. And without wishing (hopeless dream indeed!) to infuse an artificial life into the forms of the past, let these two worlds, uniting their respective geniuses, pave, by their union, the path of the Future!

This is the opinion which Ananda Coomaraswami nobly and boldly expresses at the end of his book offering as a corrective to the ardent nationalism of Young India, the high Idealism of Asia:

"For the great idealists of Young India, mere nationalism never satisfies. Patriotism is merely a parochial feeling.....The higher souls have greater and more beautiful functions to fulfil.....*The Life*, and not merely the life of India, demands our loyalty... .....the efflorescence and growth of Humanity is worth more to us than a mere party victory.....The elect people of the future cannot be a nation or a race but an aristocracy of the earth, combining in itself the energy of European action with the serenity of Asiatic thought....."

The hand thus extended by India, we take it and clasp it in ours. Our cause is the same: to rescue human unity and its full harmony. Europe, Asia, our forces are different. Let us unite them for the achievement of the common work, viz., the greatest possible civilisation and highest possible human genius. Teach us to know all, Asia, and thy wisdom of living too! Learn from us to act!

Paris, January 1, 1922.

Translated by

L. V. RAMASWAMI.

PRAYER

Open thou mine eyes that I may see
Beyond the dark night of the
chasmed soul,
That in the dewdrop I may find Thy sun,
Open Thou mine eyes.

Shroud me with silence
wherein I may hear
Thy laughter in the quiet ancient
mountains,
That I may sense Thy tidings
in the storm,
Shroud me with silence.

Unfold my heart that
trembling I may know
The mystic blossoming of world on world
Deep in that shadowless immensity,—
My dreaming heart enfold.

E. E. SPEIGHT.

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MY DAYS IN EUROPE

By Dr. Sudhindra Bose, Lecturer, State University of Iowa.

THE French philosopher Voltaire maintained that human nature was different in England from what it was elsewhere. It does not seem to me that Voltaire was altogether right; but when I reached France I did find a vast deal of difference in the psychology of the French and the English. The French, unlike the English, were quite willing to believe a man honest until he proved himself to the contrary. Let me give an instance. The customs officials at Paris railroad station refused to open my trunks and examine their contents.

"Did you say you are an American citizen ?"

"I did."

"All right. You can go. We trust you."

The French, in my judgment, are much nearer to warm Oriental temperament than the cold phlegmatic English. Even the most obtuse traveler cannot but be aware of the subtle spiritual affinity between France, and let us say, India. Down below the surface there is the unmistakable kinship of the French and Indian spirit of creative idealism.

France has suffered more from the ravages and horrors of the last war than any other country in Europe. Yet I have seen evidences to indicate that the French are not only willing to forget the sufferings of the past, but are ready and eager to go ahead with the work of the day.

Unfortunately, France has more than her share of unkind critics. They claim that France has gone mad with militarism and imperialism. Whether that assertion is absolutely right or wrong, one can at least appreciate the French point of view, can at least see that the present nervousness which is apparently manifested in certain quarters in Paris is not wholly without a cause. And does not the well-known French proverb, "The scalded cat fears cold water," give us a clue to the understanding of the public opinion in the French Republic ?

The Frenchman, it seems to me, has the widest range of mind of which any European is capable. He has very little of provincialism in his intellectual make-up. If ever there was a cosmopolitan in Europe, a Frenchman most emphatically is.

The French ways, whatever their shortcomings may be, are democratic. There is absolutely no colour or race prejudice in France. "We have solved the colour problem," told me a Parisian high up in government circles, "by not having any. We, in fact, scarcely know what you in America mean by colour consciousness. That phrase is not to be found in our French dictionary."

The bar of colour distinction does not exist in France. She does not have, never did have, any ingrained colour or race prejudice. A yellow, brown, or black man in France is totally unaware of the shadow of "the bar sinister" which darkens his life almost every minute in Anglo-Saxon countries. In the social relationship between a Frenchman and an Asian, or an African there is no colour line. It is a common sight to see raw-boned, jet-black negroes of the United States go hand in hand with dainty French girls on Paris boulevards.

People are not considered inferior in France just because of their race or complexion. Whatever inferiority they may possess is the inferiority only of opportunity :

Norman Angell wrote in an American paper the other day.

"In France, the negro members of the Chamber of Deputies, or of the legal profession, or of the governmental administration,

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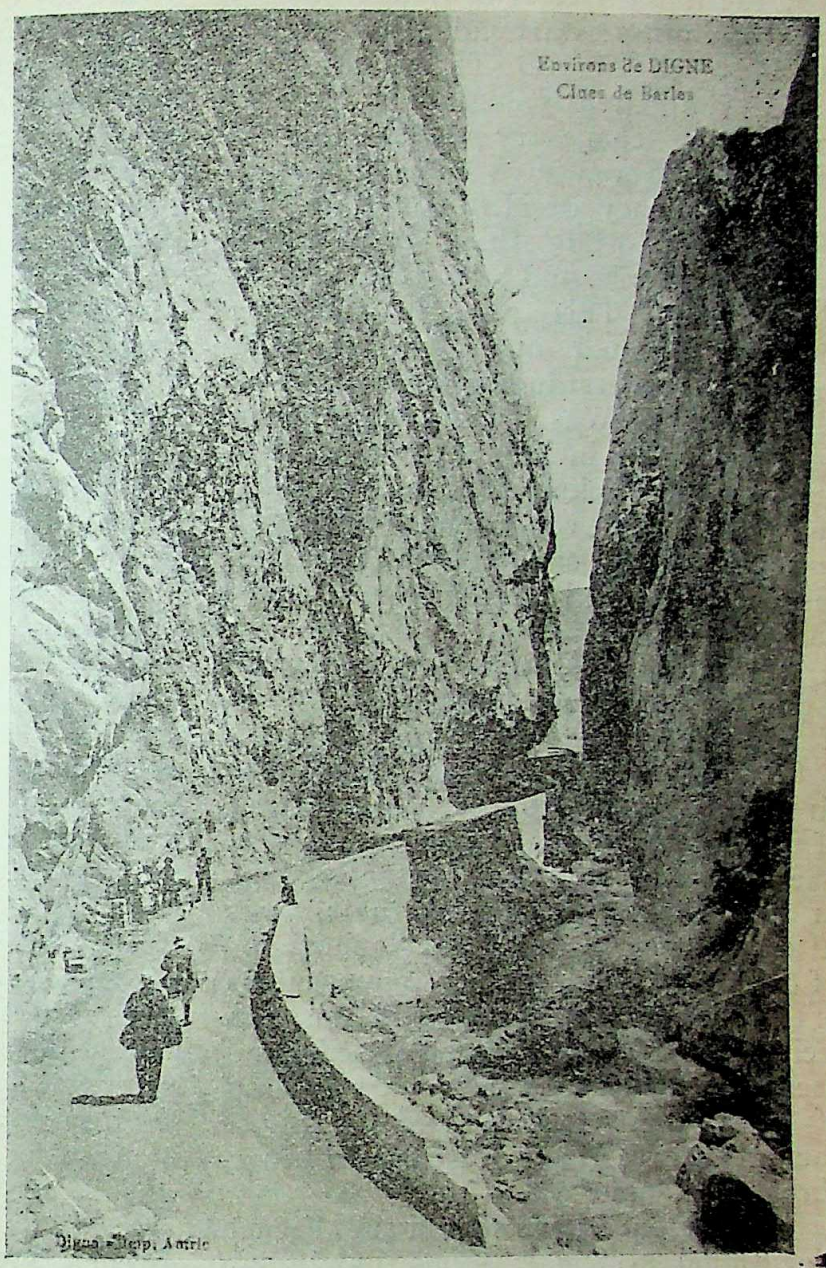
tration, or of the army and the church, have not merely no official difficulties, they have no social difficulties, in their relationship with their white colleagues. They dine in the homes of members of the Cabinet, plead for white clients in the courts, and it would never occur to their French colleagues to treat them with any sort of social exclusion."

The French etiquette is a very complex affair, and I do not presume to understand its philosophy in every detail. I noticed, however, that the French are very courteous to foreigners. A Frenchman will think nothing of talking to strangers without a formal introduction. The average Frenchman is kind, gentle, and affable. He talks with his hands and his eyes, no less than with his tongue; but he is always polite. He is the soul of courtesy. Even the ordinary policeman in the street, who has a fierce looking sword dangling by his side, is courteous. You ask him a question—what happens? He comes to attention and gives you an elaborate salute. Then he proceeds to answer your questions most minutely, and as you start to go, he salutes you again.



A Mountain Pass in the neighbourhood of Digne, France.

The French are among the thriftiest people of Europe. They waste nothing. Time and again you see poor folks pick up discarded cigaret stubs from the street to smoke them again. This is not highly sanitary I will admit; but the Frenchman cannot bear to see anything go to waste.

"England," said Winston Churchill, "is a paradise for the rich and hell for the poor." France is a country not only for the wealthy, but for the poor as well. There you can buy from a vegetable stand on the street corner, a penny's worth of sliced pumpkin, if you like. There you can purchase half a banana, if you wish. The Frenchman is indeed an economic soul.

It was a great pleasure for me to note the keen and sympathetic interest taken by the French people in matters Indian, which range all the way from art and literature to politics. A recent striking illustration of the active good-will of France towards India is the gift to Tagore's Visvabharati a complete set of French books on Indology. These volumes were donated by Indian enthusiasts of France. In this connection I cannot help thinking of the proposal made not long

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ago by the India Society of London to get hold of the priceless art collection of Mr. Abanindranath Tagore. The members of the Society, apparently eager like harpies to make gains from every possible opportunity, did not even have money "to put it over"; but they decided to appeal to Indian princes to buy these art treasures for English people, and take them out of India forever. This plan, its sponsors generously pointed out, "would bring about better understanding between India and England"! Wasn't that rich? When I told my friends in France about it they were prodigal in knowing smiles. They remarked that the condition of the British mind, which could suggest such a scheme, was pathological; it needed alienists more than art.

The time is here when no means should be omitted to strengthen the growing ties of friendship between India and France. A forward step in that direction has already been taken by the organization of the Hindusthani Association of Paris. The inaugural program of the society, in which I had a humble share, was attended among others by ten "immortals" of the French Academy and four members of the Cabinet. As I stood on the rostrum facing that large and distinguished audience, which filled to capacity two rooms of Musee Gimmet, I realized that the soul of France did respond to the heart-throbs of Hindusthan.

From what I have seen of the French educational system, it seems that Indian students will make no mistake in going to France for advanced study and research. They will meet with a warm welcome in French colleges and universities. Moreover, they will find the cost of living much more reasonable in France than either in England or in America.

The French professors I met are, in their special fields, intellectual giants —many of them. Yet they are as profound in learning as they are simple in their ways. There is no touch of highbrow about them.

The relation between the teacher and the student is one of utmost cordiality. Usually students have standing invitations from their professors to call at their homes at any time they please. I became acquainted with a professor of the University of Paris who not only helps his foreign students to write articles and prepare addresses in French, but actually goes out of his way to hunt rooms for them.

There is an idea in some Anglo-Saxon countries that France is a somewhat effete nation, which has outlived its glowing youth. That is far from being true. France is a leader "in the vanward of Western civilization," strong in "the illuminating intelligence, the undaunted courage, the tireless industry of her people." Capable, self-reliant, and brave, she has produced in recent times scores of scientists, dramatists, artists and novelists. She is today the foremost state on the continent of Europe.

The foreign commentators of French life never fail to notice the decline in both marriages and births in France and predict that if France fails to remedy the facts, she will succumb. These critics overlook that the births still exceed the deaths in number. France, unlike the island country across the channel, does not favour large families. France holds to the view that the true national strength lies not in its numbers, but in its quality.

Another point which ought not to be passed over in silence: there is a considerable misunderstanding about the French social ethics. The misunderstanding is largely due to the assumption of the tourists who imagine that France is exclusively a land of jazz, wines, amours, gay night life, faithless wives, and unmarried mothers. The native Frenchman of the better type is apt to consider such a sweeping charge as being without much of ground-work in fact. He has a high opinion of himself and his institutions, and he is likely to regard the foreigner as "the dangerous amoralist, the wolf in the French fold." This is the view which has been given expression to in the careful study of Lawrence Jerrold's *France: Her People and Her Spirit*. According to Jerrold, here is what the members of

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Climbing Alps in Switzerland.

typical French family would say about its own moral standard:

'Let us first of all beware of outsiders,' they say, 'for ours is the real ark. Can we ever be sure of the chastity of a woman who is not of French blood, French breed, with our old traditions in the marrow of her bones? The English girl? Sweet, charming, but those flirtations! The American girl? So delightfully vivacious, such a change from our quiet girls, but—that freedom, that self-centeredness! How about her when married? Simultaneously, can we ever be sure that a foreigner will make a decent husband? Chic, distinguished, or enterprising, go-ahead, money-making, they are indeed. But the real domestic qualities, those that make a safe husband, a good father, the solid head of a house—can we be sure of finding them in a man who, through no fault of his own, of course, has never learned at the French hearth to look at life seriously? Let us, after all, keep to ourselves. We may not be so adventurous, so picturesque as other peoples. But we are content to go on leading our old-fashioned lives. The foreigners who come to see us amuse us a great deal. For the serious things of life, for the duties of husband and wife and parents, for the family virtues, we prefer to stick to our own simple traditions. Sometimes we go to a cafe, and the foreigners' vivacious manners there divert us for an evening. But afterward we are glad to get back to our own quiet, plain French home.

From France I went to Switzerland. I discovered that while it is a great honor to be an American citizen, it has also certain disadvantages in Europe where every American is supposed to belong to the Rockfeller or Morgan family. The American must have a well-loaded pocket-book for his European tour. When he leaves a hotel in England, France, or Switzerland, he has to run the gauntlet of a half dozen or more employees—from the boot's assistant to the maitre d'hotel all standing with outstretched palm, waiting for a tip for doing what, after all, was their duty. These hotel servants are a species of despicable profiteers.

Pedestrian Yankees must be a rarity in Switzerland. I shocked one Swiss hotel proprietor most severely when I grabbed my little two-pound satchel, and started to walk for the railroad station only two or three blocks from the hotel.

"Don't you want a porter to carry your valise?" asked the proprietor.

"I think not."

"Surely you want a cab, monsieur?"

"Oh, no."

The hotel man was terribly puzzled. It was just impossible for him to understand how an American and a gentleman could get along without a carriage or at least a valais!

I spent most of my time in Switzerland at Geneva. And of all the educational institutions I visited there, I was particularly impressed by the Municipal School of Watch-making. It was founded in 1824, and has ever since been an important factor in maintaining those high traditions of clock and watch-making, for which Geneva is famous throughout the world. The director of the school regretted that there has been only one student from India so far, although there have been scores from China and Japan.

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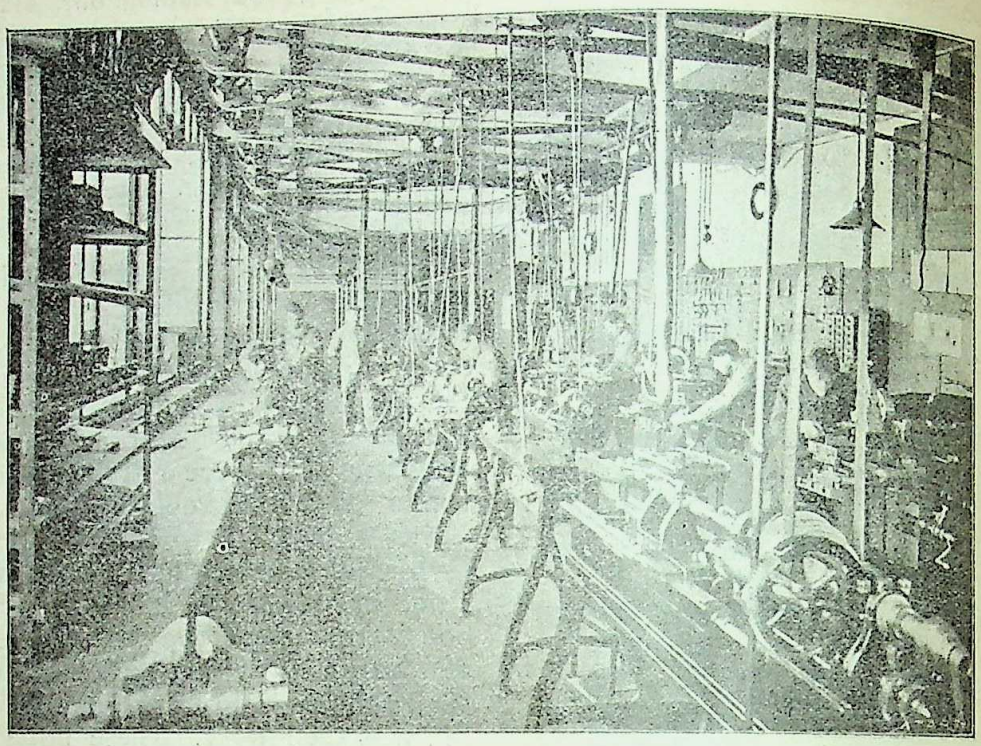
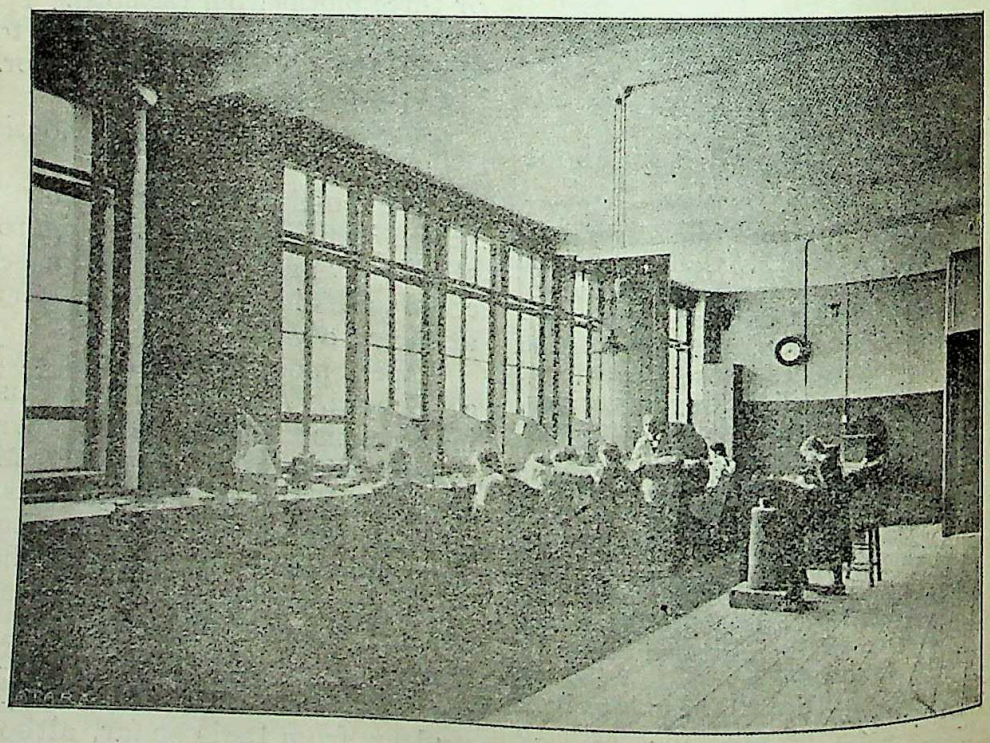


A Class of making small instruments in the Watch-making School in Geneva.



A Class of Girl Apprentices in the Watch-making School in Geneva,

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Anyone who has studied up to matriculation in India is eligible for admission. The medium of instruction is, however, French. It takes four years to graduate from the school. *

The prime object of my visit to Geneva was to confer with the men entrusted with the machinery of the League of Nations. I interviewed many a statesman and diplomat at Hotel de International, the headquarters of the League. They were very obliging, and furnished me with loads of books and pamphlets. I could not, however, share their infatuation about the League of Nations. The views they expressed were colored by a sort of sentimental jaundice.

"What is the plan of the League," I asked a member of the Permanent International Secretariat, "to deliver the oppressed nations of Asia from the yoke of European imperialism ?"

"That's not the concern of the League," was his quick response.

* Students desiring further information should communicate with the Director of Ecole Municipale d'Horlogerie, Rue Necker, 2. Geneva, Switzerland.

The League of Nations may not be made up of, as intimated by a New York journal, "a professional-criminal class, a delectable crew of professional thieves, liars, overreachers and confidence men." It is, however, an organization of the victorious nations to keep and hold their spoils, to promote their "own narrowly nationalistic and ruthlessly imperialistic interests." The Leaguers had no genuine desire to bring about a reorganization of the world on the basis of justice and humanity. All they wished, in the words of an American periodical, is "a reorganization of the general mechanism of economic exploitation, with a view to minimizing the risk and cost of war." The League is a rotter.

I have tried to make a first-hand acquaintance with the underlying facts of the League. If I may now be permitted to make a suggestion to the Asian, whose soul is not dead to the call of his country, it will be this :

Keep out ! Keep out ! Keep out !

Hall of Liberal Arts.
Iowa City, U. S. A.

THE NEW PRESIDENT OF CHINA

A PERSONAL IMPRESSION OF LI YUAN-HUNG

By John A. Brailsford.

"SOME have greatness thrust upon them." Such is Li Yuan-hung, now for the second time President of the Middle Flowery People's Kingdom (*Chung Hua Ming Kuo*) which we call the Republic of China. A less ambitious man would be hard to find. When I visited him at Wuchang three days after the outbreak of the great revolution in 1911, he told me of the thrusting of greatness upon him at that time. The men who had engineered the rising at the instigation of Dr. Sun Yat-sen held a sword at his throat and gave him this choice: "You must proclaim yourself head of the revolution or die immediately." He chose not to die. I hardly credited the story at the time. It was obvious that most of the men in that Babel of disorder at the revolutionary headquarters were running an enormous risk and would be doomed to execution if the Imperial Government sent any strong force against them. Though Li Yuan-hung seemed less fearful than others, might it not be that he was trying,

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through the foreign journalist, to assure the Peking rulers of his innocence? So it seemed. But the burly, good-humoured soldier, who could laugh over things even in that tense atmosphere, had told me the simple truth.

Why had he been chosen for greatness? He had had no part in the engineering of the revolution. It was only by the accident of the premature bursting of a bomb that the outbreak had begun at a time when the revolutionists themselves had no strong leader to take command. They were in urgent need of a man respected and loved by the common soldiery of the Wuchang garrison. That was the first consideration. It was by chance rather than design that they chose one who was able to win the regard of the Chinese people of both North and South, and of foreigners also. What the plotters wanted at this time was a loyal and enthusiastic following of a few thousand fighting men who would resist the first onslaught from the Imperialists. Li Yuan-hung was the friend of the common soldier. His sympathy for the men in the miserable life of the barracks, his efforts to provide entertainment and education for them had already come to the knowledge of foreigners. And besides, he was honest. A Danish merchant in Hankow told me how Li Yuan-hung, as purchasing officer for the local forces, had come to him to buy field glasses. Now it was the almost universal custom of salesmen in China at that time to pay a "commission" to any official purchasing goods on behalf of the Government—in other words a bribe to secure the order. Often there was competition in bribery. The merchant said something to Li Yuan-hung about giving him "the usual commission." The reply was in effect this: "I came here because I thought you would not offer that."

Li was one of the few who realized how the custom of "squeeze" (the popular name for commission payments) was ruining China. He declined to receive or to give bribes. The consequence was that he had remained poor and had been kept in a subordinate position while unscrupulous men of far less capacity had been promoted over his head. He was simple Colonel.

But Li Yuan-hung in any military position was a paradox. He is one of the most pacific-minded men of a pacific race. All his victories have been victories of peace. Throughout the revolutionary fighting in 1911 and 1912 he issued many appeals to the forces of both sides to renew their friendship and restore peace. His proclamations were the very reverse of those which Western commanders put out during warfare. Where we would expect men to proclaim their own divine mission and to denounce the vileness of the enemy, shrieking about atrocities, here was the leader of a most momentous revolution asking pardon of his fellow-countrymen for his part in the tragedy that had brought brother into mortal conflict with brother. "Peace without victory"—the motto which President Wilson so readily changed to "force without stint"—was the motto of Li Yuan-hung throughout the conflict, even when his own life was in imminent danger. And peace without victory he attained. His forces were utterly defeated by those of Yuan Shih-kai, which were supposed to be fighting for the Manchu Dynasty against the Republican movement. And the outcome was that the Manchu rulers were compelled to abdicate and the Republic was established. Was there ever such a land of contradictions?

To explain this paradox we should have to tell of the tortuous diplomacy of Yuan Shih-kai, who was falsely true to the Imperial authority until he found it in his power to be truly false to the Republicans. He secured himself in the Presidency, handed a sop to the real leader of the revolution, Dr. Sun Yat-sen, and had Li Yuan-hung made Vice-President.

Li Yuan-hung continued to hold authority at the metropolis of Central China, the triple city of Wuchang, Hankow and Hanyang. The almost universal respect and affection in which he was held made peace possible in that region during the most difficult period. Of course, the

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were minor disturbances, including several plots against his life. It was long before he could be induced to allow the execution of any of these conspirators. In other parts of China there were tens of thousands of executions of those who were suspected of opposing the authority of Yuan Shih.kai, and I remember one or two occasions when forty or more were executed in a batch at Wuchang. But always Li Yuan-hung was accounted a man of unique mercy. I visited him often in the times of most intense agitation, and found him always in kindly humour—worried perhaps, but never vindictive. When I went (as correspondent of the American Associated Press) to ask whether he were really dead, as rumour had reported, he enjoyed the joke greatly. He is a man who can laugh.

Li Yuan-hung refused to join the revolt of the Southerners in 1913 against Yuan Shih-kai, who had proved himself false to Republican institutions, and had flouted the authority of the Parliament. The quarrel was a little academic, as the Parliament could hardly be described as representative. Li Yuan-hung considered that China would find her way to a new national life more quickly along the path of peace than in strife over systems. It was difficult to decide whether personal ambition or devotion to principle was the leading motive of some of the leaders on both sides. It is impossible to say yet whether Li Yuan-hung was right. The Southern forces were defeated in 1913, but many of the same leaders are still upholding the standard of Sun Yat-sen at Canton, and certainly their record appears far better than that of the military usurpers who have held sway at Peking during most of the past eight years.

Li Yuan-hung in those early years of the Republic was the one man in favour with large masses of the people both north and south of the Yangtse. Yuan Shih-kai, it seems, was afraid of his popularity. He frequently requested him to come to Peking. Li Yuan-hung always replied, quite truthfully, that he felt his services were more needed in Central China. At last Yuan practically compelled him. The Vice-President was taken to Peking and was placed on that very island in the artificial lake of the Forbidden City where the Emperor Kuang Hsu had been held a prisoner by the old Empress Dowager. All honour was paid to Li Yuan-hung. But he was as powerless as a bird in a gilded cage. I visited him on that island just before leaving China in 1914. It was sad to see his patient impatience with the enforced inactivity. He was in great distress at that time over the Japanese invasion of Shantung. There were tears in his eyes when he appealed to two of us—insignificant newspaper men—to try to stir a righteous protest from our respective countries against this seizure of China's "sacred province." I knew only too well that the powers which had prevented China's own official protest from coming to the knowledge of the British people would hardly succumb to any effort of mine to break through the censor's barrier and reach the popular conscience.

But Li Yuan-hung was not destined to waste all his days in the prison-palace. Yuan Shih-kai, after his unsuccessful attempt to set up an imperial throne for himself and his heirs, was gathered to his fathers. His prisoner became president.

And what mighty deeds did he do as head of the nation to justify his present recall to that office? None that I know of. He was not even successful in his efforts to reconcile the rival factions. He was unable to save his country from the encroachment of her neighbour (though undoubtedly, by keeping the peace with Japan, he helped to prevent a far worse tragedy). He failed also to check the rising of the ex-brigand Chang Hsun, who tried to restore the infant Emperor. Late in 1917 Chang Hsun attacked Peking. Li Yuan-hung made no attempt at resistance, but sought refuge at the Japanese Legation. A sad exhibition of weakness and insincerity it seemed, on the part of one who had wept over his nation's ill-usage at the hands of Japan. I do not know the intimate circumstances, but it certainly appeared that foreign correspondents were justified at the time in condemn-

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ing Li Yuan-hung as "weak, irresolute." He went into "disgraceful" retirement, as F. A. Mackenzie of the London *Daily Mail* recorded. Chang Hsun, after a few short days of triumph, was easily defeated. China became a Republic again. But Li Yuan-hung was no longer president. Can one imagine any Western choosing such a man again for the highest office? It does not seem that Li Yuan-hung sought the Presidency at this time any more than he sought the leadership of the revolution when a sword was held at his throat. He is not considered clever. "He has a good heart but a poor head," the Chinese used to say of him. Foreigners have still less regard for him. The idol of the foreigners in China was Yuan Shih-kai, the man of power who asserted his authority over the great nation at all costs, lopping off the heads of his opponents by the myriad. Li Yuan-hung is not the man to unite China under one strong central authority. Probably the drift toward a loose federalism will go on unchecked, and the Western moneylenders will be distressed; for it is more difficult for debt-collecting diplomats to deal with a multitude of local Governments and private Chinese borrowers than with one great central authority.

Li Yuan-hung, though he bears the title of Field-Marshal, has no army at his bidding, as have Wu Pei-fu and Chang Tso-lin. In his apparent weakness lies his real strength as a leader of China. No man who rises to power by military force can hope to hold the confidence of a people that regards all violence as proof of undeveloped character. Military power might establish a little brief authority—it would be brief in Chinese eyes even if it lasted a couple of centuries—but such authority would be little respected and less loved. What they ask of their President is that he shall reconcile the conflicting parties and enable the people to pursue their daily toll and maintain their home life in peace and with more freedom than is possible in most of the great nations of today. Li Yuan-hung has come to the Presidency once more in response to the demand for a reconciler. Will he fulfil that mission? Can he induce Dr. Sun Yat-sen and the present leaders of the North to come into friendly co-operation? It will not be easy.

Li Yuan-hung was born in the ancestral village about twenty miles from Hankow 58 years ago. He began training for the fighting services at the age of eighteen. He was about 30 years old when the Chino-Japanese war began; he commanded a gunboat in that campaign, in which China suffered a great defeat. Afterwards he superintended the construction of the forts of Nanking. Thence he went to Wuchang and was in charge of his regiment there at the time of the revolution. Li Yuan-hung, the soldier has a remarkable record of successive defeats. Li Yuan-hung the man of peace has won great victories, and may yet win greater.

THE SOVEREIGN AS THE HEAD OF RELIGION IN THE MUGHAL EMPIRE

I

EXAMPLES are numerous in Oriental history of sovereigns claiming the position of the spiritual leader of their people. It may have been due to the natural vanity of man or to the astute political design of securing to one's self the supreme authority in Church and State alike, and thereby making the sovereign's position unassailable, or to a combination of both these motives. The loyalty of half a million swords does not seem happy unless he can flatter himself that he has won the unforced love and spontaneous obedience of his subjects. He has a natural weakness for thinking that

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is not as other men are, that he is akin to the gods, and that he rules by a divine right as a semi-divine being. Flatterers had instilled the same idea into the mind of the Roman Emperors and the Stuart kings of England.

It found an easier lodgement in the Islamic State. That State is a theocracy, and its sovereign, in strict theory, is God's representative on earth. He is the commander of the faithful in the battlefield and the public prayer alike. He is the only Khalifa of the time and if he is worthy of his position, then the mantle of the Arabian Prophet has descended on him, and he ought to be not only the leader of the national army but also the highest living exponent of the faith (*mujtahid*). Only the military type of the State and exigencies which made a rude unlettered soldier instead of a deeply-read theologian the only successful sovereign in most Islamic lands throughout the middle ages, prevented this claim from maturing. The actual experience of a long series of centuries gradually disabused the public mind of the idea that the Sultan was necessarily also the Mujtahid or Imam. But he might be so.

Anthropomorphism or the worship of God in the form of man, is the besetting sin of the Aryan race. The Persians could not shake it off even after their conversion to a strictly monotheistic religion like Islam, and the variety of incarnations adored by the Persian people along with Islamic tenets proves how fertile a field for manworship Iran is. We find a full account of these religious movements in Browne's *Literary History of Persia* (Vol. I. Ch. 9). Sufism, to which the Persians among all Islamic races have made the largest contribution, also favours the recognition of inspired or superhumanly gifted spiritual preceptors.

The *Insan-i-kamil* or Perfect Man is the title given by Muhammadan mystics to the highest type of humanity, i.e., the theosophist who has realised his oneness with God. This theory of the Perfect Man is based on a pantheistic monism which regards the Creator (*al Haqq*) and the creature (*al Khalq*) as complementary aspects of Absolute Being,—or as a Hindu would say the *Purusha* and the *Prakriti* are two aspects of one and the same thing. "Man," as an Arabian mystic writes, "unites in himself both the form of God and the form of the universe...He is the mirror by which God is revealed...We ourselves are the attributes by which we describe God ; our existence is merely an objectification of His existence."... The Perfect Man, who typifies the emanation of Absolute Being from itself and its return into itself, moves upward through a series of illuminations until he ultimately becomes merged in the Essence,...when the seal of deification is set upon him. He now becomes the Pole-star (*Qutb*) of the universe, and the medium through which it is preserved ; he is omnipotent, nothing is hidden from him ; it is right that mankind should bow down in adoration before him, since he is the vicegerent (*Khalifa*) of God in the world (*Quran*, II, 28). Thus, being divine as well as human, he forms a connecting link between God and created things. According to orthodox Muslims this representative Superman is the Prophet Muhammad...Al Jili holds that in every age Muhammad assumes the form of a living saint, and in that guise makes himself known to mystics. [*Encyclo. Islam*, ii. 510.]

So much for the craving of the Sufistic Muslims in general and the men of the Persian race in special, for a divine teacher in a human form in their own age. The Hindu is even more ready to welcome an *avatar*, because it is his creed that such avatars have appeared by the million in the past and God is sure to incarnate Himself when the age requires it by reason of the excess of sin and the agony of spiritual hunger unsatisfied by the existing teachers. (*Bhagabat-Gita*.)

II

While earnest believers were expectant for such a superman *guru* or Lord of the Age (*Sahib-i-zaman*), it would be in accordance with human nature to find that there was a vast number of interested people who wished to secure material gain by professing religious adoration

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to the sovereign, as the cynical Al Badayuni has pointed out.

The religious atmosphere of India was quivering with electricity in the first half of the 16th century. Chaitanya and Nanak preached and converted during this period, and their new creeds, by supplying the exact spiritual needs of the age, became world-conquering within India. Other movements, deviating from the old orthodox faith, also arose in India, as has been clearly shown by Blochmann in the Introduction to his translation of the *Ain-i-Akbari*, Vol. I, particularly the Mahdavi sect, i.e., men on the look out for a new Mahdi or Supreme spiritual guide. [The Mahdavis lingered in Bijapur well beyond the middle of the 17th century.]

The Emperor Akbar was led to claim this position, partly by his natural vanity, but more by the flattery of his favourites, as Al Badayuni has pointed out.

Though illiterate, he secured his own recognition as the *mujtahid* or infallible interpreter of the *Kuran* and of all disputed points of Islamic theology (1579). His coquetry with Hinduism, long and secret conversations with famous Hindu sannyasis and pandits, his edict of toleration for all Hindu practices, and finally his adoption of several Hindu rules of conduct and ceremonies, led the Hindus to regard him as one of themselves. They styled him *Jagat-guru*, or the spiritual guide of the universe, while the coterie of his Muslim adorers (mostly Persians) called him the *Insan-i-kamil* and the *Sahib-i-zaman*.

As the religious guide of his subjects, Akbar adopted, at first secretly and cautiously, many of the attributes and prerogatives of a prophet and even of an incarnation. It excited the intense disgust of his orthodox Muslim subjects and was often checked by the fear of a revolt of the Muslim soldiery at the call of the old-type Mullas.

I quote from his courtly flatterer Abul Fazl :—

"Wherever, from lucky circumstances, the time arrives that a nation learns to understand how to worship truth, the people will naturally look to their king,...and expect him to be their spiritual leader as well; for a king possesses, independent of men, the ray of divine wisdom...Now this is the case with the monarch of the present age...Men versed in foretelling the future, knew this when his Majesty was born, and they have since been waiting in joyful expectation.

"His Majesty, however, wisely surrounded himself for a time with a veil, as if he were an outsider or a stranger to their hopes. But can man counteract the will of God? He could not help revealing his intentions....He is now the spiritual guide of the nation. He has now opened the gate that leads to the right path and satisfies the thirst of all that wander about panting for truth.

"Men of all nations, old and young, friends and strangers, the far and the near, look upon offering a bow to his majesty as the means of solving all their difficulties, and bend down in worship on obtaining their desire when his majesty leaves the court, there is not a hamlet town or city that does not send forth crowds of men and women with vow-offerings in their hands and prayers on their lips, touching the efficacy of their vows [made to the Emperor] or proclaiming the accounts of the spiritual assistance received [by secretly praying to him]...His Majesty gives satisfactory answers to every one, and applies remedies to their religious perplexities. Not a day passes but people bring cups of water to him, beseeching him to breathe upon it...Many sick people whose diseases the most eminent physicians pronounced incurable, have been restored to health by this divine means.

"Notwithstanding every strictness and reluctance shown by his majesty in admitting novices, there are many thousands, who have cast over their shoulders the mantle of belief and look upon conversion to the New Faith as the means of obtaining every blessing." (*Ain.* i. 163-166.)

The initiation ceremony and rules of life of the members of this new sect are described in the *Ain-i-Akbari*, i. 165-166, and I need not quote them here.

In addition to the *kurnish* and the *taslim* which all persons presented at court had to make to the sovereign, the disciples of Akbar had to perform the *sijdah* or prostration by bowing down the forehead to the ground. This is an exercise performed at the Muslim prayer, and therefore the orthodox regarded it as a ceremony exclusively due to God. Akbar yielded to the public discontent and very prudently restricted the prostration to the hall of private audience. Its popular

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name was *zaminbos* or kissing the ground before the throne. This abject mode of showing respect prevailed in ancient Persia as well as the Hindu States. Religious leaders are entitled to it, as we see daily around us. Abul Fazl justifies it by saying that "They look upon a prostration before his Majesty as a prostration before God; for royalty is an emblem of the power of God." (i. 159)

It was a practice intensely hateful to the Muslims, and though Jahangir continued it, Shah Jahan had to yield to public opinion and abolish it at his accession.

The *darshaniyas*, or men who did not begin their day's work nor break their fast without first gazing on the Emperor's face as on an idol in the morning,—formed another sect of his worshippers, and they followed a special set of rules. (*Ain*, i. 207.)

Even the slaves of the imperial household were, in name at least, converted into the Emperor's disciples. As the court-historian writes,

"His Majesty, from religious motives, dislikes the name *banda* or slave; for he believes that Mastership belongs to no one but God. He, therefore, calls this class of men *chelas*, which Hindi term signifies a faithful disciple. Through his Majesty's kindness, many of them have chosen the road to happiness (i.e. embraced the divine faith of Akbar)". (*Ain* i. 253.)

III

The tradition of the Emperor being the spiritual guide of the people and of his initiating personal disciples, continued in Aurangzib's reign, though that Emperor attracted men by his reputation for strict orthodoxy, ascetic rigour of life and power of working miracles, for which he was called *Alamgir, Zinda pir*! or 'Alamgir the living saint.' In 1690, when the Emperor was encamped at Badri on the bank of the Krishna, Salabat Khan the *Mir-i-tuzuk* presented to him in the court of justice a man, who said, "I have come from the far-off land of Bengal, wishing to be your Majesty's disciple. I hope that you will favour me by granting my desire." Aurangzib smiled a sarcastic smile and gave the Khan about Rs. 100 in cash and some bits of gold and silver to be presented to the man, saying, "Tell him that the favour he is really expecting from me is *this*!" The man flung the money away and threw himself into the river. He was rescued by the court attendants. The Emperor ordered him to be taken to a famous Muslim scholar of Sarhind, with a request to admit him as a disciple. (*Masir-i-Alamgiri*, 333-334.)

As a token of the religious veneration paid to the Emperors, they continued throughout the Mughal period to be addressed by their sons and subjects with epithets characteristic of prophets, such as *Qibla wa qaba*, i.e., the central point to which the faithful must turn in prayer, like the Black Temple at Mecca or Solomon's Temple at Jerusalem, the *Qutb* or Pole-star of the faith, and *Pir wa murshid-i-alam-wa alamian* or *du-jahan* or *din wa dunia*, i.e., the spiritual guide and preceptor of the world and its inmates, or of this world and the next.

In imitation of Akbar, his contemporary, the Bijapuri Sultan Ibrahim Adil Shah II, took the title of *Jagat-guru*. He is popularly said to have inclined to the Hindu faith and practices, lived on milk and even worshipped the Hindu god Narsoba in a small temple on the western edge of the inner ditch of the citadel of his capital. His Muslim historian has taken pains to rebut the charge that he apostatized from Islam. (*Basatin-i-Salatin*, 259-260, 264,) but admits that in popular speech he was called *Jagat-guru*. [Also *Bombay Gazetteer*, xxiii, 636.]

The Mughal Emperor, as we have seen, claimed to be *Jagat-guru* or world's Supreme Religious Head. But this Pope was married, and it would have been inconsistent if his principal wife did not partake of his spiritual attributes. Thus we find that Jahangir's wife, a Jodhpur princess and the mother of Shah Jahan, was entitled the *Jagat Gosaini*, or female Pope of the World! (*Tuzuk-i-Jahangiri*, 5.)

There are many historical parallels to this aspect of the Mughal monarchy. The Abbaside Khalifs of Baghdad rose to the throne on the crest of a religious movement in favour of the family of

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Ali and they claimed the spiritual homage of the Muslim world by reason of their descent from the prophet's family as completely as the political allegiance of their subjects.

So, too, the Safavi dynasty of Persia at first created an influence and a strong following by posing as religious leaders, and then easily seized the throne of that country. The Sikh *gurus* began as religious guides pure and simple, and ended by becoming warriors and rulers of men. Even now they are designated as the 'ten Padishahs' by their votaries.

IV

Apart from the position of *Jagat-guru* or the direct and personal religious preceptor of his subjects or an inspired and miracle-working saint, which was aspired to by Akbar and Ibrahim Adil Shah, and that of a darvish on the throne or living saint which Aurangzib loved to be called,—the Mughal Emperor, by constitutional law, filled the office of the executive head of the dominant creed. As the "Khalifa of the Age" it was his duty to enforce the orthodox faith, which was the Sunni form of Islam. Political considerations and the legacy of his more tolerant predecessors compelled Aurangzib to use the talents of many Shias,—both of Persia and Central Asia,—but their lot was not a happy one. In the war of succession with his brothers in the earlier years of his reign, he had owed much to Mir Jumla, a Shia; but in his old age his bigotry was intensified and made his court no place for this sect. We find many illustrations of the anti-Shia feeling in this Emperor's letters and even in the official history of his reign.

To him a Shia was a heretic (*rafizi*), and he usually calls the Persians carrion-eating demons (*Irani ghul-i-bayabani*); but this tone may have been partly due to his political rupture with the Safavi Shahs. In one of his letters he tells us how he pleased with a dagger presented to him by a noble man, which was named *Rafizikush* or Shia-slayer, ordered some more of the same shape *and name* to be made for him. [*Ruqat-i-Alamgiri*, 139].

The result was that his Shia officers had to practise hypocrisy in order to save themselves.

Sarbuland Khan, a grandson of a King of Badakhshan, was Aurangzib's second Bakhshi from 1672 to 1979. Once his Majesty complained that Sarbuland's words savoured a little of Shia-ism, to which the Khan replied, "Yes, many of the Sayyids of Bukhara belong to this sect. My speech still bears traces of the effect of my former association with them. But I have not been confirmed in this faith. Through ill luck, I have withdrawn myself from this creed but not yet attained to that"! This Sarbuland Khan, we are told by the same authority used to favour the Persians and recommend them to the Emperor for high offices. Though Aurangzib distrusted that race, he was forced to employ them on account of their unrivalled ability in book-keeping and finance. [Hamid-ud-din's *Ahkam*, § 38 and 39.]

The position of the Shia nobles in Aurangzib's court was bad enough on account of their master's orthodoxy; but it was rendered worse by the jealous hostility of the Sunni nobles, most of whom belonged to a different race, namely the Turani or Central Asian. Indeed, in the 18th century, the Persian and Turkish parties—or Iranis and Turanis as they were called,—were sharply divided at the Mughal Court, just as they had been under the Bahmani Sultans of the Deccan in the 15th, with disastrous consequences to the latter. Even European visitors like Bernier and Manucci could not fail to notice the antagonism of interest and sharp contrast of policy between these two races in the Delhi imperial service, especially when an embassy from Persia was expected [*Storia do Mogor*, ii, 50-53, Bernier, 146-153]. Marriage did not tend to heal this sectarian conflict, because the Shias naturally liked to marry within their own circle and Sunnis were known to have refused the hands of Shia brides. Thus, we learn from Hamid-ud-din Khan's *Ahkam* that Ruhullah Khan I, the Paymaster-General

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of Aurangzib (1686-1692), made a will on his death-bed, declaring that he had renounced the Shia faith for Sunnism, and requesting the Emperor to give his two daughters in marriage to Sunnis. Now, though this Ruhullah Khan was very highly connected,—his mother being a sister of the Emperor's mother,—the hand of his daughter was refused by Siadat Khan, a petty nobleman, who asked, "How do we know that she too holds the Sunni faith ? In case she persists in her ancestral religion (*i. e.* Shiaism), what can be done ?" (*Ahkam* § 69.)

The Emperor, too, doubted the sincerity of Ruhullah's alleged conversion to Sunnism, and this surmise was proved true. The Khan, on his death-bed, had requested the Emperor to send the imperial Qazi (a Sunni) to wash and shroud his corpse. But the Qazi, on reaching the Khan's house after his death, was given a letter in which the dying man had begged him to delegate his burial arrangements to his confidential servant Aga Beg. The Qazi knew this man to be a Shia theologian and priest disguised as a servant, and reported the new development of the case to the Emperor. Aurangzib replied in an indignant tone :—

"Let the Qazi come away from the house. The late Khan had made deception his habit in life, and at the time of his death too pursued the same detestable sin. What concern have I with anybody's religions ? Let Jesus follow his own faith and Moses his own !"

But the Shias had good reasons for concealing their faith from him.* In one letter of Aurangzib we read how he was alarmed at the coincidence that the paymaster and two *nazims* of Lahore were Shias, and immediately ordered that the former should be transferred elsewhere. (*Kalimat-Yay*, 16 *a.*) Very late in his reign, he objected to the practice of sending the bones of rich Shias secretly after death to Karbala and Mashhad for burial. This he regarded as a superstition. (*Ibid.* 12 *a.*)

V

In Mughal India, as in mediaeval Europe, education was a branch of religion, and the educational expenditure of the State was defrayed out of the Alms Fund and through the hands of the imperial Almoner (*Sadr-us-sadur*). We have a *farman* of the earlier part of Aurangzib's reign which illustrates this arrangement. He instructs the *diwan* of Gujrat that every year teachers should be appointed at the cost of the State and stipends paid to the students according to the recommendation of the Sadr of the province and the attestation (*tasadduq*) under the seal of the teacher. The money was to be paid out of the Public Treasury. The grant was very small, as we read of only three *maulavis* being appointed, one at Ahmadabad, one at Patan and a third at Surat, and only 45 students enjoying the subsistence allowance. [*Mirat-i-Ahmadi*, 272.]

The monasteries (*khankas*) when not endowed by private donors, received larger subsidies from the Government, and they were expected to play the part of the Cathedrals of Christendom in fostering theological learning and general education.

We may conclude our remarks about learning in Mughal India, by referring to the allied subject of the Court poets. These were Persians born in Iran. By all the Emperors except the puritanical Aurangzib they were highly patronised and well rewarded for their odes. Such odes had to be written to order to celebrate victories, royal marriages, coronation, birth-day and other court festivities, and to supply inscriptions (*kutaba*) for the Emperor's favourite buildings or chair of State. One of these poets received a purse of Rs. 10,000 for a four-line epigram describing how a trained leopard struck down a wild buffalo before the Emperor Jahangir. [*Tazkira-i-Sarkhush.*]

* On 3rd Nov. 1672, an old servant of the days before Aurangzib's accession was beheaded for cursing the first three Khalifs. (*M. A.* 120.) The Emperor objected to making the word *Ali* a part of any newly-created noble's title. (*M. A.* 313.) In one letter he narrates with approval how a Sunni murdered a Shia at Isfahan and escaped to safety ! (I. O. L. 1344, *f.* 34 *b.*) Persians newly arrived in India should not be posted to any of the ports on the West Coast. (*Kalimat-Tay.* 141 *a.*)

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These poets, in the 17th century, were closely related by birth or marriage to the Court physicians, who were mostly Persians. A runaway physician of the Shah of Persia was sure of a cordial welcome at the Court of Delhi.*

Even the ladies of these Persian families of poets and doctors were learned and accomplished persons and they were employed in the imperial harem to teach the princesses and to superintend the Emperor's charity to women. In the last capacity the officer was called Sadr-un-nissa or 'Almoner for women'. The life of Siti-un-nissa, the friend of the Empress Mumtaz Mahal and governess to her daughters, gives us a charming picture of culture within the harem in the glorious times of Shah Jahan. [See my Studies in Mughal India, pp. 21-26.]

JADUNATH SARKAR

(Patna University Readership Lecture, 15 Feb. 1921.)

* Abdul Hamid's *Padishahnamah*, ii. 367—'8 ; *Alamgir-namah*, 45.

REVIEWS AND NOTICES OF BOOKS

[*Books in the following languages will be noticed : Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.*

ENGLISH.

HINDU CULTURE : *By K. S. Ramaswamy Sastry, B. L. S. Ganesan, Madras. 1922. Price Rs. 3.*

This book of 216 pages, well-printed and neatly bound, has a foreword from the pen of Sir John Woodroffe, and is written on the same lines as his wellknown *Is India Civilised ?* There is a third book, *The Illusions of New India*, by Mr. P. N. Bose, which is also written with practically the same object. But whereas in the last two books, and especially in the last, there is some attempt at offering reasoned arguments for the conclusions arrived at, and Sir John's book possesses an added interest in the fact of its being written by a cultured Western whose admiration for our civilisation tickles our vanity, the book before us does not profess to offer any reasons at all, but is a summary of the conclusions arrived at on various aspects of Indian civilisation by appreciative writers, or rather it is a summary of only the favourable opinions of those writers, utterly ignoring opinions which are unfavourable Entirely one-sided as it is, it has nevertheless its value for those students who want to correct the impressions formed upon a study of the more numerous class of writers, mostly Western, who see nothing but evil in our civilisation, and who base most of their conclusions on our present degraded political and social condition. Written from the standpoint of an advocate, the book will not of course carry conviction, for which the reader will have to look up the original sources, named and unnamed, from which the author draws inspiration, and if the reader does so, as the writer of this review has done, the conclusions he will arrive at will be hardly as dogmatic and optimistic as the author's, and his admiration, if he uses the historical and comparative method, which the author calls the great Western instrument of thought such, will be productive of great results' (p. 177), will be qualified with many misgivings and assume a sober hue, of which he will find no indication in this volume.

The author was prompted to write this book by the attacks on Indian civilisation in Mr. S. Mookerji's *The Decline and Fall of the Hindus*, which he calls 'a small and waspish booklet', in which he indulges in vehemence against the author of which he indulges in personalities. We are not concerned to defend Mookerji, whose book we have not read, but notice that Sir John Woodroffe calls him his friend and that he has both the courage of his opinions and (for I know him) a strongly-felt attachment to his country. In fact, it seems to us that the Indians who are constantly singing pæans of praise at the altar of Indian civilisation are wanting in both, and if we look for truth and originality we will find more of it in books written by those who want to rouse their countrymen and explode their complacent faith by the shock of strong language, on the principle that desperate diseases require desperate remedies (though calm historic judgment also can convince and produce a lasting impression), and we can therefore well understand the sense

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which Sir P. C. Ray calls Mr. Mookerji's book the book on India's regeneration.'

Sir John Woodroffe quotes Voltaire who spoke of the Hindus as 'a peaceful and innocent people, equally incapable of hurting others or of defending themselves.' The sting of the quotation lies in its tail, and to take one aspect only of our civilisation, it is worth enquiring how we have become so utterly incapable of defending ourselves, and whether the attitude of what is, is for the best,' will help us to develop that quality, so essential to our racial self-preservation. But the author does not seem to be troubled by any qualms on that score, for he is emphatically of opinion that' Hindu civilisation is 'predestined to last for ever' (p. 15).

Throughout, however, there is a subconscious vein of mistrust, which is, we believe, responsible for many of the exaggerations in which the book abounds, in the solidity of the rock of Hindu culture on which the author takes his stand, and the author seems to be aware that much will have to be surrendered 'to the imperious demands of the Time Spirit in the course of its triumphal progress in the modern age' (p. 154).

This is why perhaps the author cannot shut his eyes to 'a few redeeming features on which alone I rely as holding out a promise of better times' (pp. 176-77). These features, according to our author, are 'a new and powerful feeling of faith in science and love for scientific study and methods and investigations,' the introduction of the historical and comparative method of studying social and artistic phenomena, the new-born national feeling, the new democratic spirit which will 'bring into existence a more intimate sense of brotherhood and a more vivid sense of mutual interdependence,' collective charity and 'the modern passion of pity and the joy of social service and social emancipation.' It will also be interesting to enquire how many of the orthodox fold would be willing to subscribe to the following opinion of their ardent champion :

"Nor can one for a moment defend or praise the innumerable castes or the caste feuds and jealousies as they exist in India today. They are a travesty of the real system of caste...They are a source of individual decline and national decay [so there are sources of national decay in the existing Hindu system after all]. The counteraction of such evils is an act of individual duty and of national righteousness (p. 159)."

The defence of Hindu culture often consists in the familiar trick of claiming every new and favourable development as proceeding out of itself. There is no harm in this so long as the development is recognised as essentially necessary for the growth and perfection of our civilisation. To take one instance : "Hindu culture learnt from its rebellious child Buddhism, which in its haste to get rid of animal sacrifices threw overboard the Vedas as well, a new tenderness for life or rather an intensification of its old tenderness for life. It learnt from Islam, which persecuted it but could not subdue it, a new and intimate sense of brotherhood or rather an intensification of its old sense of brotherhood. It learnt also to realise more intensely that image worship is a means and not an end. It learnt to realise also that it must not forget the Transcendence of God in His Immanence. Not one element was newly learnt. But the new emphasis on some of its old aspects and elements was itself of the greatest value" (p. 119).

There is much truth in what the author says on the comparative merits of eastern and western culture, if we remember, as he says elsewhere (p. 8), that this does not imply the absence of some elements in the one which the other possesses, but is rather a difference of emphasis than of content. "Each, in fact, is the complement of the other. The degradation of the one is in the limiting of the inner vision to the earth, the revelling in natural and human beauty as the only summations of loveliness, and the worship of mere machinery. . The degradation of the other is in vague abstraction, the forgetting of manifest Godhead in the search after the unmanifested Beauty, and mere quietism. The danger of the one is undignified rest in intermediate satisfactions. The danger of the other is non-attainment of distant satisfactions. The fulfilment of the one is in a clear rationality a clear vision of earthly beauty, and a clarity of earthly enjoyment. The fulfilment of the other is in spiritual realisation, a vision of heavenly enjoyment, and a clarity of spiritual joy" (p. 77).

In the hands of a discriminating reader, the book will prove useful, but as they are not in the majority, we can safely predict that the book will have a large sale, though we are not so sure of its producing the right effect, the sort of effect, that is, that will prove really beneficial to the country.

SPEECHES AND WRITINGS OF M. K. GANDHI :— *G A. Natesan & Co., Madras. Third Edition. Rs. 3. Pp. iv + xii + 64 + 848 + 47 + viii.*

The publishers truly call this 'an exhaustive, comprehensive, and thoroughly up to date edition,' It contains a detailed table of contents, an Index, appendices containing foreign appreciations and other matters, a detailed biographical sketch, and extracts from articles in the *Young India* and *Nava Jiban*. The volume begins with South Africa and ends with the Mahatma's incarceration in Ahmedabad Jail. This big volume, neatly printed and nicely bound in cloth, is being offered to the public at the moderate price of Rs. 3, and is sure to be sold out in no time. The foreign appreciations show that more than any Indian on the horizon of India, the Mahatma succeeded in attracting the attention of the apathetic West to Indian affairs. And of all the Indian appreciations, we are glad to note, none is more whole-hearted and full-throated than that of the other great man of India who has now become a worldfigure, Dr. Rabindranath Tagore. It reminds us of the wellknown Sanskrit adage, that it is only the great who appreciate the great.

THE TRUTH OF LIFE : *By Barindra Kumar Ghose. The "Arya" office, Pondicherry. 1922. S. Ganesan, Madras.*

In this beautifully got up pamphlet, in language not unworthy of Aurobindo himself, his younger brother hints somewhat mystically at the dawn of a new era and speaks of a synthetic resurrection ; of Tolstoyism, he says that India has evolved infinitely greater verities than that. But those who would like to have an idea as to what those verities are, will be lost in a maze of brilliant word painting. The booklet ends in a note which is however quite clear. We quote from the last paragraph : "Already harbingers of the new

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race are coming into the world bringing the new light and emanating the supramental powers ; these are our spiritual men and avatars...That is what Aurobindo is bringing into the world. He has already ensouled the truth and is perfecting it in himself and others in order to show that it is possible for man to be divine." M. Paul Richard and Mr. Aurobindo Ghose's brother have fully prepared us for the advent of the next avatar. Now that Tolstoyism has gone down with the Mahatma, it was time for Mr. Aurobindo Ghose to display his cards.

THE MAKING OF A REPUBLIC : *By Kevin R. O'Shiel. S. Ganesan, Madras. 1922. Price Rs. 1-8-0.*

Mr. O'Shiel, a gifted Irish writer, narrates in these pages the thrilling story of how America wrought her freedom. The United States did not challenge imperial supremacy without courting an extremely intensive repression campaign. Her meetings and organizations were suppressed as 'illegal', disaffected persons were deported and martial law was proclaimed. America, as Ireland, had her 'loyalists' too, who ranged themselves against the patriots, urged thereto either by fear or by self-interest and were guilty of traitorous deeds. But America flinched not. She answered the onslaughts on her freedom with an intensive and rigorous boycott resulting in a loss of £3,000,000 to England. Her women organised as the 'daughters of freedom', sat at the spinning wheel to clothe the country, while all, excluding faint hearts, worked for economic freedom. "Freedom's highway is a narrow and a thorny road bestrewn with many obstacles, and those who would walk there must have perseverance, earnestness, self-restraint, and above all, courage, moral as well as physical. An academic belief in liberty is well enough, but it will never set free a country."

THE AIMS OF LABOUR : *By the Rt. Hon'ble Arthur Henderson, M P., Secretary of the Labour Party. S. Ganesan, Madras. 1922.*

This little book was issued by the author in December 1917 when he was a member of the Imperial War Cabinet. The War was still in progress when the articles were written, and an appeal to moral principles was then in vogue As Lecky has truly said, 'the essential qualities of national greatness are moral, not material"...If democracy is to take full advantage of the glorious opportunites before it, it can only be as a people individually strong in determination, and fired by moral passion and lofty ideals led by men and women inspired to action by high purpose and unselfish ambition...Democracy will be effective in proportion to the intensity of its spiritual and moral faith, and the power of democracy as a whole will be measured by the loyalty of the individual to principle and by his belief in the moral power of right as against wrong." The democratic ideal is thus set forth : "We must ensure that what is presently to be built up is a new social order, based not on fighting but on fraternity,—not on the competitive struggle for the means of bare life, but on a deliberately planned cooperation in production and distribution for the benefit of all who participate by hand or by brain—not on the utmost possible inequality of riches, but on a systematic approach towards a healthy equality of material circumstances for every person born into the world—not on dominion over subject nations, subject races, subject colonies, subject classes, or a subject sex, but in industry as well as in government, on that equal freedom, that general consciousness of consent, and that widest possible participation in power, both economic and political, which is characteristic of true democracy." The following beautiful and inspiring poem of John Addington Symonds is quoted in the title page :

These things shall be ! a loftier race
Than ere the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.
They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.
Nation with nation, land with land,
Inarmed shall live as comrades free :
In every heart and brain shall throb
The pulse of one fraternity.
New arts shall bloom of loftier mould
And mightier music fill the skies,
And every life shall be a song
When all the earth is paradise.

GURU ARJAN DEV : *The Fifth Sikh Guru.* (No. 1 of Sikh Literature series). *International Printing Works, Karachi. As. 4.*

This pamphlet gives an inspiring account of the fifth Sikh Guru. The lives of the Sikh Gurus present instances of noble self-sacrifice, unflinching courage and constancy, and heroic martyrdom which have hardly been excelled anywhere in the world and as such they are well worth study in these days of waning faith and polished manners and mercenary ideals.

THE GOVERNMENT OF INDIA : *A brief historical survey of parliamentary legislation relating to India. By Sir Courtney Ilbert. Oxford, at the Clarendon Press. 1922.*

This book is written somewhat on the lines of Cowell's Tagore Law Lectures with which our students are familiar. The author divides the development of British power in India "into three, possibly four, periods" the first period terminating with the grant of the Dewani, the second with the Sepoy Mutiny and the transfer of the sovereignty from the East India Company to the Crown, the third with the Morely-Minto reforms. 'Perhaps a fourth period should now be added and might be called the period of constitutional experiments.'

"The Act of 1909 undoubtedly accelerated the pace of constitutional changes, a pace which was further accelerated by the events of the great war. But Lord Morley and Lord Minto expressly disclaimed any desire or intention to advance towards parliamentary or responsible government. But events were stronger than reformers, and the goal which was emphatically disclaimed in 1908 was as emphatically and authoritatively announced in August 1917."

"The royal message [read at the inaugural session of the new Indian legislature on February 9, 1921,] contained the following significant passage: 'For years, it may be for generations, patriotic and loyal Indians have dreamed of Swaraj for their

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Motherland. Today you have the beginnings of Swaraj within my Empire, and the widest scope and ample opportunity for progress to the liberty which my other Dominions enjoy ?"

The author concludes : "The ideal aimed at by the British Government in India had previously been a benevolent despotism administered by an intelligent bureaucracy. That ideal has now to be reconciled with the desire for self-government with which all Englishmen are bound by their instincts and traditions to sympathise, and which no Englishman can afford to condemn...the executive and legislature at Westminister can best discharge their imperial responsibilities by giving as free a scope as possible to the trial of the great experiment which they have authorized and by refraining from any form of unnecessary, captious, or irritating criticism. Some ten years hence, when the Statutory Commission has reported, it will be easier to say where, how and why the experiment has succeeded or failed. In the meantime our watchword should be patience, sympathy and hope."

CREATIVE REVOLUTION : *By Prof. T. L. Vaswani. Ganesh & Co., Madras. Price Rs. 1-8-0. 1922.*

This is one more volume from the prolific pen of Prof. Vaswani, in which he re states his political creed in twenty short articles. India's future is not in a revolt, but in a re-evolution, not in sword and bloodshed, but in return to her own life, in a patient building up of Swaraj, in education, in rural life, in cottage industries, in Swadeshi courts, in the making of new minds. We shall be great in the day we recover faith in ourselves.

THE ETERNAL WISDOM : *By Paul Richard. Vol. 1. Ganesh & Co., Madras. 1922.*

This book is neatly printed and strongly bound in cloth and as regards get up, would do credit to any European firm.

The contents are as striking as they are novel in character. This is the first of three volumes in which the work will be completed. The best thoughts of the best religious and ethical writers in all languages, the most inspiring sayings of great authors, the profoundest passages from the scriptures of all nations have been culled and grouped together under appropriate headings—The Upanishads, Buddhist literature, Islam, Judaism, Christianity, Amiel, Emerson, Schopenhauer, Pascal, Montaigne, Kant, etc., among modern authors, ancient classical writers of Greece and Rome, Chinese, Japanese, Egyptian, Persian thinkers, even Babism and Bahaism—all have been laid under contribution. Ramkrishna Paramhamsa is frequently quoted. It is really a collection of immortal thoughts, culled from every known source. The book is worth its weight in gold, and should be of immense help to those who aspire to live the noble life.

POL.

WINE IN ANCIENT INDIA : *By Dhirerdrakrishna Bose, B. A. Published by K. M. Conner & Co, 130 Bowbazar Street, Calcutta Pp. 51. Price 1 s. 6 d. or 12 as.*

Contains quotations, from various sources, on wine drinking in Ancient India with author's remarks.

THE ETHICAL AND RELIGIOUS PHILOSOPHY OF IDEALISM : *By N. C. Mukherjee, M. A, Professor of English Literature and Moral Philosophy, Ewing Christian College. Available at the North Indian Christian Tract and Book Society, Allahabad. Pp. XIX+115+149. Price Rs. 3-8 (cloth).*

In the author's prefatory note we find the following passage :- -

"I have found great help from two sources. The first is the writings of British Idealism which has in a way anticipated this task and has grappled with the problem of how to be true to the old traditional thought and yet outgrow its insularity : the second, the Christian standpoint. I have not found Christian experience, I humbly beg to add, an intellectual lumber ; but a very present help instead in all intellectual difficulty. Further, that it is my conviction, that in the national synthesis awaiting our country, Christianity will play an increasing part not merely as an adjunct of Western Civilization, but as an independent force".

The "Introduction" has been written by Professor J. S. Mackenzie who considers the book "to be a work of real value".

The book is divided into two parts, *viz.* :—

(i) Idealism and the Ethics of Martineau.

(ii) Idealism and Christian Theism.

and, in fact, these two parts are really independent works even having different paginations, only bound under one cover.

The first part is divided into five chapters, the subjects dealt with being (1) Martineau on the object and mode of moral judgment, (2) Idealism and the conception of Law, (3) Is Martineau's Ethics Individualistic ? (4) Martineau's View of Moral Freedom and Idealism and (5) Idealism and the Validity of the Moral Idealism. The Good as self-contradictory.

Our author has not followed any particular philosopher in writing the book. His object is to make a synthesis of Idealism and Martineau's Intuitionalism, and his criticisms of these are acute and interesting. In this connection the author has ably criticised the ethical theories of Rashdall, Mackenzie and other moralists.

The second part of the book is divided into four chapters, viz.,—

(1) Professor Pringle—Patteson on Creation, (2) God and the Absolute, (3) Idealism and Immortality and (4) Idealism and the Problem of Evil.

This part also is carefully written, and worth reading. But his interpretation of the monistic doctrine "*Tat twam asi*" is wrong and what he says of Christ's monistic idea is more than doubtful. Even Professor Mackenzie writes in the Introduction—

" I cannot, however, quite follow him in thinking that some of those affirmations of Unity that are so common in India, such as ' I am God ' or ' *Tat twam asi* " can be justified, except in a sort of anticipatory sense. I may add that, so far as I can make out from a study of the record, it does not appear that Christ adopted any such mode of statement. The passages in which he appears to do so are of very questionable authenticity and are outweighed by others in which it seems clear that he explicitly rejects any such identification. "

The author has not explained what he means by " Christian theism " and where it differs from "Deism or popular theism or from philosophic Theisms.

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We have not been able to accept our author's Christology which is now obsolete except among orthodox Christians. But his Christianity does not form any essential part of the book and may be safely ignored.

The book is a valuable production and we have read it with interest and profit.

MAHESCHANDRA GHOSH.

"A HISTORY OF INDIAN PHILOSOPHY": *By Surendranath Dasgupta, M. A., Ph. D. Vol. I, Cambridge. 1922.*

Since the time when H. P. Colebrook opened the field of research in Indian Philosophy by his celebrated essays, European knowledge on that subject has been gradually progressing. The investigation of this subject will probably open the richest store of profound and subtle philosophic thought humanity has ever produced, and it is going on in different countries without interruption and a very considerable amount of work has been achieved and many results established. Some of the Indian Philosophical Systems have been particularly favoured. The Sāmkhya and Vedānta among the Brahmanical systems, the Bauddhas and Jainas among the non-brahmanical, have seen their principal texts edited and translated, their philosophical constructions analysed. But great as the work already done may be, it is a very long way from completion. Not only are the beginnings of the principal systems and their oldest period merged in darkness, but even some of the later developments, where materials abound in profusion, have as yet not been seriously tackled. Such outstanding personalities as the Vedantists Srīharsha and Madhusūdana Sarasvati have not yet been introduced to the European Scientific world. The greatest Buddhist philosophers Dignāga and Dharmakīrti are hardly known either in India or in Europe. Nevertheless the time is come when some general review of the whole field becomes to a certain extent possible and highly desirable.

Such a work has been undertaken by S. Dasgupta, Professor of Sanskrit, Chittagong College, Bengal, under the title "A History of Indian Philosophy", the first volume of which has just appeared from the Cambridge University Press. It is the object of this short notice to draw the attention of the readers of this Review to this remarkable publication. The author being Indian by birth has studied his native sāstras from infancy and as a matter of course, in many a subject he possesses a knowledge vastly superior to what any European Professor of Sanskrit can hope to acquire. But in addition to that he devoted much time to the study of European Philosophy and may be said to possess a thorough and profound knowledge of it. Thus it is that in his person we have an excellent example of the wholehearted cooperation of the scholarships of the occident and the orient which is an indispensable condition of progress in the fields of research. An Indian of the old school might possess vast and profound knowledge of his philosophical systems, but this knowledge will be so to say dead, i e., of no avail to European scholarship, with which he cannot even come in touch. But to express Samkara in the terms of Schopenhauer and Spinoza, or Dharmakīrti in the terms of Kantian philosophy is the only manner of making them understood. Exception has been sometimes taken to such comparisons and the fear has been expressed that by such methods we are modernising or Europeanising Indian conceptions, putting into the mouth of ancient Hindus ideas they never had dreamt of. But this censure can affect only superficial, unfounded and hasty comparisons. The problems which philosophy went in to solve were the same in India as in Europe, the methods of course were quite different and the object of the historian is to trace the continuity of problems through the diversity of methods.

In his first volume Professor Dasgupta deals with the Buddhist and Jaina systems and with the six chief brahminical ones. The most brilliant part of his exposition is that in which he deals with the Sāmkhya system. In a previous work upon the Yoga system* he has already exposed his views on that system, and so high an authority as Professor H. Jacobi of the Bonn University, had had no hesitation in calling this work "brilliant' and 'acute'†. The Sāmkhya system is perhaps the one best known in Europe through Professor Garbe's various and numerous works on it. Nevertheless some fundamental features of the system remained a puzzle. The buddhi is jada, i. e., consciousness unconscious; that everything consists of the mysterious stuffs called gunas, which nevertheless represent one single matter—*Pradhāna* and these could not be made comprehensible either by themselves or by any historical review of them and were tacitly disposed of as want of logic in the Indian mind. But convinced as I am that the Indian mind possesses rather an excess, than a deficit of logic, I am always restive at such explanations. Professor Dasgupta makes it plausible that at least some of the Sāmkhya schools understood under sattva intelligence stuff, under rajas—energy stuff, tamas—mass stuff. We thus have three fundamental elements, mind, matter and energy, which are quite intelligible by themselves as fundamental principles of existence and on the other hand are historically linked up with other Indian systems where they appear, of course, under different names. In his analysis of Buddhist Abhidharma, Vasubandhu reduces the system of elements—*dharmas*—to the same three fundamental elements called *rupa vijnana* and *samskara*—matter, mind and forces. Moreover the sattva intelligence stuff is very similar to the Buddhist representation of rūpaprasāda, a translucent stuff of which all sense organs are composed of. Prof. Dasgupta following Dr. Sil calls these fundamental elements "reals" and Prakriti is only a special condition of equilibrium between them. I would prefer the term "fundamental element" as the translation of guna in this light to the term "real" which, if the Herbartian reals are alluded to, is rather obsolete and does not suggest anything definite by itself. Of course such an interpretation of the gunas puts the unity and reality of the Prakriti in danger and there has been no deficiency in later attempts to escape the difficulty

* 'The Study of Patanjali' by S. Dasgupta, Calcutta University, 1922.

† Deutsche Litterature Zeitung, 8. 4. 22, article on Bhagavadgītā 'geistvollen und scharfsinnigen Buch The Study of Patanjali."

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by new interpretations, i. e., that of Venkata. It is generally believed in Europe by Prof. Garbe and others that the atomic theory of matter is inconsistent with the Samkhya system and the occurrence of the term *paramanu* in the yoga sūtras has been explained as not implying technical meaning. Therefore Vijnana Bhikshu has been supposed to have introduced into the system a theory which is altogether foreign to it. Professor Dasgupta makes it clear that there is no more contradiction for the Samkhya to admit atoms than there is in admitting the existence of mahabhutas and tanmātras and indeed all other tattvas.

It is in the nature of the subject that the history of Indian philosophy consists in a number of separate histories of different systems. Such an arrangement is at the present stage of our knowledge unavoidable though it involves some difficulties. Thus for example the question arises, where is the Buddhist construction of logic to be dealt with? in the history of Buddhist philosophy or in the history of the Nyāya system? Its connection with the Buddhist religion is not so close as to be inseparable. The Tibetan historian Bu stan rinpo-che informs us in his "History of Religion" (chos-ibyun) that logic was regarded by many as a profane science and included in the section of general or technical sciences. On the other hand in the development of the Nyāya-Vaiseshika system the works of the Buddhist Dignaga and Dharmakirti occupy such a permanent position that it is quite impossible to omit them at this place. The same applies partly to the connection between the Nyaya-Vaiseshika and Mimansa systems. Though we do not go so far as to admit that Vaiseshika was only a branch of Mimansa, as Prof. Dasgupta seems to believe, nevertheless the connection in some parts is so close as to make separation difficult. In future when all these interconnections have been detected by detailed investigations a general history will be perhaps possible; at present Prof. Dasgupta acted wisely in keeping to the old arrangement. A full discussion of all the questions raised by Professor Dasgupta's work would require nearly as much space as his book itself occupies. Reserving a fuller discussion for a future occasion we at present would be glad if this short notice succeeds in drawing to it all the attention which such a great work deserves.

TH. STCHERBATSKY,
Professor of the University of Petrograd, and
Member of the Russian Academy of Sciences.

A HISTORY OF INDIAN PHILOSOPHY VOL. I: *By Surendranath Das Gupta, M.A., Ph. D., Professor of Sanskrit, Government College, Chittagong, Bengal, Lecturer in Bengali in the University of Cambridge. Published by the Cambridge University Press, London. Pp. 528.*

The book is divided into ten Chapters, viz. :—(i) Introductory. (ii) The Vedas, Brahmanas and Their Philosophy. (iii) The Earlier Upanishads. (iv) General Observations on the Systems of Indian Philosophy (v) The Buddhist Philosophy. (vi) The Jaina Philosophy. (vii) The Kapila and the Patanjala Samkhya. (viii) The Nyaya-Vaisesika Philosophy. (ix) Mimamsa Philosophy and (x) The Sankara School of the Vedanta and also an Index (pp. 495—528).

The Vedic and Brahmanic Period has been briefly dealt with. The treatment of the Upanishadic Period is also brief. Many works on the subject has already been published and the author has therefore limited himself to the dominant current flowing through the earlier Upanishads. Regarding the Buddhistic Philosophy, the author says—"My treatment of early Buddhism is in some places of an inconclusive character. This is largely due to the inconclusive character of the texts which were put into writing long after Buddha in the form of dialogues and where the precision and directness required in philosophy were not contemplated. This has given rise to a number of theories about the interpretations of the Philosophical problems of early Buddhism among modern Buddhist scholars and it is not always easy to decide one way or the other without running the risk of being dogmatic; and the scope of my work was also too limited to allow me to indulge in very elaborate discussions of textual difficulties. But still I also have in many places formed theories of my own, whether they are right or wrong, it will be for scholars to judge."

In one place the author says—"With the Upanishads the highest truth was the permanent self, the bliss, but with the Buddha there was nothing permanent. This is the cordial truth of Buddhism...There is no Brahman or Supreme permanent reality" (page 111). Yes, this is the accepted opinion. But we venture to differ. Buddha has, at least in two places, posited the existence of the Absolute (Vide Udana, Patalgami, 2—4; and Iti—Vuttaka, 43). What is called the unborn, unoriginated, uncreated, uncompounded in these places is the same as the *Brahman* of Yanjavalkya and Sankara. Moreover the *Nirvana* of Buddha is nothing but the *Nirguna Brahman* of the Upanishads.

The chapters on the Jaina Philosophy and the Kapila and the Patanjala Systems are well written. The author has criticised the Samkhya Philosophy from the Nyaya-standpoint. Some of his remarks are acute. But in one place he says :—

"Again their cosmology of a mahat, ahamkara, the tanmatras is all a series of assumptions never testified by experience nor by reason. They are all a series of hopeless and foolish blunders" (p. 276). This stricture is unjustifiable. We may well compare *Prakriti* to *Sushupti* (Deep sleep) and *Ahamkara* (egoism) is the fully-developed stage of self-consciousness. The *mahat* which is also called Buddhi, is an intermediate stage Whatever may be the modern interpretation of *Buddhi*, originally it must have been the "*just-awakened*" state of Prakriti—a state which may be compared to that of a child or that of a man who is just awakened from sleep. The five *tanmatras* are psychic elements of sound, touch, colour, savour and odour. The *Mahabhutas* are externalisation of the five psychic elements.

The stages of the development of Prakriti, according to our interpretation of the original Samkhya, are (i) Prakriti (in Deep Sleep), (ii) The awakening of Prakriti, (iii) Self-consciousness, (iv) The psychic elements, (v) The material world as the external manifestation of the psychic states.

In one sense the Samkhya system is a form of subjective Idealism which has been fully developed by Fichte.

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The author's treatment of the Nyaya-Vaisesika Philosophy is excellent and exhaustive.

The ninth chapter treats of the Mimansa Philosophy and is well written.

In chapter X the author deals with the Sankara School of the Vedanta. On receiving the book, the first thing I did, was to turn over the leaves with a view to seeing how Gandapada's philosophy was interpreted and I was perfectly satisfied. Some of the chapters of the Karika might or might not have been written by Gandapada but there is no denying the fact, that it is the 'Neo-vedantic' version of the Buddhistic Philosophy.

It is a very valuable contribution to the literature of Hindu Philosophy and we congratulate the author on the production of the work. He has, in this book, combined eastern culture with western scholarship. The exposition is clear and explicit It will supersede all the histories of Indian Philosophy that have been hitherto published. We doubt not, it will be prescribed as a Text Book for Higher Examinations in all the Universities in and outside India. It is indespensable to the students of Philosophy.

THE NEO-ROMANTIC MOVEMENT IN CONTEMPORARY PHILOSOPHY: *By Shishir Kumar Maitra, M.A, Ph. D., Late Director, Indian Institute of Philosophy, Amalner. Published by the Book Company, Ld., College Square, Cal utta Pp. v+268. Price Rs. 5.*

The book is divided into nine Chapters, *viz.*,—(i) General Idea of the Neo-Romantic Movement (ii) The Individualistic Romanticism of Neitzsche (iii) The Race-Romanticism of Chamberlain (iv) The Rhythmic Romanticism of Keyserling and the poetico-religious romanticism of Diltheney (v) Voluntarism and the doctrine of Freedom (vi) Pragmatism (vii) Philosophy of Values (viii) Vitalism and Energism (ix) Philosophy of Bergson with concluding remarks and Index.

In the preface, the author has given a definition of Romanticism. It is "an attempt to view the real in its concrete totality. It is his love for the total, the complete, which makes the romanticist dissatisfied with the rationalists' interpretation of the world. The romanticist is not tied to feeling or the will or any other single principle, though in his anxiety to escape the narrowness of rationalism, he very often stops at one or other as a temporary resting place, as a provisional halting ground in his onward march towards a full and complete realisation of the nature of reality. Romanticism is different from irrationalism, for it aims not merely at a demolition of the rationalist's structure but at a positive construction of its own. The romanticist, in fact, is never satisfied with a merely negative attitude but always seeks a positive constructive world view. His view point also embraces the rationalist's as part of a wider whole, as we see in Bergson who assigns to intellectualism the whole of our practical life."

The book is well-written and worth reading But instead of drawing his materials for some of the Chapters from Aliotta's Summary, he might have gone to the fountain sources.

In Chapter VII, we miss the name of Hoffding whose "philosophy of value" should have been described by the author, though it has been ignored by Aliotta.

MAHES CH. GHOSH.

HINDI.

TATTWA DARSANA, PTS. I AND II.—*By Swami Atmanandaji. Publisher Seth Ranchhoddas Bhavanbhai, Duncan Road, Bombay. Pp. 997. Price not mentioned. 1921.*

The problems of philosophy are treated in this work from the stand point of both eastern and western thinkers. The general tendency of the author is to explain things in the light of Vedanta doctrine. This is a good comparative study of many knotty points of philosophy, and the attempt to ransack materials from every important doctrine is praiseworthy. Though the conclusions of the work may not everywhere be justified, yet the mode of writing is commendable. The unique feature of the work is that there are 2084 sutras divided into 4 chapters, and these sutras are written in Hindi and explained at great length. This work adds to the thoughtful literature in Hindi. The glossaries are useful, though somewhat too much elaborate. Printing mistakes abound all through the work.

SWARNA-DES KA UDDHARA: *By Indra Vedalankar. Published by Nandalal, Gurukul, Kangdi. Pp. [illegible] Price /10/ as. 1921.*

This is a political drama showing how the evils of a country were cured by the efforts of its own inhabitants. The style of the play is chaste and songs are often full of charm and grace.

MARWAR MEN BEGAR O LAG-BAG: *By Ganesh Narayan Srimani, B.A. Published by Kunwar Chandkaran Sarada, Rajputana Madhyabharat-Sabha, Ajmer. Pp. 32.*

Mr. Srimani is to be thanked for the yeoman's service he has done towards the depressed classes of Marwar in which state 'begar', i.e., forced labour and other unjust taxes and practices prevail. This sort of social evils should be mercilessly exposed and criticised. We hope the author will direct his searchlight on the other native states which foster the same and similar evils.

CHITRA VAMSA NIRNAYA, PT. I.—*By Kamtaprasad Srivastava. Published by the author, Kalimahal, Benares. Pp. 134 and VII. Price /12/ as. 1921.*

The author has laboured for 20 years and amassed materials for a complete history of the Kayasthas of the Chitragupta clan who are divided into 12 classes outside Bengal. Both the traditional and historical records have been brought under contribution, and the author has made some original researches into the matter of the origin of the Kayasthas. The history has been traced from the earliest to the modern times. The Kayasthas of the Chandrasena clan are incidentally mentioned. The introduction by Pt. Ramdas Gour, M.A., is judiciously written.

SWARAJYA: *By Siwdanprasad Singh, B.A. Published by the Hindi-Grantha-Bhandara, Benares City. Pp. 48+X. Price -/6/-. as. 1921.*

A few ideas on Swarajya or self-government are expressed in this little book in a good style. The urdu poem of Syed Meherban Ali which is added at the end of the book is quite out of place.

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1. *Sarbajanik Seva*—pp. 24.
2. *Tairne ki Bidhi*—pp. 16.
3. *Bansi Babu ki Bulbul*—pp. 17.
4. *Scout Burnham*—pp. 39.
5. *Pancha 'Swakara'*—pp 13.

All these five pamphlets are edited and published by Baba Sitaram, Santabag, Juhi, Cawnpur, under the auspices of the Cawnpur Aryakumar-Sabha.

The literature of the Boy Scout Movement is fast growing in U. P. All these pamphlets are sure to be useful and interesting to the boys. The first is an exposition of the duties of a Boy Scout. The second teaches the tactics of Swimming. The third is a story showing how tamed birds may be trained to render useful services to men. The fourth is the short life of Scout Burnham of South African fame who endangered his life on many occasions. The fifth teaches how the culture of the 'self' is at the bottom of every enterprise of men

RAMES BASU.

MARATHI.

TILAK CHARITRA : *By Gangadhar Krishna Lele, B.A., and Vaman Tryambaka Apte, B.A. Published by Sankar Hari Mule, Budhwar Peth 596, Poona. Pp. 350+XI. Price Rs. 2. 1921.*

The life and work of the late B. G. Tilak are delineated in this work in their various phases. The authors have tried to be as comprehensive as possible. This work has supplied a long-felt want. The short introduction written by Ganesh Srikrishna Khaparde is interesting. The get-up should have been improved.

LOKMANYANCHA SWARGIYA SANDES : *By Lakshman Narayana Joshi. Published by Sankar Hari Mule, Maharastra Granthalaya, Poona. Pp. 96. Price 10 as. 1921.*

A few thoughts on politics and the last war are recorded in this work The message of the late B. G. Tilak whose life-mission was 'work' and nothing else, will inspire those who lack courage and inspiration.

KABITA-SANGRAHA, PTS. I AND II : *By Sitaram Maharaj. Published by Krishnarao Sitaram Desai, Malwan, Ratnagiri. Price Re. 1 + Re. 1. 1920-21.*

Philosophical poems of the author are collected under various heads. The poems are of the old-day type 'abhanga', written expressly to teach moral lessons, without any touch of imagination. The life of the author is given in the second part. This sort of poetical exercise cannot enrich a literature ; especially any modern literature cannot suffer such didactic poems to be ranked with creative literature.

RAMES BASU.

TAMIL.

MAHATMA GANDHI : *A translation of the Rev. Holmes' second speech in full and of the extract of his first speech. Publishers V. Narayanan and Co., 4, Kondi Chetty St., Madras. Pp. 50+ii. Five annas.*

This is an useful addition to the political literature of Tamil Nadu. The language of the translator is simple and elegant and maintains throughout the tenour of original speeches The book could have been well printed on better paper and printer's devils too avoided

MADHAVAN.

GUJARATI.

HAJI MAHOMED SMARAK GRANTH (हाजी महम्मद स्मारक ग्रन्थ) : *By Ravishankar Mahasankar Raval, of Ahmedabad. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth bound. Pp. 526. Price Rs. 6. (1922).*

The Late Haji Mahomed Allarakhia Shivaji, a Khoja Mahomedan, in the very short public literary career he was destined to run, had achieved much, and the illustrated monthly he edited, called the Twentieth Century (Vismisadi : वीसमी सदी), was an epoch-making event in Gujarati Literature. Just as in the writing of novels, the fashion set by Saraswati Chandra was being imitated for a long time, so in his publication of periodicals Haji Mahomed has been imitated by his contemporaries, and successors. A man of great refinement and taste, the possessor of one of the finest libraries in India of books bearing on Omar Khayyam, he was by nature adapted for the work he inaugurated. He knew how to make others write for his periodical, he knew whom to send for a particular subject, he discovered latent talent. Sweet persuasiveness was a trait of his character, and needless to say, he made a host of friends. His ambition was to produce a *Strand* Magazine in Gujarati, and his inborn aptitude for selecting proper illustrations and going to proper arists for his work went a long way in the carrying out of his ideal. Every issue of his periodical was always properly, profusely and attractively illustrated, and during its brief existence, what with its humorous skits and what with its historical romances it was able to panetrate into almost every house of Gujarat. The enterprise however did not pay. It died with the death of its editor, and that for two reasons. Excessive expense, in spite of a high rate of subscription, had made it insolvent, and secondly no one else could be found to continue it, possessing Haji Mahomed's intuitive equipment for the task. This memorial volume, which contains various accounts of Haji Mahomed's life and activities from the pens of his numerous friends, and articles contributed in his memory, is the loving tribute paid to him by a close friend and constant artist, Mr. Raval. The artistic get up of the book with nearly one hundred and thirty-five illustrations of the very best type and its contents leave nothing to be desired. If the deceased himself had thought of bringing out a memorial volume, he could not have improved upon this. The love, affection and regard which his friends bore him, have been fully reflected in the feeling *mementos* furnished by them. The volume, in our opinion, is a unique work and will take a high place in the ranks of such books.

SHRI DHANYA KUMAR CHARITRA (श्रीधन्यकुमार चरित्र) : *By the Late Ratilal Girdharlal Kapadia, B. A., published by the Jain Dharma Prasarak Sabha of Bhavnagar, printed at the Sharda Vijay Printing Press, Bhavnagar. Cloth bound. Pp. 707. Price Rs. 2-8. (1922.)*

This is a translation from Sanskrit of a prose work, which itself is an amplification of a poetic work (by a Jain Sadhu Jaikirti Suri, and called the

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दान कल्पद्रुम), on charitable gifts by Shriyut Jnan Sagar Gani. It sets out in very simple Gujarati in the forms of stories and sub-stories, the merits of gifts and help to the deserving (सुपात्रदान). The style is made specially easy, so that even children and women can understand the blessings of donations to the deserving poor.

VASANT, a very short story of 12 pages, written by the Late Mrs. Aryaman Mehta, deserves notice simply because it is written by a woman. It is the story of a little boot-black, who because of his honesty succeeded in life.

VIBHISHAN NITI : *By Brahmacharis Satyabrat and Narendra, published by Kavi Popatlal Sharma Printed at the Purandara Pathak Printing Press, Bombay. Paper cover. Pp. 84. Price Rs. -8- (1922.)*

The well known dialogue between Vibhishan and Ravan has been rendered into Sanskrit and their translation into Gujarati. It necessarily is concerned with moral truths.

RUP LILA : *By Bhagvandas Lakshmisankar Mankad, B. A., of Rajkot. Printed at the Adarsha Printing Press, Ahmedabad. Cloth cover. Pp. 176. Price Rs. 2 (1922).*

A collection of original songs and poems relating to the loves of Krishna and the Gopis and scenes of Nature, couched in sweet language, with just a flovor of Kathiawadi dialect ; the book is well worth reading.

JAY BHARATI : *By Shayda, printed at the Akhbari Islam Printing Press, Bombay. Cloth cover. Pp. 112. Price Re. 1-4 (1922).*

A most spirited poem written in a heroic vein, in the form of *musaddas*, i.e., six line stanzas, as written in Persian and Arabic, it brings out very feelingly the love of the poet for India and recalls her past with an exhortation to all her sons to unite in bringing about her regeneration, without distniction of caste or creed. The writer is a Mohammadan but he is equally at home in the religious literature of the Hindus as of his own community. The stanzas err very often according to the canons of prosody, but when we remember that the composer has received education of the most elementary kind, we should be prepared to overlook this fault in view of the composition being very well executed on the whole.

RAILWAY KAYDA : (रेलवे कायदा) *Part II : By Jairaj Gokaldas Nensy.*

This is a very small handbook containing Railway rules in Gujarati for information of the travelling public.

RAS (रास) : *By Keshavlal Hargovind Sheth, printed at the Saraswati Printing Press, Umreth. Paper cover. Pp. 64. Price as. -12- (1922.)*

This collection of poems written with a high ideal, viz., to give ladies some popular songs in the new style, contains compositions good, bad and indifferent, but all the same, many of them can be sung well, and that is at least a favourable feature of this book.

KAVI VANI (कविवाणी) PARTS 1, 2, 3 : *Published by the Vile Parle Sahitya Sabha, printed at the Lady Northcote Printing Press, Bombay. Cloth cover. Price 3-6 : 0-5-6 : 0-6-6 (1922).*

The new National schools required text books of select Gujarati poems—old and new, and these three parts furnish a very representative selection.

THE PRESENT POLITICAL STATE OF RUSSIA (रशीयाँ आधुनीक राजतंत्र) : *Printed at the Hindustan Printing Press, Bombay. Paper cover. Pp. 95. Price as. 0-6-0. (1922)*

It was necessary that those who do not know English should become acquainted with the present "Soviet" state of Russia. William Foster's book is one of the latest productions on the subject and this translation furnishes a very good picture of that unhappy country at the present moment.

NAGAROTPATTI (नागरोत्पत्ति) : *By Manshankar Pitambardas Mehta, Bhavnagar, Printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth cover. Pp. 102. Price Re. 1-0-0 (1922).*

The Nagar Brahmins of Gujarat and Kathiawad are a most important and intelligent community, almost the premier one in this province. No systematic attempt was till now made to trace their origin. Mr. Manshankar certainly deserves to be congratulated for the way in which he has utilised all available sources to compile his book, though one may not agree with all his conclusions. It is sure to furnish interesting reading to members of other communities also.

PRACHIN SAHITYA (प्राचीन साहित्य) : *By Mahadev Haribhai Desai and Narahari Dwarkadas Parikh, Printed at the Diamond Jubilee Printing Press, Ahmedabad. Pp. 125. Price as. 12. (1922).*

A series of books for resuscitating the past of India has been planned and this book, which is a translation of Dr. Rabindranath Tagore's Prachin Sahitya, telling the tales of the Ramayana and other events in his own inimitable style, is a laudable effort to acquaint Gujaratis with it. We are afraid, however, that the book will be found difficult to be understood by the masses.

K. M. J.

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SAYAJI SCIENTIFIC TERMINOLOGY

(श्री सयाजी वैज्ञानिक शब्दसंग्रह। प्रकाशक, विद्याधिकारी कचेरी—भाषान्तरशाखा, वड़ोदरा राज्य। वड़ोदरा इं सं २९२०)

THIS list of about 8000 Scientific terms in Gujrati has been compiled by the Translation Bureau of the Education Department of His Highness The Maharaja of Baroda with a view to enrich the language for the diffusion of western science among the people. As such it is one of the acts of His Highness which have made his administration progressive in his State, Western science must be made accessible to those who do not and cannot learn the English language. For, apart from the value of scientific knowledge as an instrument of education our material prosperity depends on the study of the sciences, not by the few of University education but by the majority of those who form the backbone of our country. We have therefore to consider how best the object may be obtained and what system of scientific nomenclature and terminology adopted.

The list has been before us for some time, and the delay in reviewing it is due more to the intrinsic difficulty of the task than to the want of leisurely study which it demands. The importance and difficulty of preparing a list of scientific terms which may satisfy all who have bestowed any thought on the subject can be appreciated only by those who have ever attempted to write on any scientific topic in their Indian vernaculars. We therefore welcome this list as a contribution to the solution of one of the most intricate questions which confront us.

We shall briefly state the problems which are involved in the preparation of scientific terminology for India. (1) Should the terms be such as may be adopted in all Indian languages? In other words, should the terms be common to all the principal languages, or should each language have a set as different as its common words? The importance of the question will be easily realized if we point to analogous problems. The idea of having one language for the whole of India which may be used by the masses and not by the few educated only is certainly Utopian. But the idea of our common script for the various languages may not be extravagant. There was in Calcutta a society एकलिपिविस्तार परिषद whose object was to introduce a common script (Deva nagari) for the whole of India. The task is undoubtedly beset with difficulties; but all well-wishers of the country will hail with delight any practical scheme for the unification of our various scripts. Europe and America have various languages, but most countries have one common script, viz. the Roman script. Similarly, in spite of the differences in the languages most of the scientific terms are *essentially* the same. The advantage is obvious, and as an illustration we may state that it is possible for a student of science of our Indian universities to be able to understand scientific literature in German in less than three months' study of the language. There are more than one hundred and fifty different languages in India but these are reducible to half a dozen types, and there is no reason why we should not have a common set of scientific terms. Mahatma Gandhi has advised us to learn the Hindi language, and if our brethren speaking the Dravidian languages can take to it, the question of a common vehicle of thought is to a large extent solved. For, there still remains the question of unifying Hindi and Hindustani or Urdu. The two languages have the same grammar but not the same vocabulary, and the consequence is that pure Hindi drawing its words mostly from Sanskrit is unintelligible to an Urdu-knowing person as much as Urdu drawing its words mostly from Persian and Arabic is to a Hindi-knowing one. Gujrati, we understand, has analogous difficulties. There are Hindi Gujrati, Parsi Gujrati, and Mahomedan Gujrati, the three generally agreeing in grammar but not in vocabulary. When we desire to have a common scientific terminology we want all the languages to adopt a certain set of words which will be an addition to the stock of each, just as they have been assimilating English words.

(2) The difficulty is, however, not yet solved. For, Sanskrit being the language of the literature of Hindu civilization, a Hindu will naturally understand a Sanskrit word more easily than an Arabic word. The contrary is the case with a Mahomedan. Bengal is peculiarly fortunate in this respect. It may not be known to the readers outside Bengal that though Mahomedans form as large a population as Hindus, both speak and write the same language which sometimes, as in the famous song वन्दे मातरम्, closely approaches Sanskrit. If this has been possible in a large province in the matter of its language of every day use, it

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is perhaps not idle to expect, in view of the preponderance of the Sanskritic languages, non-Sanskrit languages to adopt Sanskritic terminology. Of course this will undergo such changes as the peculiarities of each language will demand. So long as the stem is visible, it matters little what the forms of the leaves and flowers are. At any rate Sanskrit can easily be made the basis of the scientific names of natural objects, such as animals and plants, for the simple reason of these being known mostly by Sanskrit names however modified or corrupted they may have been. Here again an exception has to be made to the Dravidian languages whose words for natural objects are entirely different. Yet it is preposterous to think that we can assimilate into our languages thousands of Latin names of things with which we are familiar by their Indian names. We shall have to construct our Floras and Faunas in which the Latin names of Europe will find mention only for the use of advanced students. This alone is a stupendous task requiring patient labour for years. But once these are prepared, time-honoured medical sciences of India at least will be saved the confusion caused by the various vulgar names by which the medicinal plants are known in each province, sometimes in different parts of the same province.

There are yet other issues which require careful consideration. (3) Should all scientific terms in use in English be rendered into Sanskrit, or some into Sanskrit, some into the language of each province, and others bodily taken into it? This question is far more intricate than the above, and there was discussion for years in the Journal of the Bangiya Sahitya Parishad of Calcutta in which the present writer took some part. There are two classes of words in use in science, *viz.*, (*a*) words expressing action or process, and (*b*) words which may be called proper names. There was unanimity in the opinion that the first class of words should be translated into Sanskrit or into Bengali whichever comes handy. But the second class of words could not be so easily disposed of. Besides the names of natural objects, there are the names of artificial objects which owe their origin to some act or process. For instance, take the simple word 'engine' with its various adjectival adjuncts, like the steam engine, oil engine, gas engine, locomotive engine, etc. The word यन्त्र 'a machine' is too vague to stand for an engine, which name, by the way, has been adopted by the common people. Take again the name 'theodolite' or 'the level' of Engineers. There are hosts of such names, some of which, in our opinion, should be bodily taken into our languages. But where is the line to be drawn? And we know: every controversy hinges on details.

The name of chemical elements and compounds were found to be most difficult to deal with. There were enthusiasts who would not be satisfied unless each of the hundred elements and their thousand compounds were given Sanskrit names and the latter names formed in conformity with Sanskrit grammar. And the advocates of this opinion, among whom there was the late talented Principal Ramendra Sundar Trivedi, formed the majority. The present writer was the only person who was opposed to this idea, and wrote an elementary text book of chemistry in which the English names were shortened and given a Bengali appearance. These names may have a history, but are mere symbols to a foreiguer. In the majority of the names the etymology is of little value. It was found that whatever ingenuity might be displayed in coining Sanskrit names of the elements, it was almost impossible to preserve Sanskrit grammar in naming the compounds. There was again the larger question of symbols, formulæ and equations. When these were devised, a new chemistry would be created to the utter bewilderment of the teachers who had been taught in English and the taught who might seek further knowledge in that language. We cannot forget that the language of chemistry is highly technical and that a large number of chemical compounds are commercial products and as such are sold by their English names. Will our Doctors practising European system of medicine persuade themselves to eschew the Latin names and use the names of medicines which an Academy might coin? Will the druggists learn two sets of names of their drugs? If these were few, or if the drugs were occasionally required only in large towns, we might insist on the doctors' and druggists' learning the Indian names. There are also European doctors who cannot be expected to prescribe medicines in our way. Our Homœopathic practitioners, whose status and relation with their Western brethren are not rigorously defined, never think of discarding such names as Aurum or Natrum muriaticum however common the articles bearing the names may be. The simple reason is that when any one learns an art from another, he adopts the equipment and learns the names from his teacher. Go to an engineering workshop and you will find the Indian workmen naming not only the tools but also their work as they have heard from their masters or in the way their ears could catch the sounds. In the same way the ancients did not hesitate to accept Greek names of the signs of the Zodiac in spite of the Sanskrit names they had been using. Because they are mere symbols, and symbols are an insignificant part of a language. How many of us know or care to know that सोम is so called because it emits a peculiar smell when thrown upon fire, or that the common tree वट received this name because it covers a large space? Look at the English language which has incorporated many of our Indian words. In fact, the test of a living language is found in the power of assimilating foreign words and the ideas conveyed by them, and

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is precisely in this way that a language grows just as our body grows by assimilating food which is foreign to it. It was principally these aspects of the question which led the writer of the chemistry freely to incorporate English names and treat them as Bengali in forming the compound names. He was ridiculed by an eminent critic, but has the satisfaction of witnessing after two decades a complete change in the attitude of his opponents. For practical world is not a dream-land where fancy's creation can have an abiding place. English names are now freely used in books and lectures, and no one, we believe, is worse for them.

There is yet a fourth issue, and we have to decide whether the English terms should be literally translated or the concept expressed by a suitable word. It is well-known many scientific terms have undergone changes in definition since they were invented. For instance, the term 'cell' as understood in modern Biology is no more a closed cavity than oxygen a generator of acids in Chemistry. In the majority of cases it seems advisable to examine the derivation and to coin suitable equivalent in order that we may easily recall the original if we happen to know them in English. The task of finding equivalents again is by no means easy. A term has, however, no chance of currency even in the limit of the language of a Province unless it satisfies three conditions, *viz.*, (1) it should be easily understood, that is to say, it should convey some idea of the fact itself: (2) it should be short and easily pronounced; and (3) it should easily lend itself to the formation of adjectives and compound words. It is not possible for a single person, however competent he may be in his subject, to be happy in coining new names, or to discover the desired equivalent in Sanskrit literature, if Sanskrit be recognised as the chief basis.

The Bangiya Sahitya Parishad took up the question of scientific terminology more than a quarter of a century ago, and lists of terms relating to different branches of science were published from time to time in the Journal of the Society. It was, however, soon recognised by some of the leading members who were interested in the preparation that such lists were almost as useless as hoarded wealth, since Bengali was not the medium of instruction in schools and colleges, and no text-books were wanted in the language except a few elementary ones for use in Bengali schools. Moreover it was found that authors of standard works and not necessarily compilers of terms are the best judges of their suitability. The initial impetus being thus lacking the lists were not collated, emended and enlarged, and published in a book form. In the mean time, writers on scientific topics in Periodicals and Newspapers have been freely coining fresh words according to their ability and temporary necessity, often oblivious of the fact that the scientific terms of a language are of more permanent value than the metallic coinage of a country. We fully appreciate their difficulties, but the fact remains that they have often added fresh difficulties by giving currency to terms which have to be discarded because the authors have confined their attention to portions of a vast domain instead of surveying the whole. It is often hard to check the spread of wrong terms, especially if some reputed writer happens to be the father. To give a few well-known instances from Bengali. The name 'thermometer' means an instrument for measuring (*thermos*) heat; and it was given the name ताप-मान accordingly. The word has long been in use, and physicians and Para writers of Newspapers have been writing such nonsense as 100 degrees of heat. Imagine the confusion of ideas for which this single word is responsible. It is no argument to say that the English name is equally faulty. Why should we go through the same earlier stages of evolution which the English names underwent when we have the correct idea before us? Far more appropriate would be the word उष्म-मान, if not ग्रीष्म-मान. Both the words उष्म(न्) and ग्रीष्म convey the idea of temperature exactly. We speak of ग्रीष्म (which is गरम in Urdu) as bearable or unbearable and it may not be generally known to the readers that our almanacs annually publish forecast of summer temperature in the name of ग्रीष्म as they do of cloud proportion, rain-fall, wind and many others. It is an undoubted advantage to restore a word of common use and make its meaning precise by definition. The idea would then filter down to the masses without their being aware of it. Besides, we want a word for calorimeter, and तापमान is the right word for it.

We are glad to note that thermometer has been named उष्मा-मापक in the Sayaji list, but feel surprised that the same word has been made to stand for calorimeter also which has been named उष्मा-मान. There is no difference between मापक and मान in meaning. We find that 'heat' has been translated as उष्मा and that 'temperature' has been omitted, though the instrument for measuring it is there! Sanskritists would perhaps find fault with the form उष्मा instead of उष्म in the compound words. We are, however, personally in favour of the form उष्मा inspite of Sanskrit grammar for the simple reason that the people are not expected to know Sanskrit. Besides, it is simpler to use the word उष्मा for temperature, and उष्मा-मान for thermometer.

Take again the word coined for Eugenics. It is सुप्रजनन विद्या, much in evidence in our monthlies. The word is barbarous, to say the least:

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of it, and shows how recklessly writers have been coining new words many of which are bound to be still-born. The word has this additional weak point that compound words cannot be easily derived from it. We suggest सुजन्य विद्या for the science and easily derive सौजनिक for Eugenists and eugenic, and सौजनिकता for the prineiples and practice of the science. (We find the Sayaji List has सुप्रजन शास्त्र for Eugenies which though somewhat better is not free from the defects stated just now.)

The two examples given above will show how difficult it is to satisfy the primary conditions for successful preparation of scientific terminology. The field is vast, but workers are few. A large number of words so far coined are undoubtedly satisfactory, though we cannot forget that a larger number is nothing but haphazard creations of jumble by writers who had apparently no thought for a system—many have faith in Dictionaries, Anglo-Sanskrit or Anglo-vernacular. But dictionaries are seldom reliable, because the authors are precisely in the same position as we are. They are helpful in suggesting words, which, however, cannot be accepted without critical examination. If the words occur in Sanskrit, even then we are not sure of correct identification by the authors of the dictionaries unless there is evidence to show that they possessed scientific knowledge sufficient to enable them to hit at the right thing. A regular search in Sanskrit literature is necessary before we bring forward a new word, not only because the old words offer connecting links with the present, but also because we may be sure they are more expressive than their modern substitutes. Sometimes we find the required terms in unexpected quarters. A syphon, for instance, is अङ्कुश in Bhaskaracharya whom few would consult for such an instrument. It is, however, far more descriptive than वक्रनाली invented by us. In fact we are struck with admiration by the simplicity, elegance and suitability of the names invented by our ancestors. Look at the surgical instruments of Susruta and think of the names given to them. We doubt if any of us could invent half the names so well. The fact is, we translate English ideas, while the ancients had the real things before them. The same difference is observed in the mental attitude of the English-educated and the uneducated at the present day. A motor car is a हावा गाड़ी to the latter, while it is वलन गाड़ी in the Sayaji List because there is the word 'motor' obtruding itself.

The Nagari-pracharini Sabha of Benares shewed commendable zeal in the cause of education by publishing a good-sized volume of scientific terms under the name Hindi Scientific Glossary. We cannot too highly admire the earnestness, perseverence and devotion of the Sabha in bringing the work to a successful termination. The services of a large number of well-informed gentlemen, among whom there were some whose authority was well recognised not only of the United Provinces but also of others were requisitioned. And what we value more is the system followed in the selection of words. The Glossary dealt with seven branches of science and was published in 1906. It was the result of assiduous labour extending over eight years under the able and indefatigable editor, Srijut Syamsundar Das. It has imperfections, as the Editor acknowledges, but it must be justly said that it serves the most useful purpose of a working basis. The chief defect, if we may venture to call it, is the fact that the Glossary was intended for use in Hindi only as the name indicates. There are certainly hundreds of terms in the Glossary which any Sanskritic language may adopt, because these are Sanskrit. But there are others for which every other Sanskritic language must find equivalents to suit it. It was premature at that time to attack the larger question of any Indian terminology. But we are sure this question would have arisen, had the Sabha included Biology and Geology in the Glossary.

We have too long let the Dravidian languages alone and do not consider it our duty to be in touch with them. Yet the four principal languages of the south are spoken by no less than one-fifth of the population of India and have a history more ancient than those of the north. These languages also must have felt the necessity of scientific terminology. We are not aware what lines they have adopted. We understand a Translation Bureau has been established under the Education Department of His Highness the Nizam's Government. Urdu is the medium of instruction, and we suppose scientific terms in Urdu have been coined. We imagine also that Arabic which once gave science to Europe has contributed a large number of terms. The terminology will, however, be of considerable interest to us by showing what chance there may be of a common terminology, and especially of nomenclature for the whole of India. Mysore and Travancore like Baroda, where the medium of instruction is the peoples' vernacular, cannot have remained idle, for in their case the matter is urgent. We hope some of the readers of the Review will kindly give us brief accounts of the attempts which have been made in the different languages known to them.

The attempts so far made in the different languages may not have been successful, but being more or less independent will show the line along which a common nomenclature and also terminology may be prepared. The first step should therefore be to appoint a Central Committee for the whole of India and a standing committee of specialists and non-specialists in each Province, if it does not exist, and the first

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business of the Central Committee will be to collect opinion of and discuss general principles with, the Provincial Committees. These will then be reviewed at a Conference of the representatives of the committees and passed with such modifications as may be considered necessary. Each Committee will now be asked to prepare lists, which after scrutiny by two editors from the Provincial Committee will be placed before the Conference for discussion and final adoption by the country. The list thus prepared should of course be published in Nagari for use of the public, subject to revision and emendation every tenth year. It is needless to remind the readers that many a question affecting India as a whole has to be decided in a similar way. To name another outside politics, a common almanac (not of course the calendar) cannot have chance of adoption unless it is backed by an authority, the opinion of the country. Conferences are neither new to us, they date at least from the pre-Buddhistic period, and one remarkable instance is recorded in Charaka at which physicians met to discuss matters relating to medicine.

We have dwelt at length upon the fundamental problems involved in the preparation of scientific terminology as an introduction to the Sayaji List in the hope that the enlightened and forward Baroda will kindly take the lead. For, we are informed by the Editor of the Hindi Scientific Glossary that "the first organised effort to publish a series of scientific work in any Indian vernacular was made in the year 1888 by Prof. T. K. Gajjar under the patronage of His Highness Maharaja Sayaji Rao Gaekwar of Baroda. In that year His Highness was pleased to sanction a sum of Rs. 50,000 for the purpose of creating a vernacular series of works on scientific and technical subjects". There is no wonder that Prof. Gajjar did not find the task as easy as he anticipated". We have enumerated some of the difficulties which he had to overcome. But times are now somewhat changed, and the chaos of early days has now taken definite shape.

Now let us turn to the Sayaji List and see how far it has succeeded in meeting the issues. In the preparation, we are told, many Dictionaries of the English, Sanskrit and Marathi languages, the Hindi Scientific Glossary, the terms proposed by the Bangiya Sahitya Parishad, and various books by reputed authors including मनुस्मृति, and some of the Purans have been consulted. Even a partial survey of the books mentioned is sure to furnish a stock of words at once appropriate and useful.

But as we glance at the contents of the List, three facts strike us: (1) That out of the 8000 words a large number has no claim to be regarded as technical. For instance, barley यव, bear-garden ऋक्षशाला, bicycle द्विचक्री, calf वत्सरी, charcoal कोयली, dairy गोरसशाला, fry मीनाण्ड (?), garlic लसण, hall मण्डप (?), imitation अनुसरण, अनुकरण, kiln भट्ठी, local स्थानिक, madeira मदिरा (?), news समाचार, News-paper समाचार-पत्र, pomade, pometum केशाभ्यङ्ग, &c., &c. (2) That the words having been arranged in an alphabetical order it has been difficult to ascertain whether any important terms have been left out and whether the differences in the definition of related terms have been maintained. The authors would have been well advised, had they treated the terms of each branch of science separately. The nomenclature of Chemistry has been dealt with at one place, much to the convenience of readers. One should have liked to see the same plan followed in other cases, especially because the List is a tentative one and as such subject to revision. We believe this procedure would have enabled the authors to avoid the apparent mistakes which have crept into the List. For, instance, sinew स्नायु, muscle स्नायु, मांसपेशी; notochord पृष्ठवंश, vertebra कशेरुका, vertebrate पृष्ठ-वंशी; Sapotaceæ रायणनो वर्ग (of the order रायण which, however, we do not know); Santalaceæ चन्दनवृक्षनुं कुटुम्ब (the family of चन्दन). More numerous are the cases of omission. For instance there is granite, but not gneiss; genus, but not species; induction (of Logic) but not deduction; hybrid, but not cross; node (of Botany), but not internode; catabolism, but not anabolism; muscæ volitantes (of medical science), but not cataract; mastodon, but not mammoth; &c. (3) There are names or terms, many of which we confess we seldom came across. For instance, hydrophore in physics, hydrophyle in Botany, hyetology in meteorology, Oenology in Chemistry, &c. Our attention is drawn to these little known terms in the List which is by no means exhaustive. It seems the compilers went through a large English Dictionary like Webster's and culled the words for which they could suggest equivalents. A far easier and wiser course would have been to collect the terms from the Index of standard books on each science, elementary or advanced, according to the requirement.

In naming the subjects of which terms are given, the authors do not appear to have been consistent, some are called विद्या, others शास्त्र. Anthropology is named नृवंशविद्या at the opening page, but मानुषविद्या in the body. Similarly philosophy तत्त्वविद्या and तत्त्वज्ञान, politics नयशास्त्र and राजनीति. We do not know why the authors could not make up their mind in naming the subjects. We are, however, opposed to the use of the word शास्त्र to mean a science. To the

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majority of Hindus the word conveys the idea of a sacred treatise or scripture, and though we have such names as ज्योतिषशास्त्र, न्यायशास्त्र, or अलङ्कारशास्त्र, these naturally imply branches of knowledge written in Sanskrit often by persons who are considered as authorities.

The nomenclature of Chemistry has been given in one place. We notice that except the few Sanskrit names of metals known to us, all the elements have been given either Sanskrit or Sanskrit-looking names. Thus

Actinium किरणा
Aluminium स्फाटिकाय
Bismuth विषमथ
Cadmium कादम्ब
Cobolt कर्बूर
Didymium द्वन्द्वक
Hydrogen आर्द्रवायु
Oxygen प्राणवायु
Nitrogen नत्र
&c. &c.

In this attempt at Sanskritizing the names we find neither rhyme nor reason. We cannot discover any principle followed in the coining. At any rate it is unsystematic, whatever ingenuity may have been displayed in certain cases. We admit, certain boldness is required in naming new things, but unless the names indicate some obvious and striking property they have no chance of being accepted. We are not in favour of some names ending in क, some in ईय, some in अङ्ग, some in व, &c., &c. Hydrogen has been named आर्द्रवायु which in our languages can mean only moist air. Far better is उज्जन given in the Hindi Glossary.

More systematic is the attempt at finding the names of compounds. For example, *ate* is इत as sulphate गन्धकित, *ite* आयित as sulphite गन्धकायित, *ic* क as phosphoric प्रस्फूरकक, &c. Such desperate attempts to give an Indian garb to mongrels serve no useful purpose. If we can reconcile ourselves to इत for *ate*, why can we not make *ate* एत? Where is the harm if we call *ide* इद instead of इल as proposed? The nomenclature of Organic Chemistry would have revealed to the authors the absurdity of fanciful creation. The few names of Organic compounds given in the List, which are unfortunately not put together, do not give us much hope of success.

Fewer still are the names of rocks and minerals. Neither are they available unless one goes through the entire List. We therefore pass on to physics. Let us take the units of measurement.

Metre मात्र
Decimetre दशमात्र
Centimetre शतांशमात्र
Millimetre मात्र सहस्रांश
Kilometre सहस्रमान

These few examples will show that this part of the work did not receive much attention. There is novelty in translating 'Gramme' and 'Kilogramme' by चणक and सहस्रचणक. Perhaps the idea occurred from our weights माषक; but while our weights रति (रक्तिका) and माषा represent actual weights of the seeds, a चण would be fictitious. As a Kilogramme and seer (Sansk. शराव) are equal, it is possible to construct a metric system based on this fact.

None of the units of heat, work, and electricity occur in the list, though curiously enough Volt वलाट and Volt-ampere वलाटमात्र are there. But मान cannot stand for ampere. Electricity has been called विद्युत्; but we want a word for lightning which in Bengali at least is known to the people as विद्युत्. The Sayaji List has omitted lightning and has therefore no need for it. We notice that in the Hindi Glossary too electricity is विद्युत् and lightning is तड़ित्. As far as we know the popular word for the latter is बिजली or विद्युत् and not तड़ित्. It will be an useless attempt to take up common words in use by the people and to give them the definitions of science without sacrificing accuracy. In Bengali we have adopted तड़ित् and even ताड़ित to distinguish it from विद्युत् and to signify that it is something related to it.

In Astronomy no attempt has been made to name the constellations or the principal stars except a very few. But Cepheus has no claim to be called किरीटी. The term ecliptic does not occur, but there is longitude रेखांश. It is not clear whether रेखांश is terrestrial or celestial. In either case it is a misnomer. On the other hand विषुव-वृत्त certainly denotes celestial equator. It is more difficult to guess why a circle has been translated as वर्तुल which we ordinarily take to mean a ball, a globular body. It seems the authors of the List did not consult the Hindi Glossary or the Bangiya lists which

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are full in astronomical terms. It is to be remembered that in the preparation of astronomical and mathematical part of the Hindi Glossary, the Sabha was fortunate in having the advice of late M. M. Sudhakar Dvivedi whose authority in the matter of Sanskrit mathematics was unquestionable.

The largest number of names occur of course in Zoology and Botany, and the Sayaji List abounds in Biological terms. Unfortunately, as we have to remark once more, these have not been placed together and we find it difficult to test their appropriateness. Fortunately for an Indian terminology the names of classes and orders of animals and plants can be easily and correctly translated into Sanskrit, and the Sayaji List has been happy in this respect. There are, however, some errors in identification of animals and plants. For instance, shark is मकर and not कुम्भीर, Hordeum (vulgare) is यव and not जुवार, Morinda tinctoria (citrifolia) is आल and not मञ्जिष्ठा. We do not know Gujrati and are therefore not in a position to offer opinion on the identification of plants and animals whose Gujrati names have been given. More serious are, however, such errors as the following :—

Bryology शैवलविद्या

Algology शैवलविद्या
Or

Bacterium सूक्ष्मजन्तु

Bacteriology जन्तुविद्या

Bacillus वेत्रजन्तु
or even

Lily नलिनी ; पद्म

Linen सण (while Linum is correctly called अतसी).

Human Anatomy and physiology have contributed certain terms. Physiology has been named देहविद्या, देहधर्मविद्या ; niether of which appears to us satisfactory. The first is too vague and may denote even morphology, and the second is cumbrous. We suggest शारीरविद्या for physiology, and शारीर व्याकरण for anatony, leaving अवच्छेद to dissection. We find mesentery is recognised as अन्त्रपेशि, मध्यान्त्र. It is neither the one, nor the other. It is remarkable that while this word occurs in the List, stomach and intestines do not. There are supra-renal (capsule ?), and pons (varoli ?), while there is no pancreas. Spinal chord has been rendered as पृष्ठदण्ड, मज्जारज्जु. How a chord could suggest दण्ड is more than we can guess unless the 'chord' has changed its place with 'column'. Nerves, again, have been given the name मज्जातन्तु, नाड़ी, both of which are objectionable. For मज्जा is marrow and nerves may and do occur elsewhere. नाड़ी is no other than a नाली a tube, though it commonly denotes bloodvessels. In ordinary parlance it is the pulse. (The Hindi Glossary has नाड़ी both for nerves and pulse !) That derivation of a term may lead us astray is well illustrated by the name स्नायु for a nerve which has been recklessly used by physicians and lay men alike in Bengal. The word 'sinew' is the same as स्नायु ; but unless we can forget the Sanskrit language with its Ayurveda the sooner such abuse is stopped the better for the spread of scientific education. A nerve is undoubtedly a tube नाड़ी ; but there are so many kinds of tubes in our body that we must distinguish them by giving specific names. Thus रक्तवहा, रस-वहा, अन्न-वहा, प्राणवहा, वात-वहा, &c., would keep them separate and रक्तवहा नाड़ी is a bloodvessel, वातवहा नाड़ी a nerve. The word नाड़ी itself may be omitted, or वहा without sacrificing the meaning. For रक्त नाड़ी and वात-नाड़ी cannot mean anything else (*cf.* पयःनाली), and we hope no Indian, at least no Hindu, will confound this वात or its synonyms वायु, मरुत्, &c., with the air or wind of the atmosphere. It is needless to say that the वात of Ayurveda and Yoga-shastra is nervous energy, and the Sayaji List is for once correct in giving वात-शूल for neuralgia. For the spinal chord we have our old सुषुम्ना which is also a tube only thick in the wall. At any rate the authors would have done well by going through Charaka and Susruta at least, before coining new words.

We have repeatedly complained of anomaly in the selection of terms, the redundancy in words ending in *logy*, *meter*, *scope*, and *graph*, which could easily take eare of themselves, and the deficiency in words which form the backbone of each science and therefore require careful attention. Let us take a flower and see what terms are there to name its parts.

Calyx पुट, वज्र, टोपी

Sepal कपल

Corolla ?

Petal पटल

We shall go no further. We can understand पुट, though we have to hunt up a word for perianth, (परिकोश in the List which is unacceptable). But it is incomprehensible to us how वज्र occurred to the authors, and also टोपी,

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unless it is put on upside down. It is just possible that such alternative words have been recklessly copied from Anglo-vernacular Dictionaries. It is also surprising that calyx, 'a cup', did not suggest कटोरा. Sepal is कपल, but we find no such word in Sanskrit Dictionaries. If it be a misprint for कपाल we would reserve it for carpels (omitted in the List) which become valves in certain ripe fruits. The term corolla is absent. The word पटल has sound resemblance with petal, but lacks the idea of distinct parts of a covering. दल is such a common word for petals as in शतदल that we should think twice before we abandon it.

The English terminology has an advantage that it has drawn upon two languages, Latin and Greek. We have only one source and feel handicapped in choosing words for expressing allied ideas. It is, however, possible to choose many of the terms out of the lists of synonyms given in Sanskrit lexicons. For instance, we have for leaves the words पत्र, पलाश, छदन, दल, पर्ण, छद in Amarakosha. It is to be noted that though the words are looked upon as synonyms, each conveys a distinct idea

the root. We have no time to discuss the point here, but feel no hesitation to say that some of the most important physiological truths of modern Botany are hidden in these names. It is also noteworthy that some of the words can be easily transferred to denote floral leaves such as छदन for calyx, and दल for petals. Another fruitful source is the names of animals and plants which on careful scrutiny will yield a rich harvest to the seekers of Biological terms.

We are afraid we have already tired the patience of our readers and feel we have devoted more space to the enunciation of principles and methods than to the examination of the terms. The Sayaji List has been issued as specimen evidently for inviting criticism which cannot but be more or less destructive in the limited space of a review. We wish we had space to notice the terms in coining which the authors have shown considerable judgment and practical sense. But such terms are numerous, and no comments are necessary. We shall, however, await with interest the publication of a revised and systematized edition which will benefit not only Baroda but other parts of India also and pave the way for a better understanding of the problems of modern education.

JOGES-CHANDRA RAY.

CORRESPONDENCE

The Calcutta University and its Critics.

The Editor of *The Modern Review* and Professor Jadunath Sarkar have no doubt done a real public service by bringing into the lime light complaints about the abuses, which are believed to exist, in the administration of affairs of the Calcutta University. What they have publicly stated is not new to us. The air was always thick with rumours about these abuses and worse things. By courageously stating them as definite charges in public print, these gentlemen have made it possible for the public to arrive at a judgment about it, they have made it possible for those in authority in the University to repudiate the charges and prove them false if they are false, to eradicate the evils to which attention is drawn, if the allegations are well founded, and on the whole, to put themselves straight with the public. Every one interested in the welfare of our Alma Mater will be glad that instead of vague rumours floating all over, we have now definite charges to deal with. And I am sure that every member of the senate and every syndic will bestir himself to discharge his duties faithfully to the University by trying to know the real truth about these matters and, either to join in the repudiation of these allegations or to strive to remove the evils, as the case may be. After all this, they will have no excuse for remaining inactive about these matters I shall be really delighted to see the Senate appoint an independent committee to investigate and report on these allegations for the enlightenment of the public and for the removal of such evils as are found to exist. What is necessary is to place the University on a really sound footing. I do hope that the Vice-Chancellor of the Calcutta University will himself come forward with a proposal for such an enquiry. If he does not, some other member of the senate ought to take it up.

I deplore very much, however, the way in which these controversies are helping to prejudice the public mind against the University as a whole. The worst of acrimonious controversies like this is that it altogether distorts the outlook of the public and makes them lose the sense of proportion. If all the allegations of the critics are admitted to be true, grave as they are, they only affect a small fraction of the whole sphere of the activities of the University. But the abuses of the examinations alleged in respect of one

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or two or half a dozen candidates are readily taken by the undiscriminating public as altogether vitiating the examinations, conducted on unimpeachacle lines, of thousands of candidates every year. The improper expenditure of a few hundred or thousand rupees on one or two matters in ten years, attacked with vehemence, creates the impression that the lakhs and lakhs of rupees spent every year are all wasted. Single cases of real or plausible misdeeds of the University are magnified into types and the entire scheme of beneficent activities of the University is at once brought to discredit.

While admitting that there is a risk of such consequences of every criticism of abuses on anything like a large scale, I think it all the more incumbent on critics who wish well to the University to provide as best they can against such contingencies, just in the same manner as it is incumbent on the authorities of the University to take the utmost care not to give grounds for such criticism. The critics of the University have undoubtedly seriously impaired the efficiency of the University by creating an atmosphere of distrust about it. What I want to bring conspicuously before the mind of the public is that on the whole the Calcutta University has been doing admirable work, work that we should be proud of and work which we should foster and promote to the best of our abilities, while we never let our vigilance go to sleep over the abuses that there are The greatest of its achievements has undoubtedly been the work in the much abused Post-Graduate Department. We have only to compare the work done in this department and in the College of Science with the achievements of the other Universities of India, to mark the amount of advance that this department marks beyond the point reached by the Calcutta University in the past to realise the magnitude of the institution. Here the University has brought together a large body of scholars of undoubted ability, who are steadily engaged in efforts to assimilate all the advances made in their respective sciences in the world, and to push forward the advance by their own researches; they are associated with students, a great many of whom have already distinguished themselves by their scholarship in after life; and in the admirably equipped libraries and laboratories, facilities are provided for their carrying on their work on a scale never dreamt of before, and not approached anywhere else in India.

I am quite prepared to concede that this picture is not without its shadows; that side by side with scholars of undoubted merit and ability others have been introduced who are worthless and who owe their posts to nepotism. I quite agree that all the students or even the bulk of the students in the post-graduate classes are not earnest in their studies and perhaps undesirable bye-ways are provided which many avail themselves of to get good degrees. But I do not believe that there is any University in the world in which such students are not to be found in varying numbers. A University is judged by its best students and not its worst. The function of post-graduate teaching is not to ram knowledge down the throats of students, but principally to provide facilities for study which it is for the student to take advantage of. If the bulk of the students are not of a character to take advantage of facilities of their own initiative, the reasons are to be found at least as much in the abnormal social, economic and educational conditions of the country as in the arrangements for which the University is responsible. Perhaps there is a great deal of evil for which the University is responsible. Perhaps it has spread itself too much.

Perhaps the teachers are not always up to the mark. Perhaps the system under which the classes are managed demoralises, to a certain extent, both teacher and pupil. But these are defects which are curable and, in so far as they exist, they must be cured, But because there is illness you don't say that the human body is no good. The fever is a very slight thing compared with the big current of life that is flowing in the body. It would be sheer blindness on our part to shut our eyes to the great good work that the post-graduate department is doing. It will be a most inexcusable folly on our part if we allowed the great and progressive beneficent activities of the University to die out because we have complaints against its face. It would be as much a dereliction of duty on our part to do anything to undermine its great good work as to shut our eyes to complaints about evils in it. While we criticise it and pillory its abuses let us not forget that all that we want is that the abuses should go; and every one who has anything to do with the University should make up his mind that go they shall and the University should grow more and more.

Before I conclude I shall take the liberty of saying just one word about the outcry that is raised against the University on such a large scale Wherever you go you find critics trotting out the criticism from the files of the *Prabasi* and the *Modern Review*. I ought to feel happy that so many people take such genuine interest in the affairs of the University and want its abuses to go. But I cannot feel the satisfaction when I remember that an infinitesimal number amongst them only are prepared to do what lies in the power of each to remove the abuses. Only a few hundred of the thousands of qualified graduates of the University are enrolled as registered graduates. The rest refuse to exercise their franchise, and to help to send in independent men of ability and character to the Senate. Why should not those who are dissatisfied with the conduct of affairs of the University come in their thousands and enlist themselves as registered graduates and send only such candidates as they can trust to keep the University straight? Incidentally they would then be helping to solve the financial problems of the University. Ten thousand registered graduates could contribute a lakh every year to the funds of the University to which they owe their education. But the criticism of the doings of the University comes with the least grace from the representatives of the Government, who have the nomination of 80 per cent of the Fellows of the University. The Government could easily remove all abuses if they will nominate such men as Fellows who can be trusted to keep things straight. They could help a great deal if they would take courage in both hands and refuse to reappoint as a matter of course a number of do-nothings who simply encumber the list of Senators, and, perhaps, earn a decent income in travelling allowance. If on the contrary the Government is quite content with the list of nominated Fellows, any rebuke of the criminal wastefulness of the University comes with a bad grace from the Minister of the Government, though the Minister is not personally responsible for the present appointments. At any rate the rebukes and

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rebuffs of the Government of India who were entirely responsible for the present personnel of the nominated members were entirely out of place.

NARES C. SEN GUPTA.

NOTE BY THE EDITOR.—We have omitted from Dr. Nares Chandra Sen Gupta's letter a passage relating to the application of the University to the Government for a grant, because the grant has already been made. Some autobiographical passages regarding his own motives in writing the above letter and some showing that he has no axe to grind, as also some other passages criticising the tone, temper and methods of both the critics and the defenders of the university, have also been omitted. Exigencies of space have compelled us to do this. What we have printed is also rather verbose, no doubt, but we have no time to condense it.

We have been criticising the university for years, but the senators and syndics have not properly done their duty. The senate itself not being independent, cannot appoint a really independent committee of enquiry. Dr. Sen Gupta may hope that the Vice-Chancellor himself will come forward with a proposal for an independent enquiry; but we have no such hope

Dr. Sen Gupta blames the critics for, intentionally or unintentionally, prejudicing the public mind against the university. He appears to take it for granted that, whereas *he* wishes only the removal of evils, the critics have no such desire but want to kill the university and its post-graduate department;—a very charitable judgment! He seems to think that all the doings and proceedings and items of expenditure of the university are spread out before the public for its information and scrutiny, and that, therefore, the evils, irregularities, misdeeds, jobbieres, etc., complained of, are not greater in number and quantity than the few that have been commented on by the critics. But the real fact is that the affairs of the university are very often treated like state secrets, and what we have exposed have been due to information which has occasionally and very often accidentally reached our hands. Therefore, there is no ground either for the generalisation that every thing connected with the university is rotten, or for the generalisation that the corruption is very small. Only an exhaustive and independent enquiry can reveal the extent and nature of the evil. We have pressed for it repeatedly, and some M. L. C's also have done so, but in vain.

Dr. Sen Gupta is wrong in taking it for granted that the examinations are "conducted on unimpeachable lines." He is also wrong in taking it for granted that the "improper expenditure is of no larger amount than a few hundred or thousand rupees on one or two matters in ten years." Has he audited the accounts, or seen the auditors' notes, or does he know what has been done in the past to make the official auditing valueless? We have never suggested or insinuated that all the university expenditure has been sheer waste. But considering that from what little of its affairs has become known, some waste has been brought to light, there is undoubtedly reason to suspect that there may have been much greater waste. Suppose, however, that the waste or defalcation or whatever else of an irregular character it may have been, has been small or slight, is that to be overlooked? A fever may be a small thing in the beginning, but it may kill the body. Of course, Dr. Sen Gupta says that whatever evils exist should be remedied, but how could that be done without exposing them? What, however, he seems to drive at is that the critics have made too much of the defects of the university. That is a matter of opinion. Supposing, however, that his opinion is correct, what the critics can fairly ask is, why no learned and cultured person has yet shown how to criticise the university in the most angelic manner possible.

Dr. Sen Gupta seems to think that the critics of the university are blind to its achievements. He seems to be in the mood of mind of some advocates of the Anglo-Indian bureaucracy, who, whenever the Government is criticised, bring forward a list of the achievements of the British people in India and accuse the critics of ignoring them. The ideal thing to do, then, is to preface every bit of criticism either of the Government or of the University with a full list of the achievements of either. We are ready to stitch with every issue of this Review statements of these achievements, provided we are paid the postage, price of paper and printing and binding charges necessary for the purpose. We may assure Dr. Sen Gupta that we know and appreciate the achievements of the university and have not left them unmentioned in either the *Modern Review* or *Prabasi*.

"The critics have seriously impaired the efficiency of the University," &c. Of course! Those who expose the evils are the evil-doers. But those who are responsible for the evils are injured innocents!

Idlers and undesirable students there certainly are in all universities; but will Dr. Sen Gupta name a few universities where "undesirable bye ways are provided which many avail themselves of to get good degrees," such as are "*perhaps*" provided at Calcutta?

He lectures those graduates who have not registered themselves, on their duties. But even if ten thousand of them had registered themselves, and sent independent representatives to the Senate, these would have been in a hopeless minority, and there would have been only more money to waste

Dr. Sen Gupta says that as Government nominates 80 per cent of the Fellows, therefore it or the Education Minister has no right to complain of wasteful expenditure, thoughtless expansion, &c. We do not feel called upon to defend either the Government or the Education Minister. But Dr. Sen Gupta should try to know the whole process of nomination of the nominated Fellows. Perhaps he has also read Mr. Rama Prasad Chanda's defence of Sir Asutosh Mookerjee in the *Manasi*, in which it was stated how the latter had striven and managed to get the votes of a majority of members in the university bodies "in his clutches".

Dr. Sen Gupta will perceive by a careful perusal of our file that we have repeatedly placed before the public a definite and clear programme of university reform. Our work from the very outset has been constructive, and inspired by anxious thought for the intellectual and *moral* betterment of Bengali youth. But a long and intimate acquaintance with the inner working of the Calcutta university, mostly corroborated by the private revelations of many of the

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very men engaged in its work,—has made us less optimistic than Dr. Sen Gupta as to the possibility of reform under the persent regime.

We press for the introduction of popular control over the policy and executive of the University, businesslike and respectable management of its finance, the reign of law and the maintenance of a proper standard (irrespective of money or personal considerations) in examinations, and the entertainment of a teaching staff possessed, *without exception*, of real scholarship, strength of character (in the widest sense of the term) and power of initiative in their own department.

European Missionaries.

To
The Editor, The *Modern Reveiw*.

Sir,

With regard to the "(spiritual) difference between Europeans and Indians in East Africa," pointed out by Mr. Andrews in the *Young Men of India* and reproduced therefrom in your issue of April last, p. 490, the following in my opinion is very pertinent.

"All along the (African) native is told by the missionary that he, the native, is the equal of all men, that there is no colour prejudice in the eyes of the creator and that whites, browns and blacks are equals of one another. Then [after his education] the time comes for the native to leave the missionary and seek employment. He gets a smart kick from the first European he meets and is told that the kick is very wholesome for him. He is also very emphatically told that the European is the master of the land and the native is the drawer of water and hewer of wood. This is where the trouble starts." So writes Mr. Mangal Das in the *E. A. Standard* in a letter reproduced in the *B. Chronicle*, May 9th, apropos of the Harry Thuku affair. The whole letter is luminous reading, and I would draw the attention of Mr. Andrews in particular thereto.

From this passage it would appear that the European missionaries ought to have begun by reforming their own brethren amongst the lay whites out of their greedy exploiting instincts by bringing all their influence and resources (denied to poor, subject Indians) to bear upon that object. Ought not their charitable and philanthropic energies to have been expended, so to say, at home, i e, amongst the benighted of their own race before ever they sought to achieve their godly ambitions amongst the latter's victims? A course of self-purification entered upon by the missionaries before ever they took to enlightening the benighted, or at least the two objects pursued side by side and with equal zeal would have put them to rights with themselves. But no; as said an African chief long ago in high indignation and not without insight born of experience: "First the missionary, then the trader,—then the gun-boat, and then—Oh Lord!" (Quoted by Bosanquet.) Cetewayo, king of the Zulus, that martyr to European's ferocious greed, is also credited with a similar remark: "First comes Traveller; then Missionary; then Merchant; and lastly the Soldier. When the Soldier comes, there is an end of the blacks." Was not the Shantung Peninsula sliced off China by the Germans in the wake of some of their missionaries having gone there, through the pretext of their murder by the foolish Chinese?

No doubt the European missionaries as a class have done great spiritual good to benighted parts of the world—but I should think that they have scope for doing equal if not greater spiritual good in the shape of reviving the human conscience of their fellow whites so as to prevail upon them to let their weaker and less enlightened fellow humans alone in God's peace and stay their enslaving and exterminating hands from their *human* though non-Christian and non-white brethren in all parts of the globe.

Karwar.

Yours etc.
S. D. NADKARNI.

Mr. C. F. Andrews has written, on the above, the following note :—

"Let me relate two incidents from my own experience in East Africa :—

(i) On my first and second visits to East Africa I was taken ill when I reached Uganda, across Lake Victoria Nyanza. The leaders of the Indian Community at once took me to their devoted friends, Dr. Albert Cook and his wife and his brother. Dr. Albert Cook was the greatest Doctor in all Central Africa. Patients were sent a thousand miles to get his treatment. He was living a life of the purest sacrifice in the name of Christ whom he served The whole Indian Community as well as the Baganda and the Europeans were under the deepest debt of gratitude to him and to the other missionaries of Namirembe, new Kampala, who were showing love in the name of Christ to all mankind.

(ii) I was taken out from Tinja (which is close to the Ripon Falls and the source of the River Nile) to a small township called Igarga, which was above 30 miles away, through country which was still in a half savage state. On the way my Indian friends —three Hindus, a Muhammadan and a Parsee, if I remember rightly,—insisted on my turning off the Tinja main road to visit an old Roman Catholic missionary with some Sisters of the Poor. I found, that the Indian Community at Tinja were devoted to these missionaries, just as the Indian Community at Kampala were devoted to the missionaries at Namirembe. It was most touching to see the old padre trying to entertain us. He had hardly anything in the world with him, he was so poor. He found some bread, but there was no butter; and he was much distressed because he could not offer us more; and we felt, all the time, that we might be depriving him of his own evening meal. He was spending his whole life in simply seeking to show love to the children of the native Africans around him. And the Sisters, who were there, grown old and grey-haired in their loving service, had the little African children round them and were nursing those that were orphans. It was a sight of purest love, offered simply and humbly in the name of Christ.

I give these two incidents, without any comment except the one question, whether they do not serve to correct the onesided impression that would be likely to be conveyed by the picture presented by my friend Mr. Mangal Das in the extract quoted above. If it be said, that these instances are exceptional, my own

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experience in Africa would distinctly and emphatically deny it,—though in Kenya it saddened me beyond words to note how feebly the missionaries acted in face of injustice done by the Europeans both to the Africans and to the Indians.

Like every movement that is human, the missionary movement has had its terrible weaknesses Men and women, who have gone out with pure love for Christ in their hearts, have given way to the temptations of racial pride, or narrow bigotry or desire for comfort. But this should not blind our eyes to the fact, that there has been another aspect,—that men and women, inspired by the constraining love of Christ, have shown as missionaries in Africa, a marvellous nobility of character, a conquest of human weakness, and a pure devotion to humanity. This I have seen again and again with my own eyes and therefore I have a right to bear witness.

C. F. ANDREWS.

VISWA-BHARATI

(*Santiniketan University, Bengal.*)

DEPARTMENT OF AGRICULTURE AND VILLAGE ECONOMICS.

(FOUNDED FEBRUARY 1922).

THIS department is located in the village of Surul, within two miles of Santiniketan itself, and a mile and a half from the Bolpur Railway Station (E. I. Ry. loop line), in premises which were once occupied by E. I. Ry. sheds, and before that by a collecting station of the East India Company. It is administered by the Director and the Surul Agricultural Board, a constituent body of the Viswa-bharati.

Its aims and objects include the following :—

1. To win the confidence, friendship and affection of the villagers and cultivators by taking a real interest in all that concerns their life and welfare, and by making a lively effort to assist them in solving their most pressing problems.

2. To take the problems of the village and field to the class room for study and discussion and to the experimental Farm for solution.

3. To carry the knowledge and experience gained in the class room and experimental Farm to the villagers, in the endeavour to improve their sanitation and health, develop their resources and credit ; help them to sell their produce and buy their requirements to the best advantage ; teach them better methods of growing crops and vegetables and keeping live-stock ; encourage them to learn and practise arts and crafts ; and bring home to them the benefits of associated life, mutual aid and common endeavour.

4. To work out practically an all-round system of elementary education in the villages based on the Boy Scout ideal and training, with the object of developing ideas of citizenship and public duty such as may appeal to the villagers and be within their means and capacity.

5. To encourage in the staff and students of the department itself a spirit of sincere service and willing sacrifice in the interests of, and on terms of comradeship with their poorer, less educated and greatly harassed neighbours in the villages.

6. To train the students to a due sense of their own intrinsic worth, physical and moral, and in particular to teach them to do with their own hands everything which a village householder or cultivator does, or should do, for a living,—if possible more efficiently.

7. To put the students in the way of acquiring practical experience in cultivation, poultry and bee-keeping, dairying and animal husbandry, carpentry and

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smithing, weaving and tannery; in practical sanitation work; and in the art and spirit of co-operation.

8. To give students elementary instruction in the sciences connected with their practical work, to train them to think and observe accurately and to express and record the knowledge acquired by them for their own benefit and the benefit of their fellow men.

The system in operation is as under:

The length of the ordinary course is two years. General knowledge up to the matriculation standard is presupposed. It is hoped to hold short courses in special subjects later on. The aim of the Department is to provide practical training, but it is not proposed to allow education to be replaced by drudgery or money-making. The students are required to carry out the whole cycle of work on the Farm during the year, and, since most of such work is of direct value to the Department, the students are paid for it at a fixed rate, thus enabling them to realise, as perhaps they could not in any other way, the value of their own labour, to feel their responsibility and be stimulated to a corresponding keenness. Part of the student's earnings on the farm goes towards the cost of their board and part is left for their pocket money. Each student is also supplied with a small plot of his own on which to live and work for himself, and is allowed to keep the net proceeds of the produce of his plot.

Fees:

	Rs.
Caution money.....	10
Admission Fee.....	20
Monthly fee	26
Initial Deposit.....	5

The monthly fee only partly covers the cost of tuition, residence, light, dhobi, hospital and games, the balance being provided out of the funds of the Department.

The initial deposit is to cover the cost of farm clothes and implements, books and stationery, etc., and must be replenished from time to time when notice is given by the office.

Parents, guardians or friends should on no account send any money directly to any student. All fees, etc., should be remitted to the office. Any request for extra money made to his parents or guardians by a student for any purpose should be made known to the office by the parents or guardians concerned, and such money should only be remitted by them to the office if the Director notifies his approval of such purpose.

Only such gifts of fruit or food, or for purposes of entertainment are allowed which can be shared by all in common.

A certain number of scholarship are set apart for poor students. No special arrangements can be made or allowed for well-to-do students, and parents and guardians are earnestly requested, in the interest of the student himself, not to ask for any such indulgence.

Students completing their course to the satisfaction of the Director and the Surul Agricultural Board will receive a diploma from the Viswa-bharati.

There will be no room for the admission of any more students until the 1st June, 1923.

Notes on the working.

Friends of the institution have been pressing for some account of the progress of the Department up to date. While the Director is anxious to take the public into confidence and would welcome their sympathy and support, he makes this somewhat premature report under protest, feeling that the work so far done has not stood the test of time.

The following facts may be of interest:

The night school which has been started for the children of the depressed classes is regularly and well attended, and so are the lantern lectures in the neighbourhood. Two troups of Scouts have been organised in different villages and there has been a keen response both by the boys and the village elders. There is already a daily attendance of poor patients in search of first-aid, and a constant stream of villagers and cultivators who come to watch the students working on their plots, or the tractor in operation, or the sinking of the tube well. All this testifies to the breaking down of the wall of suspicion and reserve,

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which is always a great preliminary difficulty.

As to internal progress:

The Scouts are being introduced to First-Aid and Fire Drill. The Carpentry class is developing considerable skill amongst the students. The Smithy is not yet fitted up. With the help of the government Research Tannery in Calcutta we hope to open a local tannery within a few weeks, some of the students and local *muchis* having received a full preliminary training. Poultry keeping has been started, but a great deal of experimental work is still needed, which is expensive and therefore slow. The dairy needs a better building than the old ruin in which it is at present, and also the addition of some good milking cows. We are still hunting for bees. In regard to other subjects that we hope to take up, so little information is available from outside, that much preliminary and experimental work will have to be done by ourselves, before we can actually make a start. On the farm, we seem to be well ahead of our neighbours, and so far our crops compare well with theirs. The students are carrying out their own scheme of sanitation and are daily experiencing both the trials and pleasures of farming and gardening work. Their plots are already green with Groundnut, Maize and Cow-pea. Cucumber, Brinjal and Tomato have yet to be planted. It has taken some five months to transform a malarious piece of jungly garden land into a place fit for habitation and vegetable growing. Those who know the locality need hardly be told that much still remains to be done.

There is a "Surul Farmer's Union" of which the students and staff are members, each with one vote. At its monthly meeting all suggestions, grievances, complaints and matters of discipline are considered and settled. Each student contributes an article, usually on the subject at which he is working, to the "Chasha" which is the monthly magazine of the Department. The students look after their own messing arrangements, and elect their own captain every fortnight. They spend one evening a week at Santiniketan joining in whatever readings, lectures or discussion may be taking place. They also regularly play games and matches with the Santiniketan boys.

GLEANINGS

The Youngest Radio Operator.

"Robert Garcia, seven-year-old son of Allen Garcia, director for Charlie Chaplin, is the youngest licensed radio operator in the world. Official confirmation of his success in passing the amateur's examination with a percentage of 92 was recently received from the U. S. Radio Inspector at San Francisco.

"He had but five weeks in which to prepare for his examination.

"Several lads, many years his senior, fell by the wayside, and several men tried in vain to pass the test.

"And he, only a child of seven years, did what very few ever accomplished—passed with 92 per cent.

"Since passing the examination two manufacturers have honored him with parts for the set he is going to install. He has filed an application for a station license and is going to put it up himself. He has declined an offer to install the set and begs his father to let him do it all alone."

Latest Figures on the Earth's Age.

Thirty years ago Lord Kelvin said the earth was cooling at a rate which made it seem certain, "provided no new sources of heat were discovered," that 20,000,000 years ago it was unfit for the existence of life. The same reasoning, with the same qualification, showed that in another 20,000,000 years the sun would no longer be a source of light and heat for its planets. The geologists and zoologists objected that the time was too short, but they had no very definite data to found their case on.

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Within recent years the discovery of the release of intra-atomic energy by radio-active substances had put an entirely new aspect on the question, at least as regards the earth. Uranium was changed through radium to lead by a long series of transformations, in which "chips" of helium were thrown off with enormous velocity, producing heat as one of their results. Indeed, the difficulty just now was to understand why the earth should not be getting hotter instead of cooler, in view of the quantity of uranium present in the earth's crust.

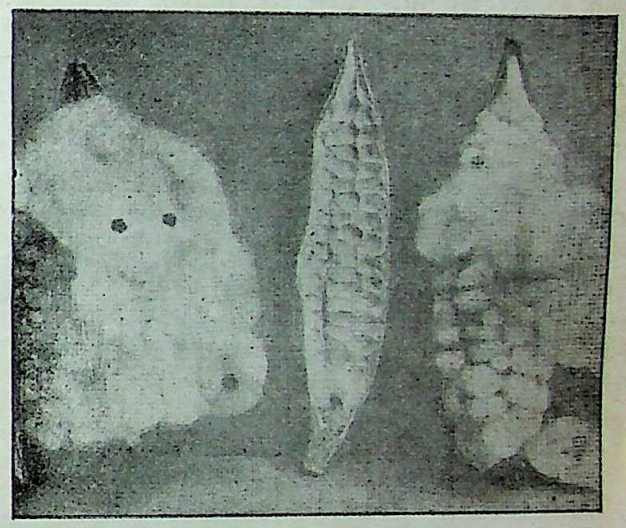
How could the transformation of uranium into lead be made a clock for measuring past eras? The rate of the transformation per annum was accurately known. It was excessively small, only 1·22 ten-billionths of a given quantity per annum. If they took a mineral containing uranium lead and estimated the relative amounts of these substances present they could calculate the time of the formation of the mineral in question. The result showed that the oldest or archean rocks had an antiquity of 925,000,000 years.

But the earth's crust in some form or other was older than the oldest rocks, and from an estimation of the total quantities of uranium and lead present an antiquity of something like 6,000 million years was probable.

Cotton That Grows on Trees.

Kapok, usually known as silk floss cotton or silk cotton, is obtained from the fruit of a tree found in the Dutch East Indies, the Straits Settlements, Ecuador, Brazil and India. Under the microscope this floss shows a very delicate construction, consisting chiefly of fiber shaped like miniature pipes, and hollow; thus the substance is filled throughout with air which imparts to it a buoyancy which renders it particularly adaptable to manufacturing purposes.

The bulk of the world's supply of kapok at present is imported from Java. The production of India, Brazil, Ecuador and the Straits Settlements combined is comparatively negligible. Furthermore, the varieties coming from these latter countries are not as well standardized as those coming from Java and are therefore not in as great demand in this market, which is exacting in its quality requirements. Indian kapok, for instance, besides being heavy



Fruit and Cotton of Kapok.

and musty, is not always completely cleaned and freed from seeds and other foreign matter, and has neither the elasticity nor the resiliency of Java kapok. On the other hand, the Ecuadorean and Brazilian varieties are coming to the fore as trade prospect, due to earnest efforts on the part of planters to standardize the article in accordance with export needs.

The major part of the land in Java devoted to kapok culture is native owned, altho there are a number of estates under European management. The tree is found everywhere, even along the roads, and on the estates the plant is grown in conjunction with the coffee and cocoa plants.

Before the war most of the production was shipped to Amsterdam, but since 1915, due to scarcity of freight and poor market conditions in Europe, most of the trade has gravitated to America.

As time passes it would seem as if the article were entering into an increasingly larger sphere of usefulness. During the war each doughboy who braved the dangerous submarine, wore

Clothes Made of Kapok.

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around his waist a life-preserver made of kapok, and ever and again there comes the rumor out of Germany that at last science has found a way to spin silk from this delicate Asian fiber.

Freak Radiophones.

A more or less apocryphal announcement from Paris assures us that the newest thing in street costumes includes a parasol equipped with a receiving radiophone. "A young Parisian inventor," we are told, "hopes to enable the damsel promenading the fashionable boulevards to enjoy the strains of the orchestral music sent out by the Eiffel Tower wireless, hear the latest scandal, and receive a report from her cook concerning the progress of the luncheon. The inventor placed the radio antennæ in a parasol, so that when expecting a communication from home or desiring to hear a concert

Freak of Radio in the Umbrella.

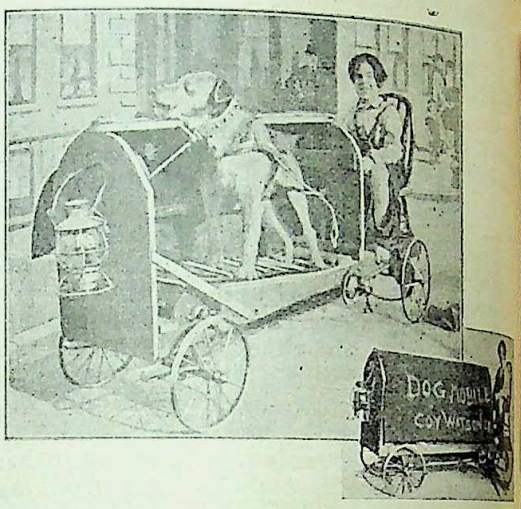
Madame has only to raise her dainty parasol and 'listen in.'

An American lad, Kenneth R. Hinman, makes receiving radiophones that make the Parisian model seem cumbersome by comparison.

This youthful inventor has reduced his miniature set to the simplest possible form. All the apparatus, except for the head phones, is confined within the dimensions of a regular safety match-box. With it he is able to receive not only telegraph signals, but music, stories, sermons, and news items given out by the broadcasting stations twenty and thirty miles distant.

"Dogmobile."

Coy Watson, a 10-year-old boy of Los Angeles, California, motors about town in a car propelled by a Belgian work dog. The patient animal operates a treadmill concealed in the large hood and with the aid of gearing drives the car at a very fair speed.



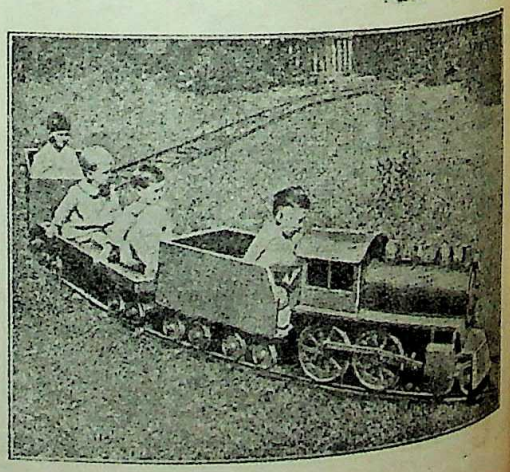
Dogmobile.

Dogs of this breed are trained as work animals in Holland and Belgium, and the treadmill is no novelty to them. Coy's dog enjoys the ride nearly as much as his young master, who finds it easy to avoid "engine trouble.

Electric Toy Train Carries Backyard Travelers.

Backyard railways are growing out of the toy size. The latest model is run by an electric motor, and is big enough to carry a young engineer and all the kids in the neighborhood.

The current is carried in the rails, which are



Electric Toy Train.

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insulated from the ground by wooden ties. The motor is of low power and little current is used, so that running the train is comparatively inexpensive and it is impossible to increase the speed to a point where an accident might result on the sharp curves.

One-Wheeled Chair.

In Portuguese East Africa a one-wheeled roller chair is the acme of luxury in travel.

Man power is cheaper than gasoline in that part of the world, and good roads, even good footpaths, are so scarce that more than one

One-wheeled Chair for Travelling

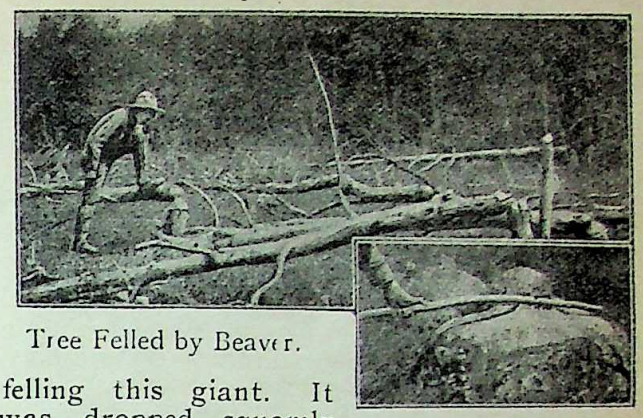
wheel would be useless. Over the jungle trails the traveler is carried by his bearers for the greater part of the distance. Only when nearing a village can the porters lighten their load by resting the wheel on the ground.

Beaver Fells Aspen Two Feet Thick.

What is said to be the largest tree ever felled by a beaver was recently discovered by rangers of the United States Forest Service in the Carson National Forest, New Mexico. The tree is an aspen, and the stump measures approximately 26 by 32 inches at the point where it was gnawed through by the industrious animal.

Beavers seldom fell trees so large, for they are unable to move the trunk, even after they cut it into sections. But this tree, nearly two feet in diameter, was evidently cut down for its branches. All the limbs and small twigs had been removed for food, or for building the dams and houses of the beaver colony, and only the trunk was left where it fell.

The animal exhibited the usual beaver skill in



Tree Felled by Beaver.

felling this giant. It was dropped squarely in the direction of the beaver pond, in order that the animals would have a shorter distance to carry the branches.

First Woman Marine Engineer.

For the first time in the annals of the sea a license as a marine engineer has been granted to a woman Mrs. Carlia S. Westcott, of Seattle, Wash., and she is now at work as chief engineer on a seagoing tug—no easy berth, as any sailor knows.

Mrs. Carlia S. Westcott, the first Woman Marine Engineer.

Mrs. Westcott declares that women are particularly well fitted for steam engineering, since the work is light, and the chief requirements are watchfulness and close attention to duty.

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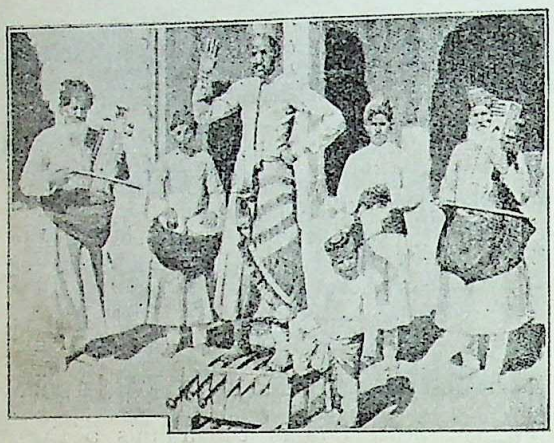
How to Dance on Swords.

How do street jugglers in India dance upon sword blades, whetted keen as razors? They step about the lattice of steel in perfect time to music, and when the dance is over there is not the slightest cut on their foot soles.



Dancing on Sword-Blades.

The secret lies in the fact that the blade of a sword is not perfectly smooth. Under a microscope a knife-blade looks like a saw. It is possible to press the palm of your hand upon it without cutting yourself, if you are careful not to move the hand across the blade. And this is the secret of the juggler's trick. Though he seems to dance, he never moves his feet along the sword blades, but raises and lowers them slowly with a perfectly vertical motion.

Fishermen Catch Monster.

The octopus is dreaded by bathers in the tropics. A rare specimen, shown at the left, recently fell into the hands of New England fishermen. This monster devilfish has eight prehensile tentacles, each with double rows of suckers, and a large, horny beak like a parrot's with which it tears the prey held fast in the tentacles. A most unusual characteristic is a thin umbrellalike membrane or web connecting the long, snakelike arms.

Prisoner Octopus.

Pocket Bookcase.

Rear-Admiral Bradley M. Fiske, U. S. N. retired, author of a recent book on inventions has produced a machine that he believes will reduce the cost of a book to about one sixtieth of its present value.

The typewritten pages of a book are reduced by photo-engraving to one hundredth their original size and printed on strips of paper two inches wide and five inches long. Printed on both sides, five such strips contain the reading matter of an entire novel. Admiral Fiske estimates that 10,000 copies of a 100,000-word book can be produced in this way for four cents a copy.

The microscopic print is read by placing the strips in a light aluminum frame, about six inches long and weighing less than five ounces to which a powerful reading-glass is attached. This glass is moved along the printed strips by the reader's finger. The glass magnifies the characters until they become as large and easy to read as ordinary print. A roller on the frame brings the reading matter into focus. With this invention in general use, it would be possible for engineers and scientists to carry com-

Pocket Book-Case and The Aluminum Reading Frame.

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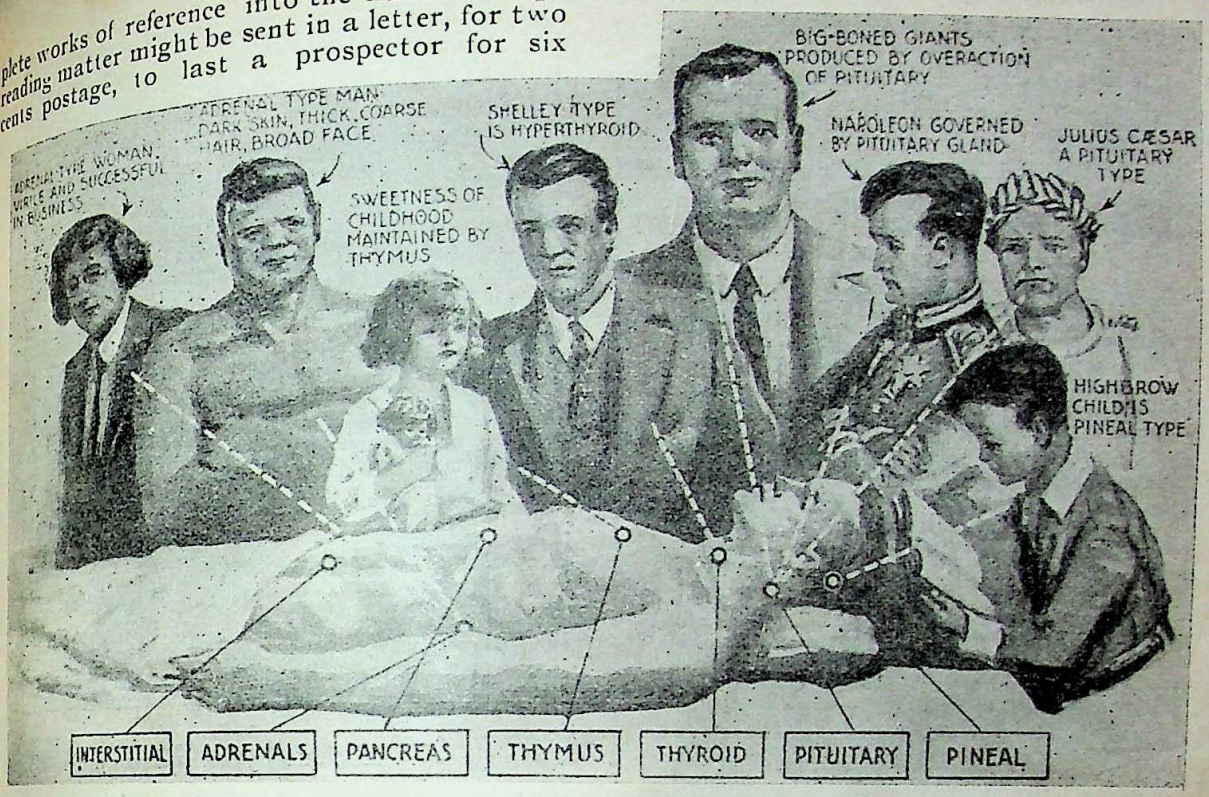
plete works of reference into the field. Enough reading matter might be sent in a letter, for two cents postage, to last a prospector for six



Glands Make Man.

months. A person who likes books, but who must move so often he cannot collect them, might carry a 50 or 100 volume library in a cigar box.

—

Are Little Hidden Glands our Masters ?

Personality—the complex, mysterious quality that makes us different from each other, and by which alone we succeed or fail in life—some scientists believe to be explained, at last, by the new knowledge of the "ductless glands" that regulate our system.

The fuse that has set off the latest explosion of popular interest in this biological subject, is a book, "The Glands Regulating Personality" (*Macmillan*), by Dr. Louis Berman, physician and biological chemist at Columbia University.

From the length and curve of our eyelashes to the innermost quirks of mind or soul, we are according to his theory, creatures of our own ductless glands.

Any arch villain may be explained not as a consciously responsible criminal but as the victim of tiny, chemical-producing cell groups in his own system which determine his temperament and acts. The whole history of a nation may be traced to the blindly officious activity of hidden centers of chemical production in the bodies not only of its leaders but of its citizens.

Stationed at various parts of the body—in the neck, at the top of the kidneys, in the skull—these small groups of cells are constantly manufacturing certain chemical solutions and sending them through the blood stream to the parts of the body that need them. Some of the glands have their own pipe lines, or ducts, that dispatch their products; others cause their output to sip through the walls of the structure in which they are made. The latter are known as ductless, or internal secretion glands.

The ductless glands for centuries have baffled physicians, but we now know that the fluids they produce tend to speed up our various bodily functions. Their active principles have therefore been named hormones, from the Greek words meaning something that sets other things in motion.

The ghost of every one of the personalities pictured above, not to mention hundreds of others, lurks hidden in your body from birth, ready to seize upon you and make you over into a genius or a giant, or a dwarf in body or a child in mind—in fact, to change your whole life.

This is one meaning of the new theory of glandular influence on our bodies and souls. If the theory is correct, then the character which you actually resemble among the ghostly group of persons-you-might-have-been depends on the mere chance of the glandular balance of your system, and the particular group of chemical secretions that finally get control of you.

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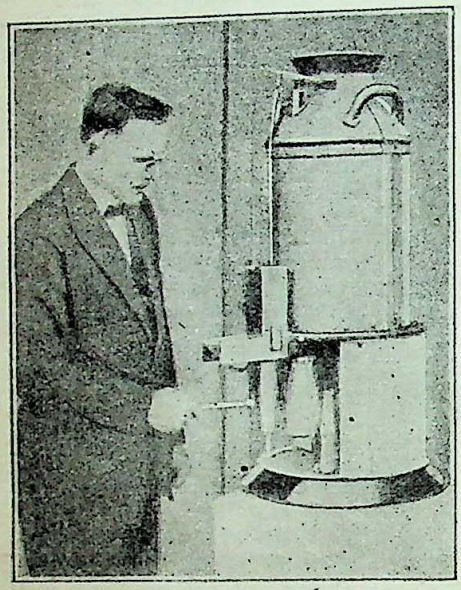
Street Corner "Cow" Gives Milk for a Nickel.

A nickel-in-the-slot milkcan has recently been invented.

The purchaser places an empty bottle under the neck of the machine, deposits a nickel, and pulls the lever. A nickel's worth of milk is poured into the bottle. The milk in the container



Street Corner "Cow."

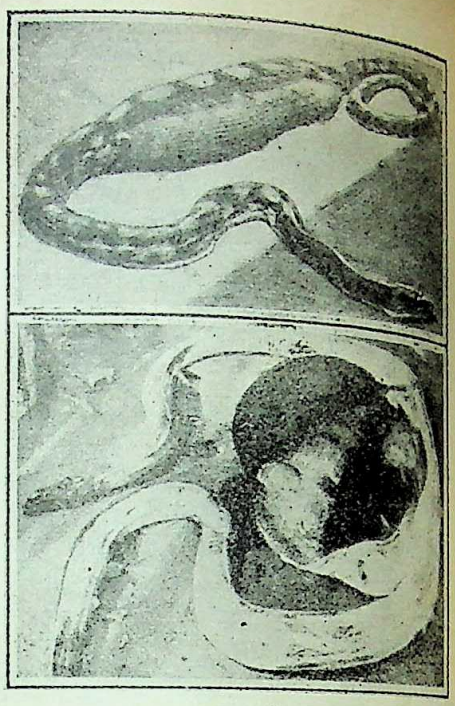
is kept cold by a surrounding watertight tank filled with ice, on the principle of the water cooler. A large flushing box just over the spout thoroughly washes it with water after the bottle is removed.

Copra Cake for Beefsteak.

Copra cake, the residue after the oil has been squeezed from the dried coconut meat, is as nourishing as beefsteak, say experts of the Rockefeller Foundation, who are trying to popularize the food among the natives of the Philippines. It is not only nourishing, but is said to prevent beriberi, common among Orientals, who live chiefly on polished rice.

Python Kills Itself by Its Own Gluttony.

Disabled by its own gluttony, a gigantic python that had swallowed a half-grown hog, was killed recently in the French Congo as it lay helpless in the sun. The power of distention in the snake's jaws and body were sufficient to allow it to swallow the pig, but the meal, once down, was so heavy, the snake could no longer drag itself over the ground.



Voracious Python's Sad End.

Before swallowing the pig, the python wrapped its coils round and round the animal's body, breaking the bones by its terrific power of construction.

Meat—A Height Increaser.

Japanese soldiers have increased two inches in average height since meat was added to their diet as part of their rations.

What Orangs Know.

The almost human intelligence of the orang-utan is illustrated by ancedotes in an article by W. Henry Sheak, contributed to *The Journal of Mammalogy* (Baltimore). The orang, he tells us, is much quieter and less obtrusive than the chimpanzee. In captivity this great ape is much inclined to sit in a corner of his cage, motionless and voiceless. But when captured young he takes fairly well to captivity, becomes friendly and attached to those who feed and care for him, and seems to enjoy human society. Mr. Sheak goes on:

"I have seen the orangs in the New York Zoological Park follow their keeper about on the lawn, and when he would attempt to run away from them, they would hurry after him using their long arms as a man would use a pair of crutches, but often putting their heads to the ground and turning a somersault in their efforts to overtake their human friend. I have also seen them sit at table and use knife, fork

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Can't Do without Fork and Knife.

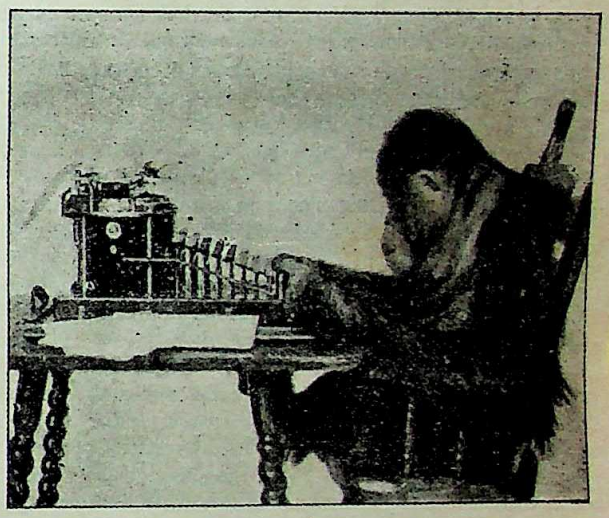
and spoon in eating, and drink out of an opaque bottle, looking repeatedly down the neck to see how much of the delectable fluid might be left.

"The orang-utan does not laugh aloud as often as the chimpanzee, but he has a smile that is strikingly human-like. When two young orangs are kept together, they become quite playful, romp and chase each other about, but in a more sedate and deliberate way, and not with the frantic haste and daring so characteristic of the chimpanzee. When thus engaged at play there is often a pronounced and joyous smile on their beaming faces. Now and then there may be a low chuckle, but not often.

"They are also devoted to their own kind, and will often fight for each other, and especially for their young. They will sometimes make pets of other animals, as cats, dogs, and rabbits. I once knew an orang that became much attached to a young pig-tail monkey. They spent much time together, the pig-tail usually sleeping in the ape's arms. The orang was very affectionate, often fondling and caressing his little pet, and showing great patience, for the pig-tail was quarrelsome and vindictive, and often resented the familiarity of his fond foster father.

"While the orang-utan is quiet and unobtrusive, and not as good an animal for exhibition purposes as the chimpanzee, I believe him to be almost, if not altogether, as intelligent. He is not always inventing countless new ways of amusing himself and working off a superabundant store of physical and mental energy, as does his African cousin, but when it comes to solving problems to satisfy his own needs or desires, and to doing things that are really worth while, he manifests wonderful intellectual power.

Even the Cigarette Moves!



"Work while You Work."

"A large orang-utan, which was called Joe, was remarkably intelligent and learned the meaning of about seventy words and expressions. He knew all the coins from the silver dollar down to the copper cent, and would invariably pick out the one asked for. One day the janitor made a mistake in filling a lamp, using gasoline instead of coal oil. When lighted the lamp, which was directly in front of Joe's cage, took fire all over and exploded, burning Joe severely. After that he was always afraid of a lamp. If he wanted anything, he gave a peculiar call, and then when one of the proprietors or one of his keepers came to the cage, he gave him a push to send him off in the direction of the object desired.

"One day there chanced to be an English walnut lying near the cage, but just beyond his reach. He made several ineffectual attempts to secure it by stretching out his long arms.

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Then he tried to twist some of the straw on the floor of his cage into a rope or wand, but the straw was too brittle and too much broken. It is no uncommon thing for the apes, and even some of the lower monkeys, and especially the spider monkeys, to twist straw into a rope or wand to serve some of their needs. At length the orang began to take off his 'sweater,' a knit woollen jacket which he was wearing. We wondered why he was doing this, as he was not in the habit of taking off his clothes without permission. With the slow and deliberate movements so characteristic of this ape, he carefully removed the garment, poked it through the bars of the cage, swung it out till it dropped over the walnut, rolled the nut to within reach, secured it with his hand, then after he had cracked the shell with his teeth and eaten the kernel, he just as deliberately and carefully put the sweater on again.

In his final sickness he was treated by a skilled physician. It was necessary to give him an injection. On the third visit he amazed the man of medicine by getting ready for the treatment just as soon as he saw the syringe. The doctor declared that this was more than he could expect from his human patients."

THE FORTHCOMING CONFERENCE OF GERMAN ORIENTALISTS

THE second annual Conference of German Orientalists is going to be held this year at Berlin and will comprise three days from 4th to 6th October. The German Oriental Society (*Deutsche Morgenlaendische Gesellschaft*), under whose auspices the conference will hold its session, has celebrated last year at Leipzig the seventyfifth year of its existence, and as is wellknown is a scientific association for the advancement of German studies relating to the Orient in all its aspects and relations.

The difficulties of the times have pressed heavily upon German scientific work in regard to the Orient. But thanks to the industry and interest of Germany's scholars, the wealth of data for research which has been collected during the last fifty years is so enormous that quite a few generations of Orientalists will be needed to work it up into finished material.

Undisconcerted by the need and noise of the moment, German scholars are determined to carry on scientific work in a silent and steady manner, transmit the results of their labour to the younger generation of researchers and by all means inspire these latter with the same high aims through which their great predecessors have achieved world-renowned success.

Conferences of scientists have in these days become all the more valuable for Germany because for years both inland and foreign intercourse had been interrupted and are only slowly regaining their former role.

Berlin is arranging to receive Orientalists and friends of the Orient who wish to be present at the Conference in a worthy manner. There are to be organized such lectures and exhibitions as will leave a permanent impression on visitors and serve as enduring influences in their pursuit of science.

A local committee has been elected to take care of all preliminaries and make the necessary preparations. An interesting and, as far as possible in the present state of affairs, an externally impressive programme is the end in view. And it is being directed by men like Professors Sachau (Arabist), von Le Coq (Central Asianist), Lueders (Sanskritist), Meyer (Hellenist), von Luschan (Anthropologist), Rector Nernst of the University of Berlin, Dr. Rosen (Persianist), present president of the *D. M. G.*, Dr. Becker, Secretary of State for Education, as well as Directors of the State Museums, Akademie der Wissenschaften and the Staattsbibliothek, and so forth.

The committee has issued an appeal to all friends of science in general and of Oriental studies in particular for financial assistance. The forthcoming Conference is to furnish them with an occasion for extending their patronage to the *Deutsche Morgenlaendische Gesellschaft* in order to enable it to carry on its investigations in a more secure manner than is possible under the present economic stress of Germany.

The committee is already in receipt of donations ranging from 1000 to 10.00 marks. According to the regulations of the *Gesellschaft* those who make gifts of 4000 marks are to have their names permanently recorded in the *Zeitschrift der D. M. G.* in the list of *Stifter* (Donors).

Here then is another chance for India to exhibit her love of science and scientific research as well as to cooperate with the other nations of the world in the advancement of learning. And as the field of oriental studies is one in which India owes so much to the services of brilliant German pioneers, Indian scholars and publicists such as would care to offer donations to the *D.M.G.* would in reality but be acknowledging a part of India's spiritual debt to Germany.

At the present rate of exchange the sum of 4 000 marks is not more than £3. 10s., i.e., about Rupees 50. Several donations of Rs. 100 or Rs. 75 may be expected from the different university towns of India. Not only individuals interested in the promotion of oriental scholarship but also societies like the *Sahitya Sammelans* are likely to come forward to advance India's international sense by contributing some material assistance to one of the most distinguished scientific associations of Europe.

Cheques may be addressed to Dr. G. Luedke, Manager, Deutsche Morgenlaendisch Gesellschaft, Genthinerstrasse 38, Berlin, W. 10. Money should be sent in English currency. In Germany the pound buys more Marks than the equivalent amount of rupees does in India. The discount charged by Banks in India for the conversion of the rupee is often high and involves a great loss to the persons who receive the value in marks.

Berlin
June 12, 1922.

BENOY KUMAR SARKAR.

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INDIAN PERIODICALS

Technological Studies.

Dr. D. N. Mallik discourses briefly on the opportunities for technological studies which Indian students may have abroad, in the July number of *The Calcutta Review*. Some of his experiences and conclusions are to be found in the following paragraphs :—

Prof. Perkin of the University of Leeds told me that it would be extremely difficult for any student of dyeing to get admission into works for training. In most cases, he himself found it difficult to gain admission even for a cursory inspection. He suggested that in view of the prejudice that obtained against the admission of apprentices into English dye works, the proper thing for Indians to do would be to start works of their own with English experts on a contract for a number of years and take a certain number of apprentices who had already been trained at a University. When the period of contract is over and the apprentices will have learned their work, these Works would then do without English experts and employ their own men.

Professor Barker of the Textile Department of the University of Leeds, however, assured me that he was trying to gain admission for his Indian students with whom he was *very very* satisfied, into suitable Textile factories, and was hopeful of success.

At the same time, it seems to be true, as a general proposition, that the plan suggested by Prof. Perkin seems to be the only feasible one for all the various industries which claim Indian pupils in this country.

As regards the continent of Europe, the writer says :—

The facilities available on the continent for technological studies to our young men are as yet an unexplored field. That they are available in some measure seems to be the opinion of those who have at all inquired into the matter, but the difficulty of language presents almost an insuperable barrier. We have to make adequate provision for the teaching of French and German in the Indian Universities if continental facilities are at all to be availed of. The same difficulty does not present itself in the United States, but I am afraid our students will, as a rule, meet with similar opposition there as in Great Britain.

On the whole, therefore, the problem of technological studies for our students (and other studies) will only be solved, if Institutions like the Tata Institute can be made to be successful and works started on lines suggested by Prof. Perkin.

News of Woman's Advance.

We take the following items of news relating to women's progress in many countries, from *Stri-Dharma* for July :—

Votes for Burmese Women

In the Burma ratified draft Rules the Government of India has directly removed the disqualification of sex as regards voting for their Legislative Council.

Indian Councils must get the same Right

A further advance over Indian conditions has been made in the Burmese Rules by the grant of power to the Legislative Council to adopt a Resolution at any time they wish in favour of allowing women to become members of the Council, and there is no embargo placed on their nomination to the Council even before they are admitted to eligibility for election. In India the Councils have no power to remove the sex disqualification for Council membership for ten years. This power is retained in the hands of Westminster. With the Burma precedent before us we shall pre s for similar powers being given to our Indian Councils in this particular. The unnecessary tag provision was put to the power of the Burma Council that though it may vote to allow women to enter its precincts, still the consent of the Governor to the Resolution will have to be obtained before the Government proceeds to give effect to the Resolution.

Compulsory Education for girls

The meeting of the Madras Corporation called to consider the Scheme proposed for Compulsory Free Elementary Education for Madras City had to be postponed for want of a quorum. Several ladies attended to hear the proceedings and they received a hearty welcome. If the City Fathers are assured that the Madras women--voters in their own wards are opposed to the application of all the money to boys only, and if the women strongly call for the application of the scheme to girls also, it is almost certain that the present scheme will be remodelled on better principles. Wherever women have met to discuss this matter there has been unanimity in favour of the inclusion of girls.

A Ladies' Co Operative Banking Society

It has fallen to the women of Salem, Madras Presidency, to be the pioneers of Women's Co-operative Banking in India. Two years ago eleven women clubbed together and started a Co-operative Bank of their own through the help of Mr. Vedachala Iyer, then Registrar of Co-operative Societies and Mr. Yognesnarayana Iyer, Principal of Salem College. The Present number of members is 41 with a total number of 110 shares and a share capital of Re. 1,100 which may be increased up to Rs. 4,000.

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POLITICS AND JAPANESE WOMEN.

The first women's Political meeting in Japan was held in Kobe on May 10, at the city Y. M. C. A. It became possible as the result of the recent passage of a measure granting women the right to engage in political discussions and meetings. The Kobe branch of the New Women's Association was in charge of all arrangements.

FIRST WOMAN Ph. D. IN AMERICA.

The first woman to receive the Degree of Doctor of Philosophy in America is a Japanese, Miss Tomi Wada, who has made a special study of psychology in the American Universities since 1917.

Causes Contributory to Spread of Tuberculosis

In an article contributed to the June number of *The Calcutta Medical Journal* Rai Bahadur Gopal Chandra Chatterjee, M.B., considers the causes which contribute to the spread of tuberculosis in this country. Some of the causes which lower the power of resistance of the system in tuberculosis cases are:

(i) Pregnancy. (ii) Diabetes. (iii) Alcoholism. (iv) Strain of life.

Many medical men in their practice have often to see and treat tubercular glands in unmarried girls and these cases remain quiescent for several years and are for the time being harmless for several years. In the course of time these girls get married, become pregnant and after delivery become again their patients, but this time, as hopeless types of tuberculosis of lungs. Cannot marriage be delayed or prevented in these cases? Our tyrant, the society, stands in the way. I saw, the other day, a case of galloping phthisis of lung in a married woman. She had been suffering for several years with tuberculosis of spine and a jury mast had been applied to the neck to give rest to the neck; with that on, she became pregnant and this became her death warrant.

Now, our society does not allow any girl after reaching puberty to remain unmarried. This has a profound influence on the increase of tuberculosis in this country. In England out of 100 girls between 15 to 40, about 25 are not married or in coupled state, whereas in this country 80 (?) per cent. are coupled. The result is that all glandular tuberculosis cases in female children run a fatal course on account of this factor. Only those who are sterile or become widow, have a likely chance of escaping this fatal termination.

The writer passes on to other causes.

The next factor of Diabetes is also much more common here than in European countries; and in diabetic phthisis cases, tubercle bacilli are abundant in number in their sputum. These cases give origin more often than any other single factor to the massive infection among the members of their family.

Last point for consideration comes that of strain of life. Under this, are included over-work, mental anxiety, pecuniary difficulty, and living in badly ventilated rooms. Now, as money underlies at the bottom of almost all these factors, it will be more appropriate to designate this group of cases as being caused by that masterful tyrant—money.

Some Agricultural Operations in India.

In noticing the "Review of Agricultural Operations in India, 1920-21," the *Bombay Co-operative Quarterly* for June writes:—

Improving the breeds of cattle and keeping alive the existing cattle through periods of famine are being taken up by the Agricultural Departments in various provinces. The work done by the Bombay Department in the last famine in saving cattle is admirable and it will not be too much to ask Government to transfer, in future, all famine work to Agricultural Departments in order that it should be really useful.

Excepting the Poona Agricultural College, which has established its reputation, there seems to be no institution which attracts a large number of students for higher agricultural education. It is a pity that people do not yet understand the importance of this productive industry on which the life of the nation depends.

All the Agricultural Departments in India put together do not get even a crore of rupees and this is because the general public have not yet shown their keen interest in this industry It is a matter for congratulation, therefore, to the Agricultural Departments that they make their influence felt despite the great difficulties that confront them.

Solution of the Problem of Racial Antagonism.

In the course of an article on the problem of racial antagonism, contributed to *The Young Men of India* for July, Mr. J. S. Hoyland considers the factors of colour and religion and the political, economic, cultural and ethical factors in detail, and then tries to find a solution. He rightly observes:—

This problem can only be solved by some overmastering spiritual force. It remains to enquire very briefly where this force is to be found, and the place which India should occupy in the finding of it.

India has from the beginning of her history been a sufferer from racial antagonism under peculiarly acute forms. As we have seen, the caste system itself was built up in connection with the race-problem and, whatever its cruel defects, there is this much to be said for caste, that it has in the main produced peaceful, orderly and permanent relationships.

But caste and liberty, whether individual, social or national, are poles asunder; and a solution of racial antagonism is demanded to-day which shall accord the maximum degree of liberty to every race

Such a solution, Mr. Hoyland thinks, will be reached in India.

The race-problem still presses with peculiar force

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upon India. With her countless castes, with her intermixture of Dravidian, Aryan and Mongolian stocks, with her friction between Europeans and Asiatics, she is one of the storm-centres of the world's inter-racial relationships. Is it too much to hope that, as in the past she met the race-problem with the false solution of caste (which has yet proved so orderly and permanent), so in the future she may be the creator of a new and genuine method of racial reconciliation ?

It is the profound conviction of the writer of this paper that there is a solution of the race-problem, that there is a true method of racial reconciliation, and that —with her ancient religious insight, and her ever-active spiritual genius—India is destined to put that method into practice, and to demonstrate before the world how race-prejudice may be conquered.

But the solution is no clap-trap formula, no cheap panacea. It is a way of life ; and a way of life that must be followed in countless individual cases if the problem is to be victoriously solved.

What is that way of life ?

That way of life is true religion—not the religion of custom and ceremony, not the religion that means membership of some rigidly defined community, but the religion that is the daily practice of the Presence of God, the Father of every man and of every race of man.

The race-problem will only be solved by individual lives lived in close and intimate communion with God and in unremitting service for God's Kingdom on earth —that state of society, all the world over, wherein all the relationships of mankind shall be governed by God's will, which is love and liberty.

This same great force has in the past freed the world from other problems, which in their day must have seemed almost as glaring and terrible as the race-problem does to us in our modern age. It was such religion, lived forth in such lives, that swept slavery from the world, that brought to an end the horrors of the gladiatorial games in ancient Rome, that abolished human sacrifice and infant-exposure and capital punishment inflicted for petty crime, and a thousand other relics of the brutal past. In our own day such practical religion was at the back of the movement which has freed the people of the United States from the grip of the drink-trade. The race-problem, sombre and urgent though it is, can be solved by the same force that solved those problems, and by that force only. Its solution depends in reality upon the earnestness with which men who would wish to serve the world, conform their lives to God's will, dwell in spiritual dependence upon Him, and so go forth in His power to right the wrong, and to bring in His Kingdom.

Racial antagonism, which in the past has been so often fostered by false conceptions of religion, can in the future only be abolished through true religion—through lives dedicated to the service of the God of Love.

There is a great and glorious hope that India, which in days gone by has been so fruitful in lives devoted, at the cost of all earthly possessions and all human happiness, to high religious ideals and far-reaching spiritual tasks, will in the future demonstrate to man kind that through true religion, the solution of the race-problem may in actual practice be triumphantly achieved.

The Lot of Indian Clerks.

The Indian Clerk writes in its inaugural number :—

The common and yet quite correct notion is that a clerk earns less than a carpenter or a mason. If in this civilized world, as we call it,—civilized because education is reported to have much advanced—a literate man like the clerk can find less means of maintenance than an illiterate manual labourer like the carpenter or the mason, we shall hesitate to believe if the times ever could be called civilized. Even in Bombay, one of the greatest industrial centres of India, the clerk has a miserable existence of his own. A full-fledged graduate clerk with a knowledge of the sundry paraphernalia of clerkship is barely paid enough to keep body and soul together. He has to keep away his wife and children, probably at his native place, for his earning is so low, though his work is so persistent and industrious. His home in Bombay is barely worth the name. His present is miserable and his future uncertain. All these have their concomitant evils which it will be the endeavour of the present magazine to fight against. Of the industrially advancing communities, the clerk is the most backward. We have no axe to grind against the class of employers, for we do not believe in fights based upon physical vigour. But we cannot afford to look on when our fellow-brother is sinking into the valley of distress. We shall struggle for him on constitutional lines till there is breath in us. Disorder, disunion, discord need struggle—strong struggle—and "THE INDIAN CLERK" is intended for that struggle. But its struggle shall always be based upon principles of righteousness and truth, for no struggle wins that has no truth and righteousness as its main support. If we win, we shall record the success in the books of God ; if we fail, in our failure shall God store great success for us.

We wish all success to *The Indian Clerk* in its efforts. We have only one remark to make. If our contemporary has the notion that the work of a carpenter, a mason, a smith, &c., requires less intelligence, training or cultivated taste than that of the average run of clerks, we do not share that opinion. The work of our indigenous architects and other craftsmen is every whit as dignified and may be made as intellectual as that of any of the professions.

A Tamil Poetess's Idea of Heroism.

In the course of one of the articles on the poetesses of the Tamil land which Mrs. T. Tiru-Navuk-Arasu has been writing in *Everymans Review*, she gives the following description of a poem by Marokkottu Nappasalaiyar :

Poem number 37 treats of the Chola king who was known as Kulamuttatutunjiya Killi Valavan It celebrates his glorious strength in battle. He fought at

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a place called Kulamuttam, where he was defeated and killed and he is therefore called the man that died there In those early days, at least in the Tamil land, the practice appears uniform, of praising not only the victory of the conquerors but also the valour of the vanquished, Success and defeat were counted as mere accidents. Heroism in battle was all that mattered and the consequence was of no moment. And so it came to pass that poets have praised even the death of heroes on the battle-field. It is thus that after the death of such a hero, he came to be rendered the posthumous honour of being called as the person who died on a particular field of battle There are many such instances in Tamil literature, such as Kariyattu-tunjiya Nedungkilli (Nedungkilli who died in the battle at Kariyaru) ; Kottambalattu-tunjiya Makkodai (Makkodai who died in the battle at Kottambalam) ; Kurappalli-tunjiya Killi Valavan (Killi Valavan who died in the battle at Kurappalli).

Status of Indians in British Colonies.

Mr. H. S. L. Polak tells us in *The Indian Review* for June :—

It is now nearly a year since the Imperial Conference of 1921 separated, after having, with the exception of the Union of South Africa in respect of a considerable part of its area, passed a resolution urging the desirability of conferring equal citizenship upon His Majesty's Indian subjects domiciled in the overseas territories of the British Empire. No one acquainted with conditions in the Self-governing Dominions and the powerful prejudices and racial superstitions prevalent therein, would, five years ago, have supposed that even the nominal recognition of this equality of citizenship for Indians could have taken place for decades to come.

Curiously enough, though the statute-books of many of the Crown Colonies, Dependencies and Protectorates, as, for example, in Ceylon, the Malay States, Kenya, Fiji, Mauritius, British Guiana, and Trinidad, are replete with ordinances and regulations having the force of law denying to Indians rights of equal citizenship with white British subjects, it was not until the case of Kenya became acute, when Lord Milner presided at the Colonial Office, that it was generally realised in India that the worst offender on the score of racial differentiation was Great Britain herself in the overseas territories in which she exercised direct jurisdiction and in respect of which her Cabinet was responsible to the British Parliament. The general mental obscurity on this subject in India was illuminated as in a flash when Lord Milner announced his determinations, apparently in the name of the British Cabinet, to maintain the policy of racial segregation in Kenya, to extend it, if possible, to neighbouring areas, including mandated territory, and to refuse the franchise even to Indians whose qualifications to exercise it could not properly be disputed. In other words, in the name of His Majesty's Government, he proclaimed the doctrine that the tropical Empire was to be administered by a privileged race, with rights of domination over all other peoples of the Empire who did not belong to that race.

Mr. Polak concludes his article thus :—

The Colonial Office has recently declared its provisional adhesion to the doctrine of race segregation in Uganda, where it had not previously existed. It is becoming known that, under the influence of powerful groups and corporations of white British subjects, the Governments of Fiji and British Guiana are stiffening in their objection to the grant of equal citizenship to the local Indians. But these Governments are merely local branches of the Colonial Office, which is already in the grip of similar vested interests with headquarters in London. What has the Government of India done, apart from sending Mr. Sastri on his historic and highly important mission to three of the Dominions, to ensure that effect is given to the Imperial Conference resolution? Has it yet asked for categorical information regarding the steps taken by the Colonial Office to procure the removal of disabling legislation and differential administrative methods in the territories for whose good government the British Cabinet is responsible to Parliament ? Will it not be a significant thing to find in fact, Australia, New Zealand, Canada, and India on one side, and South Africa and Great Britain on the other ? It will be a new and quite unexpected ranging of forces : but unless Great Britain hastens to restore the equilibrium, by implementing with all possible speed the agreement into which she entered with India before the whole world last year, she will only have herself to thank if vested power, privilege, and interest weigh down the balance against India and bring about not a new Imperial integration known as the British Commonwealth of equal and free peoples, but the dissolution of an Empire of greed and exploitation that has outlived its usefulness and that denies the new spirit of human brotherhood. The Viceroy and the Secretary of State for India must, if India is to survive as an equal partner in the Commonwealth and preserve her self-respect as a world nation, wage a remorseless war with the Colonial Office until the principle embodied in the Imperial Conference resolution is applied fully in the spirit as well as the letter.

Production of a True Picture.

Rupam for April contains some "discursive notes" on the last exhibition of the Indian Society of Oriental Art, Calcutta, translated by Mr. Surendranath Tagore from the Bengali of Dr. Abanindranath Tagore. In one of them the artist says :

"When we say that both eye and mind must join to produce a true picture we have not said all. There is also something left over which transcends both. There is a secret chamber where the human artist communes with the Divine Artist, and plays with him at creation. News of this comes to us now and then in a work such as the Uma of Nandalal. In such as these we see at last a glimpse of the real artist's studio,—the picture rapt in their own dreams, creating dreams in all beholders, but all the while behind the veil,—the innermost sanctuary of the spirit where the simplicity of perfection reigns and where the mind is a child, and smiles and plays and thinks or thinks not just as a child."

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The Age of Consent.

The June number of *Prabuddha Bharata*, an organ of Order of Ramakrishna-Vivekananda, writes thus on the above subject :—

The Hindu Society has at present lost its power of initiative and original thinking. Its members are content to "tread the path their forefathers trod," and follow the rules and injunctions whether sanctioned by Society or Scriptures, like mere automata, without taking the trouble of enquiring into their meaning. Any departure from the old rut, however beneficial it may be, is looked upon with dread and suspicion, and is met with great opposition. A bill has been introduced in the Indian Legislative Assembly, with a view to increase the age of consent of a married girl from the 12th to the 14th year. Meetings are being held and correspondences are pouring in into the Press, protesting against the proposed bill. If the opposition be due to the interference of the Legislative Assembly in a purely social matter, there may be some meaning in the protests. But instead of that we are told that Hinduism and Hindu Society would perish if the new amendment be passed into law. As if religious and social welfare can be insured by making a girl a mother at the age of twelve ! Those who seem to be most solicitous about the morals of Society would do well to consider whether or not social morality can be better maintained and even improved by making our boys and girls live a life of self-control and self-discipline until they attain full majority, and are able to take up the responsibilities of the family life. Such a course would be in full conformity with the true spirit of the Hindu Scriptures, and will certainly improve both the health and morals of the would-be parents as well as those of generations to come. Emphasis on Brahmacharya and abolition of child-marriage will stop premature child-bearing which is greatly responsible for the physical degeneration of the Indian people and will check the high mortality of young mothers and their weak and undeveloped children. These will also check child-widowhood which is one of the greatest curses prevalent in the Hindu Society, and will conduce to increased social purity and greater well-being of Society in general.

Dye-stuffs and Chemical Warfare.

Sir Alfred Chatterton writes in the May number of *The Mysore Economic Journal* :—

In this matter of dye-stuffs, there is really a great responsibility thrust upon those who, in the future, will be responsible for the fiscal policy of the country. If Germany obtains the Indian trade in dye stuffs, German chemical industry will again dominate the world and civilization will again be exposed to the dangers from which it is hardly rescued but recently. Let India prohibit the importation of German dye-stuffs and she will strike a deadly blow at the German chemical industry and, even though it be at some cost to ourselves, the cost will be small compared with the enhanced security which must come from the weakening of the German chemical trade. What will India have to pay for this renunciation of German dyes ? In reality, very little. Possibly, dye-stuffs will cost a little more ; but in the long run, it must either be the British or the German manufacturers who will dominate the market and will ever rule supreme and will try to make as much out of it as he can. On this score, therefore, the loss or gain to India will be nothing ; but it must be admitted that if German dye-stuffs are excluded, the Indian dyer will have to put up with, for the present, inferior dye-stuffs. Still, these dye-stuffs are good enough for all practical purposes and it will be foolish to give encouragement to the German chemist simply because he is in a position to supply dye-stuffs of a slightly better quality than can be obtained elsewhere. Synthetic indigo very nearly killed the Indian indigo industry.

Dye stuffs are a luxury. For 5 or 6 years we have done very well with a comparatively limited supply and if, in the future, India gives no employment to the German chemist, at worst, she will simply have to go without a few very fine dye-stuffs which, however, are of comparatively little economic importance as the quantity used is not large.

But if instead of giving "employment to the German chemist," India gives employment to, say, the British chemist, will that strengthen the position of Indian industries ?

The University of Nalanda.

Mr. A. Rama Iyer has contributed to the May number of the Madras *Educational Review* an article on the University of Nalanda, compiled from a Bengali booklet on the subject by Mr. Phanindranath Bose. We read therein :

Recent investigations have shown that the site of Nalanda was the present village of Badagaon in the district of Patna. Among the few relics that have been unearthed from this place is the great seal of the University, bearing the inscription, "*Sri Nālandā Mahāvihārī Arya Bhikshu Sanghasya.*"

The University grew into mighty proportions in the course of a few centuries, and students in their hundreds began to flock from far and near. As, under the beneficent influence of Buddhism, caste distinctions were obliterated, and the restrictions on foreign travel disappeared, an active intercourse was set up between India and foreign countries like Tibet, China, and Japan. Students and travellers from these remote countries came to Nalandā for study and the collection of Buddhist literature.

It was a great residential University.

Some idea of the greatness of the University may be had from the fact that, in its best days, it provided accommodation for some ten thousand persons, the monks and students included. Thousands of small rooms, each twelve cubits by eight, were provided for residence, while the classes were held in large lecture-halls. A wide choice of subjects was offered to the students,—Hindu and Buddhist Literature and Philosophy, Medicine, Architecture, and other arts

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and sciences. There was a magnificent library of palm-leaf and *bhurjapatra* manuscripts.

Intending students who reached Nālandā at night had to stay in the *Atithi-Sālā* or Guest-house outside the main gate, till the next morning. The "keeper of the gate" was invariably a great scholar, as it was his business to examine the students and adjudge their fitness for admission. Those who were tried and found wanting had simply to return the way they came. Admission to the University was based solely on intellectual qualifications; all who satisfied this test were admitted without distinction of caste or creed. The discipline was of a most stringent kind. All tendency to softness or self-indulgence was sternly repressed, as self-control and simplicity were of the essence of monastic life. Early in the morning the monks chanted their favourite invocation to Buddha, and went out to bathe in batches. The whole day was devoted to study and instruction. The meals consisted of rice, camphor, oil and butter, limes, dates, and nutmegs. There were big mango-groves and gardens, with beautiful lotus-ponds, which provided recreation at the close of a busy day.

Financial stability was ensured, as more than 200 villages had been given as free gifts by many kings and princes.

The Duty of Indian States Towards Rural India.

Rao Bahadur Sardar M. V. Kibe writes in an article in the *Feudatory and Zamindari India*, March and April, 1922 :—

The two most outstanding features of Rural India are 'Poverty' and 'Waste'. On every side extreme poverty is accompanied by various ruinous waste. There is waste of life, energy, time, raw materials and what not ?

Waste of life is the greatest evil from which India, especially rural parts of it, suffers. In other countries in ancient time three score and ten years was the maximum of life; in India it ranged from 100 to 120. In modern times reverse appears to be the case. The Indian expectation of the duration of life at birth is less than 22·59 for males and 23·31 for females, against the expectation of life in England which is 46·04 and 50·02 years respectively.

Proverty is undoubtedly the main cause of this appalling state of things.

Poor physic due to starvation easily succumbs to insanitary conditions. Epidemics rage with fury and sickness is the normal condition of life.

Almost half the population of India is condemned to waste by the disregard of its women folk in the life of the people. In rural tracts of the country they work as inefficient labourers, yet full use is not made of them. If they were not absolutely necessary for the propagation of mankind they would have been completely disregarded.

He suggests various remedial measures.

Active measures for combating the evils of poverty and waste are required. Increased production is the first necessity. More efforts should be devoted to the preservation and utilisation of manure, the selection of seeds and experiments with the object of improvements in crops than is the case at present. For preserving grains, grain elevators and other improved forms of stores should be established.

The introduction of free primary education and the subsequent diffusion of the principles of science as applied to industry is a necessity. People should be tought to utilise their own resources in their daily wants as far as possible and utilise their spare time in promoting some industry. The spinning and weaving of cotton is an occupation at once most useful and capable of being followed by the people. In order to increase these tendencies of the people, such Indian States as can introduce such measures as the imposition of high tariff on foreign manufactures, especially as can be classed as luxuries, should not hes tate to do so.

Not only Co-operative Credit Societies, but productive and distributive co-operative Societies should be widely established. Panchayats entrusted with the work of improving the condition of villages should go hand in hand with them. A sum should be set apart every year for the improvement of rural areas.

They should be opened up by means of communication. No village should be without some means of communication all the year round. Contact with the more improved parts of the country will raise people from the slough of despond in which they have fallen.

Other suggestions are :—

Economic holdings should be formed and as far as possible they should be concentrated simultaneously with the establishment of the work houses; begging should be stopped, old age pensions may be introduced. Religious instruction should be introduced by regulating religious grants.

The cult of beauty should be propagated. It will beautify surroundings and fields, as well as houses and their interiors. It will relieve monotony and remove moroseness of life.

The State of Boroda alone has shown a conscientiousness to some extent of its duty towards its subjects. Railways have been carried to all the parts of the State, seaports are being developed, raw materials and minerals are being worked by indigenous Agency, masses are being trained by free and compulsory primary education and by the establishment of libraries in their midst, attention is paid to village sanitation, model villages have sprung up, various social abuses are being done away with by legislation, and above all Panchayats are becoming a potent factor in the State.

Idols of Indian Research.

Prof. A. Chakravarti, writes in the *Jaina Gazette* for May :

When the period of modern Science was ushered in by Lord Bacon, he insisted on getting rid of what he called the Idols or Prejudices. Inherent and traditional prejudices ought to be removed before scientific research could be successfully carried out. The removal of such idola was considered

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sine qua non of entering into the Temple of Knowledge. Had Bacon been alive to-day he would have similarly insisted on the removal of certain *idola* which have crept into the researches pertaining to Indian History and Indian Literature.

We have a description of some of them.

When European scholars first undertook the Study of Oriental Literature, they went into them with an unwarrantable assumption, that Indian Civilisation and Culture are distinctly inferior to the Civilisation and Culture of Europe. Deeply possessed of this prejudice, Orientalists whenever they came across anything really valuable in Indian Art, Indian Philosophy, or Indian Literature, they tried to trace that to Greek origin.

It is not such an easy affair to determine how much Ancient India owed to Greek Culture and how much the Greeks owed to ancient India. That there was regular communication between India and Europe both by land and sea, that India enjoyed international trade, that valuable articles from India were carried to the markets of Egypt and Babylonia, Greece and Rome, are all recognised facts now-a-days. And therefore the Greeks and the Hindus had every facility to know each other both directly and indirectly is a certain fact. Beyond this to dogmatically assert as to the indebtedness of the East to the West indiscriminately is just being victimised by a kind of intellectual idol.

As against this prejudice we have to notice a converse prejudice which is the peculiar symptom of modern India. With the growth of Indian Nationalism there has grown up a sort of sentimental reverence for the past. Stimulated by patriotic fervour the modern Indian Student of research subjects himself to a converse error of imagining that even the most up-to-date scientific discovery is but the inarticulate echo of what was definitely known to and recorded by the ancient Hindus.

Besides the above prejudice as to originality there is another prejudice pertaining to antiquity.

On the one hand there is a craving to go as far back as possible, whereas on the other hand there is an equally unjustifiable desire to come down as near as possible to the present. It is quite necessary to dissociate value from antiquity: the two are quite different things. The value of a thing has nothing to do with its history. The thing is not more valuable because of its earlier origin or of its longer existence.

The writer then dwells on two other prejudices which are peculiar to Southern India, namely,

(1) The prejudice relating to Dravida *vs.* Sanskrit.
(2) The prejudice relating to religious rivalry. About the time of the Maurya period in Northern India there were well-known Tamil Kingdoms in the South evidently well advanced in Civilisation. That the Pandiyan Kingdom enjoyed an enviable foreign trade is reported by Greek literary references and also by Numismatic evidence. There are mythic stories immortalised in Indian Epics connecting the South with the North. Who the early Dravidians were, whether they were originally related to the Aryans and when the Aryans first came to the South, are still open problems of South Indian History. Until recently there has been a tendency among Indian Students dominated by Sanskrit influence to belittle the importance of Dravidian Culture and to speak of the inferiority of Tamil Literature and depending upon flimsy philological evidence even to speak of Tamil Language as but a degenerate dialect of Sanskrit Language. This Sanskritic dominance has been recently resented by Dravidian Scholars. As a revolt against the Aryan dominance there has been a movement of revolt among Dravidian students to sing the praise of Tamil Language and Tamil Literature. This academic and literary movement is very much strengthened by the formation of the political party known as the Non-brahmin party. Socio-political aspirations have very often blinded academical acuteness and historical sense of proportion. With the same mad fervour that actuated the Sanskritists to discredit Dravidian Culture, the Dravidian scholars in their turn are now trying to establish the absolute independence and the unsullied purity of Tamil Language and Tamil Literature from Sanskrit influence. On either side we notice a good deal of waste of erudition for an unworthy cause.

Kumarajiva, the Buddhist Monk.

Prof. Phanindranath Bose thus introduces a short biographical sketch of Kumarajiva, the Buddhist Monk, contributed by him to the *Maha-bodhi and the United Buddhist World.*

This life of Kumārjiva, the Buddhist monk, is culled and translated from a long paper of Prof. Sylvain Lévi, "Le 'Tokharien B', Langue de Koutcha," which appeared in the *Journal Asi tique*, Sept.-Oct. 1913, 11th Series, Vol. II. It is no use gainsaying the contributions of Kumārjiva to Indian culture. He came from an Indian father, and belonged to that Greater India, which was fast being established in Central Asia in the fourth century A.D. When he was carried away to China from Koutcha, near Khotan, he did there marvellous work. He translated no less than 100 Indian Buddhist books into Chinese. He was also a perfect master of Chinese. His Chinese style is charming and is regarded as classical even now. So it is hoped that this life of that Buddhist monk, "The greatest perhaps of all translators, who preached in China the genius and work of Indian Buddhism," will be interesting to general readers.

Postal Revenue.

The following passages from the presidential address of Babu Kshitish Chandra Neogy at the last Bengal and Assam Provincial Postal and R. M. S. Conference, printed in *Labour*, will be found instructive :—

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In the first place, I would draw attention to the strange confession made by the Finance Member last year that it was not easy to say precisely what Government were making or losing over the administration of the Post Office, because the accounts were not kept on a strictly commercial basis, and that too much reliance could not be placed on the administration reports of the department in their attempt to work out the profit and loss.

My contention is that Government have no moral right to annex for general financial purposes any surplus of Postal revenue. Indeed, the Government of India, since the days of the East India Company, are committed to the principle that the Postal department is to be administered without any consideration for the general revenue interests. In 1866, the Right Hon'ble Mr. Massey, then Finance Member of the Government of India, went so far as to declare that "the Post Office was so potent an engine of civilisation that no Government would be justified in allowing fiscal considerations to stand in the way of any improvement." The only consideration that seemed to weight with him was whether or not the postal rates did act as a check on correspondence, and if they did, they must be made liberal no matter what the financial effect was. And to-day, Sir Malcolm Hailey is out to demolish the generous principles established by this broad-minded predecessor of his. I maintain that the Post Office need not always be even self-supporting. The Post Office is a public utility department, and any check on its usefulness must be condemned. The recent increase in Postal rates has already resulted in a great shrinkage in the volume of correspondence. A similar circumstance has been lately considered sufficient to justify a reduction in the rates in the British Isles in Sir Robert Horne's budget, though it involves the imposition of the financial burden on the general tax-payer.

The Royal Commission on Oxford and Camdridge Universities.

Sir Michael Sadler devotes his monthly letter on education in England in the current number of *Indian Education* to the Royal Commission on Oxford and Cambridge. He quotes the following passage from its report :

'The attempt of the State to control opinion in the Universities and Colleges broke down in 1688 and was never revived. This is a great fact that has distinguished our English University system from that of France and Germany. It is a precious part of our intellectual and moral heritage as a nation. If there were any danger that grants of public money would lead to State interference with opinion in the Universities, it might be the less of two evils that they should decline in efficiency rather than lose their independence in order to obtain adequate means. But the ways of thought and feeling of the modern British Community are hostile to any development in the direction of State control of the academic spirit, and the public grants already enjoyed by the old Scottish and the new English Universities have not led to State interference with opinion and tendency in those institutions."

And then observes :

May this continue to be true. The words of the Commission are a further safeguard of its so continuing. But the history of the ancient English Universities, and especially the history of Oxford at the last great intellectual and social crisis—that of the sixteenth and early seventeenth century—shows that English statesmen are not loath to bring pressure to bear against unpopular opinions or against dangerously dissident opinions in our Universities if they think that the safety of the Government calls for repression. Circumstances might well arise in which the Government of the day might feel itself endangered or perilously attacked by the political opinions in the Universities. In that case interference would come, and come all the more easily and dexterously through the machinery o supervision set up for the purpose of administering the Parliamentary grant.

In India, too, State control of the academic spirit is not required and would be unwelcome, but a "machinery of supervision", similar to that in England, should be set up for the purpose of administering the State grant and all other financial resources.

The Scope of Agriculture.

For the sake of those who have not yet determined what profession to follow, Mr. Gundappa S. Kurpad, Vice-Principal Mysore Agricultural School, thus indicates briefly the scope of agriculture in the *Journal of the Mysore Agricultural and Experimental Union* :—

Agriculture, while it is concerned with the raising of the various crops, also includes the marketing both of the raw and manufactured products. A bald statement like that may not convey the importance of the subject. but when it is realized that man's food and clothing, many medicines and raw materials for manufactures are obtained from Agriculture, its importance at once becomes apparent. In recent times the Science of Agriculture has outgrown its old limits and has become so extensive that it has been found necessary to split it up into various branches, such as Agronomy, Horticulture, Animal Husbandry, Forestry, etc. and even these are further subdivided so that we now have subdivisions in Agriculture more or less clearly defined, such as Agronomy, Pomology, Horticulture, Soil Technology, Soil Physics, Agricultural Bacteriology, Agricultural Chemistry, Entomology, Botany, Agricultural Engineering, Mycology, Pathology, Sericulture, Dairying, etc. The process of division into narrower and more homogeneous groups has gone further still, leading to specialization in very restricted fields of Agriculture. Such specialization has yielded some wonderful results which would not have been possible if such detailed attention had not been paid.

"Just as the ordinary methods of investigation are insufficient, so also the customary divisions of

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science cannot be rigidly maintained in soil work. The chemist is constantly confronted with physical and biological problems; the biologist constantly needs the help of the statistician, the physiologist and the chemist; most of the work is essentially 'teamwork', requiring the close co-operation between experts in different branches of Science." "A body of workers by harmonious co-operation is able to make advances that would be impossible for any single individual, however brilliant." When it is added that most of the progress of modern Agriculture in the West has been the result of such research work, it will at once be realized what a useful and fascinating subject Agriculture really is.

Indian Railways, 1919—20.

We learn from *Indian and Eastern Engineer* that of the 33,16 lakhs of rupees earned in 1919—20 by Indian Railways by passenger traffic, nearly 27,69 lakhs were received from 3rd class passengers, the 2nd class coming next with 2,18 lakhs and the 1st and Intermediate classes each number 2,00 lakhs. Yet the wants, convenience and comfort of 3rd class passengers are consulted the least, if consulted at all.

The Working Man of Bengal.

Mr. Percy Brown, Principal, Calcutta Government School of Art, writes in the course of an article on "Decorations for the Royal Visit," contributed by him to *Journal of Indian Industries and Labour*:

Unfortunately, the same praise which is recorded here of those engaged in the artistic portion of the scheme cannot be so freely accorded to those who undertook the constructive portion, *viz.*, the Calcutta workmen. A large number of carpenters, *daftaris*, *darzis*, painters, coolies, cartmen, and others had to be employed, and these gave anxiety throughout the whole period of the work. The unreliability and irregularity of the daily labourer in Calcutta is known, but, during the weeks of industrial unrest that occurred about this time, these failings were so serious as to add considerably to the responsibilities of those in charge. Holidays and *hartals*, domestic reasons and laziness, besides numerous other excuses, were so common that it is calculated that on an average one-fourth of the subordinate staff of workmen was absent during the whole period of the work. The writer understands from employers of unskilled and semi-skilled labour that this is the usual state of the attendance in factories in Calcutta. If this is correct, and the writer's own experience points to it being so, such a serious defect will certainly require to be removed if the working man of Bengal is to compete successfully, not only with his confrere in Europe and America, but with the workman of other Asiatic countries, as, for instance, China and Japan.

Mining and Geological Education in India.

Mr. D. Penman, B. Sc., M. I. M. E., Principal, School of Mines and Geology, writing on the above subject in *Journal of Indian Industries and Labour* thus concludes his article by pointing out the "need for adequate facilities for mining and geological training":—

At the present time there are many students who have already passed the B.Sc. or I.Sc. examination of an Indian university attending the evening classes held in the Jharia and Raniganj coalfields. The facilities for training such men in the evening classes are totally inadequate, and it is evident to anyone who knows the circumstances that much good talent is going to waste simply because of the lack of adequate facilities for a proper training in mining engineering. The number of university graduates and undergraduates who are turning their attention to the mining profession is considerable. Although no effort whatever has been made to advertise the proposed School of Mines and Geology, nearly 300 students have applied for admission, and of these many already possess the B.Sc. or B.A. degree or have passed the I.Sc or I.A. examination. The writer is constantly coming into contact with students who have previously studied for the legal, medical and teaching professions, who have now taken up the study of mining. Such students have however, many difficulties to overcome. For one think their previous education has not been such as to develop an aptitude for practical things which is the essential characteristic of the mining engineer. The writer believes that, especially in the case of the Indian mining student, the nature of his training should have a practical bent from a comparatively early age. In the aquisition of book knowledge he is difficult to beat. It is on the practical side that he is weakest Mining is essentially a practical profession, and training in minning engineering, to be effective, must be along lines which keep ever prominently before the mind of the student the practical aspect of his profession.

He has faith in the capacity and character of Indian students.

The Indian student is, as a rule, keen, ambitious and industrious. He is not easily discouraged in the endeavour to attain the goal of his ambitions. In mathematics and in the sciences he can hold his own with the student of any other country. In engineering he is dexterous and skilful. With attributes such as these, careful training is all that is required to make the student into a capable mining engineer.

The provision of high grade mining and geological education in India is a question of vital national importance. India is as yet in its swaddling clothes, so to speak, so far as industrial development is concerned and there is a great future before its mining industry. Trained mining engineers and geologists with a knowledge of mining are certain to be in ever-increasing demand.

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This demand cannot be adequately supplied from sources outside the country. Indians will be called upon to take a greater and greater share in the industrial development of their country and they cannot do so unless adequate facilities are provided for high-grade training in mining and geology. There is not the slightest doubt but that, if proper provision is made, the number coming forward for training will be sufficient for the needs of the industry.

Producers and Non-Producers.

Our educated and moneyed classes would do well to pay attention to the following passages selected from Mr. E. E. Cove's article in the same *Journal* on producers and non-producers :—

The vast majority of the people of India are in need of more food, more clothes, better and bigger houses. Good houses and woollen garments save people from dampness and chills which often sow the seeds of chronic disease. If the people were better housed, clothed, and fed, there would be very much less sickness and less mortality. But there are other aspects, namely, mental and moral. A lack of physical necessities results in mental and moral sickness. A people's mind and morals are always influenced by their environment and the conditions under which they live. Poverty benumbs the human faculties; the possession of a sufficiency of material things enables the body, mind and soul to develop.

What is the remedy for poverty ?

The answer is production. Here, indeed, is a big order ! Millions of people to be provided with better houses, household equipment and clothes. The materials are in the country waiting for manufacture. More producers are needed. He who produces adds to the wealth of the country. He must be given a higher status, and those who are inclined to be proud of their inability to do more than write must be made to feel ashamed of themselves. The tradition that has placed the non-producer on a pedestal to look down contemptuously on the man who provides him with all his material wants will die hard. This tradition still survives in western countries, and until quite recently even large manufacturers were considered, in certain circles, to belong to a lower stratum of civilization. In the West it is now-a-days considered impolite for the non-producing class to show any feelings of superiority, but nevertheless the feeling exists and is sometimes ill-concealed. This feeling is much stronger in India and is responsible for keeping men with brains out of industry. It would, perhaps, be well for India if every man were required to learn a trade, as was the custom with the Jews when they were a nation. Men would then not be ashamed of working with their hands.

Not until the best brains of this country are given to industry will the country advance industrially.

If the people of India are to be provided with commodities in abundance to make them happy and comfortable, false ideas of dignified and respectable callings must be given up; manual labour must not be looked down upon. Youths belonging to moneyed families must enter manufacturing industry. Only by this means will Indian money be made available for industry. Without money no industry can be carried on. There is plenty of money in India with men who are unpractical and therefore afraid to invest it. This money never will be invested in industry until a race of practical men is reared who will inspire confidence in their ability to manufacture with profit.

Indian Consulting Engineer's Success in England.

Industrial India, edited by Mr. J. R. Sarjantson, writes the following note in its June number to introduce an illustrated account of the first Indian consulting engineer's achievements in Great Britain to be published hereafter exclusively in that journal :—

"The most comprehensive construction works amounting to £ 250,000, and involving reinforced concrete structures of every description—the largest scheme in 1921—is now in course of completion at Govan Gas Works of the Corporation of the City of Glasgow, in the exclusive design and economic system of construction devoloped by B. N. Dey, B. Sc., A. M. Just. C. E. (of Economic Structures Company, 94-96 Kensington High Street, London, W. 8, and a director of the International Engineers Syndicate), who is acting as Consulting Engineer for the work. The contractors, Messrs. Gray's Ferro-Concrete Company (late Mc Bride and Gray, Limited), 156 St. Vincent Street, Glasgow, are carrying out the erection under close and direct supervision of Mr. Dey's resident engineer in Glasgow and to the calculations, designs, detailed working drawings, specifications, bills of quantities, etc., issued by Mr. Dey from his London office."

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FOREIGN PERIODICALS

Prisons and Prisoners.

The imprisonment of a large number of literate Indians—many of them leaders of local or all-India fame, has enabled the public to know more of prisons and the treatment of prisoners in this country than ever before. In consequence, the impression has gained ground that Indian prisons make greater or less approximations to hell, morally and physically. Jails in many other countries, too, have this character. Take the following extracts from the Russian General Denikin's reminiscences, which have just been published at Paris. The English rendering is by *The Living Age*.

Chamber No. 1. About six square yards of floor. One little window with iron bars. In the door, a small peephole. Bunk, table, and a bench. It is hard to breathe—on one side is an ill-smelling place. On the other side of the wall—in No. 2—is General Markov, pacing with long nervous steps. For some reason I remember to this day that he was able to take in his cell only three steps, while I contrived seven in mine along a crooked path. The prison is full of obscure sounds. The strained ear begins to distinguish them and it little by little catches the routine of prison life, and even its moods and feelings. The guard—perhaps detailed from the guard battalion—consists of rough, revengeful men.

Early morning. Someone's voice sounds. From where? Outside the window, gripping the iron bars and hanging from them, are two soldiers. They watch me with hard, evil eyes and in hysterical voices they heap me with vile abuse. They throw into the open window ill-smelling dirt. There is nowhere to go to escape their eyes. I turn toward the door—there in the peephole are a pair of eyes glaring with the same hatred, and from the door also choice epithets are hurled into my cell. I lie down on my bunk and cover my head with my cloak. I lie so for hours, the whole day,—one day, two days,—while these 'public prosecutors' constantly change at the window and door. The guard lets everybody who wishes come to look at us.

And into the narrow suffocating cell pours a constant stream of loathsome words, shouts, revilings—the creations of monstrous ignorance, blind hatred, and benighted savagery.....The whole soul seems drenched with a drunken spittle and there is no escape from it, there is no exit from this moral torture-chamber.

Eugene V. Debs, the famous American labor leader, has told the story of his prison life in the July *Century*, in which we read :—

A prison is a wonderful place in the opportunity there afforded not only to study human nature in the abstract, to examine the causes and currents of motives and impulses, but also to see yourself reflected in the caricatures of your fellow-men. It is also the one place, above all others, where one comprehends the measureless extent of man's inhumanity to man.

I hate, I abominate the prison as it exists to-day as the most loathsome and debasing of human institutions. Most prisons are physically as well as morally unclean. All of them are governed by rules and maintained under conditions which fit them as breeding-places for the iniquities which they are supposed to abate and stamp out.

He refers also to "the wretched food provided for the prisoners and the disgusting manner in which it was cooked and served."

We know to what uses jails are put by the bureaucracy in India. But many of us do not suspect that they are used for similar purposes in republican and up-to-date America. Debs, however, says so :—

Later in life, when I had become active in the labor movement and had a part in the strikes and other disturbances of organised workers in the course of which the leaders were not infrequently arrested and sent to jail, I came to realize that the prison could be used for purposes other than confining the criminal; used as a club to intimidate working-men and women after their leaders had already been incarcerated; used as a silencer upon any expression of opinion that might not happen to be in accord with the administrative power.

So I understood from the beginning that all men who were sent to jails and penitentiaries, were not criminals; indeed, I have often had cause to think that the time may come in the life of any man when he may consider it

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necessary to go to prison if he is to be true to the integrity of his own soul, and loyal to his inherent God-given sovereignty as a human being. Such thoughts would come to me after my visits to jails and penitentiaries to call upon friends and associates, in the labor struggle, incarcerated there.

Debs says from his experience of jails that prisoners are just like other men.

During the first two months I was placed in a cell that was already inhabited by five other convicts, and these inmates did everything that human beings could possibly do to make me comfortable and my stay a pleasant one. They were constantly seeking ways and means to share with me whatever they had, and from these simple souls I learned something about unselfishness and thoughtfulness and respect for another's feelings, qualities that are not too common in the outer world, where men are more or less free to practise them without being watched by brutal guards with clubs in their hands eager to proclaim their authority with the might of the bludgeon.

We sat side by side and ate the same wretched food together, and after our evening meal in the general mess we spent fourteen consecutive hours together, locked in a steel cage. I found my cell-mates to be just as humane as any men I had ever met in the outer world. I have heard people refer to the "convict countenance." I never saw one. The rarest of human beings, the most cultivated and refined among us, might in time become brutal by the blighting and brutalizing influence of the prison if they should permit themselves to yield their spirit to the degrading and debasing atmosphere that permeates every penitentiary in the land.

By far the most of my fellow-prisoners were poor and uneducated men who never had a decent chance in life to cultivate the higher arts of humanity, but never in all the time I spent among those more than two thousand convicts did one of them give me an unkind word.

Debs rightly holds that there is vast power in human kindness.

Every one of those convicts without a single exception responded in kindness to the touch of kindness. I made it my special duty to seek out those who were regarded as the worst specimens, but I never found one who failed to treat me as decently as I treated him. My code of conduct toward my fellow-prisoners had the same efficacy in prison that it had elsewhere. In dealing with human beings I know no race, no color, and no creed. At the roots I think we are all alike governed by similar impulses that have more or less the same results, depending upon the circumstances in which we find ourselves placed, and considering the conditions that attend us. I judge not, and I try to treat others as I would be treated by them.

He proceeds to say sarcastically.

The clubs and guns in the hands of guards present a picture well calculated to reveal the true character of the prison as a humanizing and redeeming institution.

As a matter of fact, the prison is simply a reflex of the sins which society commits against itself. The most thorough study of prison inmates that I was able to make in the course of my intimate daily and nightly contact with thousands of them convinced me beyond all question that they are in all essential respects the same as the average run of people in the outer world. I was unable to discover the criminal type or the criminal element of which I had heard and read much before I had the opportunity to make my own investigation. That there are moral and mental defectives in prison is of course admitted, but the number is not greater, nor are the cases more pronounced, than may be found outside of prison walls.

Debs thinks that prisoners ought to be paid for their labour.

Soon after I entered prison the question occurred to me, why are men who work here not paid for their labor? They are here under punishment for having stolen, perhaps, a few dollars, and promptly upon their incarceration the Government or the State proceeds to rob them of their daily earnings, compelling them to work day after day without a cent of compensation. The service which the State exacts from a convict should be paid for at the prevailing rate of wages, to be placed to his credit on the books, or shared with his family, so that on leaving the prison he would not have to face a hostile world in a shoddy suit of clothes and five dollars in his pocket as his sole capital with which to start life anew.

"The Lamp of Fellowship."

In the July number of *Chambers's Journal* Judge Parry concludes his articles on the seven lamps of advocacy, the seventh being Fellowship. Says he:—

A man who joins the Bar merely as a trade or business, and does not understand that it is also a professional community with public ideals, misses the heart of the thing, and he and his clients will suffer accordingly.

Fitzjames Stephen wisely said of the English Bar that it is 'exactly like a great public school, the boys of which have grown older and have exchanged boyish for manly objects. There is just the same rough familiarity, the same general ardour of character, the

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kind of unwritten code of morals and manners the same kind of public opinion expressed in exactly the same blunt, unmistakable manner.'

The Queerest Foods in the World.

The same journal contains a curious though unsavoury article on the queerest foods in the world. Let us make a few extracts therefrom.

We think the Chinese are pigs for eating salted dried rats and smelly old eggs, and the Chinese think us pigs for eating salted butter and smelly old cheese. In Siberia the people enjoy mare's milk, but won't touch hare, deeming its relation to the domestic pussy too close. We enjoy woodcock, but the Scandinavians consider its flesh unwholesome, as that bird has no crop. The French, or quite a lot of them, recoil with disgust at the notion of eating eels, as most of us do at the idea of eating frogs and snails.

Despite a proneness to famine hardly less than China's, India, with her strict caste system, furnishes probably the most striking example in the world of rigid restrictions of dietary. The Australian 'black fellow,' again, lives a simple life naked and feeding from hand to mouth, but his clubs and spears and his understanding of the potentialities of fire, and the abundance of fish, flesh, and fowl in usually quite accessible hunting-grounds, do not seem to provide him with an adequate excuse for much of his repulsive, wormy diet. 'But why "repulsive"? asks the Cantonese. 'You don't mind mites in your gorgonzola. Why look too closely into our dried and flattened mice?'

What next?—the reader may ask.

Pickled and roasted monkeys are eaten to-day by far more people than eat herrings.

Live centipeds—big fellows, too—are eaten by the Indian tribes of the Amazon basin.

Drunken snails were a Roman delicacy. A big species, *Helix pomatia*, was kept on wine-soaked bran, in special fattening-cages, where the molluscs remained tipsy for some days before they were wanted for the table.

Lizards are eaten alive in Guatemala to cure cancer. Dead, and cooked, they are eaten in many parts of the world. Pada lizard is popular in Burma, which is the chief reptile-eating country in Asia. Lizards are eaten by the Shangallas of the Abyssinian border, by the natives of Dahomey and other parts of Africa, and in China.

The huge goliath beetles of South America and West Africa are roasted and eaten by natives. Turkish women frequently eat the cockroach, *Blaps sulcata*, cooked in butter, considering it fattening. And beetles are eaten in East Africa.

As to the elephant, the toes of that interesting animal, pickled in vinegar and liberally spiced with cayenne-pepper, are a great delicacy in Ceylon. Elephant is eaten wherever it occurs.

Kippered rats, dried and flattened, are a standard article of diet in China. Rats were extensively eaten in the siege of Paris. The Sonthals of Bengal eat them, as do millions of people in East Africa, the Polynesian Islands, and elsewhere. Spiced rats are eaten in the West Indies.

Chickens' tongues and unhatched chickens are Chinese delicacies; lamb wine, which is described as being very strong and having a disagreeable smell, is drunk by the Tatars; sloth is eaten on the island of Demerara in the West Indies; a pale-blue mole and two mice were the tasty supper that Livingstone's guides gave him one night after crossing the Kasai.

More disgusting things follow.

Maggots, or insect grubs, chiefly the larvæ of beetles, are often devoured.

Leopard makes good eating if the beast is young, the cut well selected, and the cooking skilful.

Lion, too, is extensively eaten from Rhodesia to Morocco. In its best cuts it tastes not unlike veal.

'Mermaid' is very good eating, unchivalrous as it sounds. You are probably aware that the mariners' 'mermaid' is that queer beast, the dugong or manatee.

I've never met a man who has consciously eaten cat, yet any man who has taken many meals at humble Continental restaurants is certain to have partaken of this camouflaged addition to the stewpot.

Lap-dogs are reared for eating in West Londoland, in Africa; and the chiefs of the Warori, in Central Africa, dote on fattened dog.

Among other people who have found man pretty good eating was King Thakumbo of Mbau, in the Fiji Isles.

Alligator is sometimes good eating, sometimes not. At its best it reminds one of sucking-pig. It is eaten a good deal in Brazil.

It is about time we stopped,

Strips of cattle-hide are the chewing gum of Java.

Sea-slugs, brined, and bamboo sprouts were my main diet when living in a Manchu inn at Tsitsikhar during the pneumonic plague.

Prairie wolf is readily eaten by the West Canadian Indians. In a tender cut it is good.

The toucan, that queer, gaudily tailored fowl with the huge Semetic beak, is wholesome and delicious, though its flesh is blue. They eat it in Trinidad.

Lice, plucked from the own matted hair are eaten by the hairy Ainus of Sakhalin who 'crack them between their teeth like nuts,'

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as the Russian traveller, Golowin, graphically describes the process.

Yes, it is a lucky creature that is not eaten by man, somewhere or other. From the ada and the ahu to the yak and the zebra, practically every creature that swims, runs, flies, burrows, creeps, shuffles, or crawls on or under the earth is appearing at table this evening while you are eating your commonplace mutton-chop.

A Weekness of Democracy.

D. S. Miller writes in the *New Republic*.

A certain deep-seated vice or weakness of democracy was pointed out long ago. It is that for the individual democracy is uninteresting. Taken by himself alone, he has so little power that it seems to him unimportant whether he exercises it or not. To Frederick or Napoleon the business of government was interesting. It was creative work on a colossal scale. He could see his own strokes shaping a nation. His material, of course, was more or less intractable but still it again and again was fashioned to his purpose. To govern is, for a despot, an exciting occupation. To exercise the elective franchise of a single citizen under democracy is not exciting. Nothing can make the citizen believe that it is a vital matter whether he, as a single unit, casts his vote or not or even for whom he casts it.

In order to suggest the remedy, writer says :

Now the curious thing is that there is a very similar vice or weakness in the scheme of morality.

Morality exists for the welfare of society and for that only. But an individual cannot be made to believe that one particular lie or one unobserved petty theft or one small and unpunished breach of contract will do any great harm to society. He admits at once that if everybody did the like, society would suffer. Indeed he sees that if he on every occasion did the like, society would suffer not to mention himself.

Now what has morality done to meet the difficulty ?

Morality introduces one of the most momentous of ideas, the idea of the sacred. It says truth is a sacred thing. It says honesty and contract are sacred things. It puts a peculiar stigma of discredit and disgrace, quite apart from the thought of consequences, on those who disregard the taboo. To make a moral law take effect and secure a volume of good consequences it is necessary to give it a certain prestige and majesty, to make it "inviolable," to secure in its favor a dumb, uncalculating instinct of obedience.

If we follow the same clue as to democracy we should endeavor to make the citizen's exercise of his elective franchise a sacred duty. Public opinion in a well constituted democracy would attach discredit and disgrace to the omission of civic duty or of anything that it involves.

Internationalism.

F. P. Miller writes in *The Indus* for June :

The real unit of organized society (that is the unit within which people participate in the development of their common life) was for centuries something less than the national group, and there is no reason to suppose that altered conditions may not require something more.

Next came nationalism ; and now we must advance towards internationalism.

The present generation, in the West at any rate, received the kind of education which led it to assume as a matter of course that the national group, organized as a state, was the final unit of political organization, and the supremest thing in human society. It was through their sublime adherence to this creed during the nineteenth century that the peoples of Europe were able to acquire a vastly increased share in determining the conditions under which they were to live. Splendid as were some of the conseqences of this faith in the national being, there were others almost equally calamitous. It tended to divide European society spiritually into a series of sharply defined "types," each represented by an extremely suspicious, sensitive, and aggressive patriot scheming to enlarge his own particular holding at the expense of his neighbour, and admitting no common obligation to the others, which would have limited his freedom to act according to his own interests, and would have involved the creation of a super-national law.

Not until national groups are willing to forego some of their vaunted "sovereignty" and recognize the existence of certain specified obligations by which the world's corporate life could be regulated (and which would form the basis of a world law), will it be possible for the moral plane of international action to be raised, and for national groups to make their richest contribution to humanity as a whole. The path of progress lies in the direction of the association of national groups. Annihilation awaits those who remain isolated.

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Our immediate task as students is plain.

Instead of the narrow nationalistic type of mind which conceives of itself as belonging to God's ideal type and regards with proud indifference those lesser breeds without the law, we must create that kind of mind which looks behind all differences of nation, or race, or colour, or caste, and sees there the man. This is the true international mind. To attain it more will be required than encyclopædic knowledge or a reconstitution of our intellectual processes—it involves no less than an entire conversion of the spirit within us. We have heretofore been loyal to the national ideal. That loyalty is no longer sufficient. It is to a higher and nobler loyalty that we are now called. This loyalty does not destroy the other, but rather supplements and enriches it. There is but one good in all the world and that is the good of humanity, but one ideal and that of the race of Man. Our loyalty henceforth is to all that contributes to this good, and to all that enriches this ideal.

The Last Ten Years in Korea.

In the *International Review of Missions* for July Bishop Welch gives the following estimate of the results of the Japanese occupation of Korea during the last fifteen years :—

The rapid growth of population, the reclaiming of waste lands, the improvement of agricultural methods, reforestation on a huge scale, the advance of mining, fisheries, industrial enterprise, and foreign trade, the extension of highways and railroads, attention to rivers, harbours, land surveys, sanitation and public health—all bear witness to the intelligence, energy and skill of the Japanese administration. Thrift has been encouraged, savings have enormously increased, taxes have been made equitable, laws have been codified, the safety of property and life has been stabilized. An educational system has been promoted consisting mostly of elementary schools but including a few of higher grade. This list of achievements is nothing less than impressive.

But, says the same authority, even these good things were accomplished in such a fashion as to leave the nation dis-satisfied.

The policy of assimilation—in the sense of denationalizing the people—held up as an objective, has aroused the resentment of the masses. A government military in form and in spirit (with the usual restrictions on speech and publication and assembly), a government of discrimination between Japanese and Koreans in educational facilities, in government employ, in the use of the native language; and a government of Koreans by Japanese, with no appearance or promise of self-government even in future days—such a government could not fail to alienate large numbers of those whom it needed to win. It was out of touch with the real thoughts and aspirations of the nation and was seeking by mechanical means to accomplish what demanded a spiritual qualification. The Independence Movement, therefore, was not a thing to be wondered at.

Of the Independence Movement and how it was sought to be crushed, the writer says :

This was an effort beginning in 1919 to overthrow the Japanese sovereignty. In general the plan pursued was one of unarmed demonstration, although as excitement grew and feeling became more bitter and resentful on account of the brutal acts of the police and soldiers, violence was employed in some instances by Korean groups. The number of Japanese killed or wounded, however, was strikingly small. Little government property was destroyed, no Japanese shops were looted and scarcely a civilian Japanese was injured. On the other hand, the uprising of the Koreans, young and old, men and women, humble and noble, students and illiterate, was met by the authorities with roughness, cruelty and needless bloodshed. Hundreds were killed, thousands injured and tens of thousands imprisoned. Torture was freely used to extort evidence or confession ; indignities were practised upon men and upon women (yet it should be added that reports of rape were conspicuous by their absence); children were sometimes involved in this brutal treatment ; sentences were often harsh (although the signers of the Declaration of Independence were not charged with treason or sedition, and received a maximum sentence of three years' imprisonment). Such treatment aroused the indignation of the entire country, emphasized the demand for independence and intensified the bitterness of the Koreans against the authorities. So badly were affairs handled by the officials, that after five months, in response to world opinion and growing Japanese protest (as the facts slowly became known), the old administration was allowed to retire and a new Governor-General and staff were appointed.

The new policy was 'to treat Korea as in all respects on the same footing with Japan' ; and what was the result ?

After two years and a half, it may be said that the Governor-General, Admiral Baron Saito, and some of his chief colleagues, possess the general confidence and genuine progress has been made. The prevailing tone of the

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government is much less military. A larger degree of liberty has been permitted. Flogging as a legalized punishment has been discontinued, and amnesty has been granted to many prisoners. Discrimination between Koreans and Japanese has at least been reduced, if not yet wholly eliminated. Especially in the provision of adequate educational facilities has improvement been shown. Schools are being swiftly increased in number, and even an imperial university is now in prospect. A move in the direction of self-government is to be discerned in the creation of central and local advisory councils, which have no legislative authority yet which may exercise a real influence upon administrative measures. In brief, a more civilian, a more just, a more mild, humane and conciliatory temper is plainly observable in the government of Korea.

"But the desire for national independence has by no means disappeared."

Demonstrations are now infrequent; the wisest leaders are urging the use of constructive means for the development of the natural resources, for the education and moralization of the people, and for their study and practice (so far as this is yet possible) of the art of self-government, that they may be prepared for the larger responsibilities of the future. But patriots, hungry for freedom, are not satisfied with reform, and it still remains to be seen whether Japan can quiet the national spirit which the events of the last three years have aroused.

The Last Ten Years in the Philippines.

Frank C. Laubach states in the same Review :—

The greatest contribution of the American government is the magnificent school system which it introduced.

Repeatedly it has been asserted that the Filipinos have progressed faster educationally in these past twenty years than any race the world has seen.

According to the census just published the Roman Catholic population numbers 7,790,937 or 75 per cent; the Aglipayans 1,417,448 or 13·7 per cent; the Protestants 114,575 or 1·3 per cent; the Mohammedans 443,037 or 4·3 per cent; the Buddhists 24,363 or 0·2 per cent; and all others 5454.

Failure of Lloyd George at Genoa.

According to *The Communist Review* for June.

Lloyd George had hoped that Genoa would turn into a conference where the differences between all Capitalist groups would be merged into one mighty and united instrument against the Soviet Republics. He had visions of conciliating Germany, of breaking the chauvinistic spirit of France, and of getting a united Capitalist front against the Bolsheviks. He had dreams of returning from Genoa as the champion Bolshevik pulveriser, with a great European peace in his pocket, and a triumphant general election within his reach. He had hoped to hear Chicherin whining and to see the Soviet delegation gratefully accepting humiliating concessions and unstinted abuse; all this would have been pleasing to Winston Churchill and J. H. Thomas. It would also have been such splendid copy for his wife's guest—Madame Snowden of the I. L. P. Instead of these things happening, Genoa showed that the internecine conflicts among the Capitalist States are deep and chronic. The British Premier had to strive like a Trojan at Genoa to preserve an element of common decency among the conflicting Capitalist Powers in their public behaviour. His wonderful eloquence was eclipsed by the non-eloquent Chicherin, whose plain facts dazzled the Conference like forked lightning; the Soviet delegates refused to take either cheap abuse or worthless concessions. Lloyd George's wonderful conference ended without solving any of the great problems, and he had to come home to London cheered only by a few specially drilled automatons.

The Birth of a New Order.

Dr. Frank Crane observes in *Current Opinion* for June :—

The law that governs all social ideas is that they begin as heresies and end as superstitions, as Huxley pointed out.

We must not forget, however, that this constant ebb and flow is not merely a fixed condition of disorder but it is Nature's method of progress. With every revolution, with every change the world goes a little forward. We often cannot see it at the time, but if we look back over history we can easily perceive that in the course of centuries vast advance is made.

God is not on the side of the strongest battalions. No man can grasp the meaning of God unless he has a background of history. And history proves that God is on the side of righteousness, idealism and normalcy. These are the things that are evergreen through the centuries, while every form of injustice, tyranny, unearned privilege and ancient fraud is deciduous. It is only a question of time till the place that knew them shall know them no more for ever.

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He illustrates his observations by pointing out that in England hundreds of land-lords and thousands of farmers are selling their estates, and "current literature in England is full of lugubrious predictions to the effect that the glory of Great Britain is passing," that the same sort of thing is found in France; that in Germany the change is still more profound; and that there are alterations almost as significant in China and Japan, in India and in the Mahometan World. The Revolution in Russia need not be described. But in spite of all this Dr. Crane remains optimistic.

In all these there is nothing that need alarm a philosopher. It does not prove that the world is going back to chaos. It simply proves *that the world is alive, that it is a growing thing, that it has energy enough within it to burst through the old forms and cast them aside.*

Those who look for safety and assurance to settled institutions, continuous authority and unaltering Governments forget that the world is not a dead thing but a live thing. And permanency and safety for any living thing consist in the ability of that thing to change without destroying itself.

There are those who think there is no help for this old world except, as Omar suggested, to smash it into bits, and remould it nearer to our heart's desire. These are the iconoclasts, the extremists and the narrow pessimists. To them there is no salvation except in suicide.

There are others who think that the only cure for the distress of the world is some new Nepoleon, some strong hand of authority, some Pope or potentate or man on horseback that shall frighten the hordes of awakening life back to submission, and clamp the yeasting universe in the strong box of autocracy.

Neither of these two classes understand that they are dealing with a world which is a living thing, whose only hope is in life, and for the progress and permanence of life the two passions are necessary; one the passion for going on, and the other the passion for retaining what gains we have already made.

Primary and Secondary Objects of Marriage.

We read in *Current Opinion*:

The primary end of marriage is to beget and bear offspring until they are able to take care of themselves. Yet, from an early period in human history, Mr. Ellis points out, a secondary function of sexual union had been slowly growing up to become one of the great objects of marriage.

"Among animals, it may be said, and even sometimes in man, the sexual impulse, when once aroused, makes but a short and swift circuit through the brain to reach its consummation. But as the brain and its faculties develop, powerfully aided by the very difficulties of the sexual life, the impulse for sexual union has to traverse ever longer, slower, more painful paths, before it reaches—and sometimes it never reaches—its ultimate object. This means that sex gradually becomes intertwined with all the highest and subtlest human emotions and activities, with the refinements of social intercourse, with high adventure in every sphere, with art, with religion. The primitive animal instinct, having the sole end of procreation, becomes on its way to that end the inspiring stimulus to all those psychic energies which in civilization we count most precious. This function is thus, we see, a by-product. But, as we know, even in our human factories, the by-product is sometimes more valuable than the product. That is so as regards the functional products of human evolution. The hand was produced out of the animal forelimb with the primary end of grasping the things we materially need, but as a by-product the hand has developed the function of making and playing the piano and the violin, and that secondary functional by-product of the hand we account, even as measured by the rough test of money, more precious, however less materially necessary, than its primary function. It is, however, only in rare and gifted natures that transformed sexual energy becomes of supreme value for its own sake without ever attaining the normal physical outlet. For the most part the by-product accompanies the product, throughout, thus adding a secondary yet peculiarly sacred and specially human, object of marriage to its primary animal object. This may be termed the spiritual object of marriage."

Agreeable Physical Aspects of Death.

Current Opinion gives reasons for believing that death is not as dreadful as it is imagined.

It seems very probable that many violent deaths are in no way terrible and often are attended with little or no pain. Even in cases of death from being torn to pieces by wild beasts, physical pain is surprizingly absent. The sensation is dreamy.

Likewise, persons torn on mountain rocks after a long and deep fall have observed that agony was not present—there was a

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strange exhilaration, just as persons drowning will report that in the crisis they heard agreeable sounds. One of the least painful of violent deaths, adds Doctor Arthur Macdonald, writing in *The Indian Medical Record*, is that caused by loss of blood. When one is shot through the head there is no pain possible owing to want of time, in the event of instant death, for the nerve current to reach the brain and to be felt. So death is probably painless in all cases where sudden physical violence causes it—as, for example, when we are crushed beneath a weight of rock. There seems no physical pain from death by decapitation. There is probably no physical sensation at all.

"'Death-agony' is therefore a falsehood, for in most cases, as just noted, a person dying is unconscious of the final stages of his disease, labored breathing and convulsive struggles do not indicate any suffering on the part of the patient. In epilectic convulsions the muscles may even be torn and the tongue bitten, but the patient has no knowledge of it. Some diseases ending fatally may be attended with much pain, but this is not the dying hour which puts an end to the sufferings. On the other hand, many fatal diseases have little physical pain.

"The idea that dying is accompanied with severe suffering may arise from misinterpretation of the physical and pathological bodily phenomena accompanying it; also the death act is confounded with the symptoms of disease, which precede and lead to it, which are as severe and often more so in those who recover. Dying begins after these symptoms have subsided, there seems to be a pause in nature, the disease has conquered, the battle is over, the body is fatigued by its efforts to sustain itself, it is ready to die and all is tranquillity.

"In even the most severe inflammation of the lungs, there may be little or no pain, tho the difficulty of breathing, cough and fever, which accompany it frequently, exhaust the feelings as much as pain; in chronic forms, however, it is often but little distress in even these last ways.

"In serious and specially tedious illness, there is usually sufficient bodily suffering and change or perversion of tastes, to blunt the sensibility, so that the love of life lessens. There are also those to whom death comes so easily that not a ruffle is seen on the body, when it is very difficult to fix the moment when life has gone. Here dozing may be dying. In old age, especially, death is often the last sleep, not showing any difference from normal sleep.

"From the experience and observations of many living in all generations, almost from the beginning of history, the general conclusion is that the ideas of the dreadfulness of death and its physical pain are for the most part in the imagination."

Salvation by Machinery.

It makes one optimistic to read the following in an American periodical named *School and Home Education*:

Recent events have made it only too clear that the world cannot be saved by machinery alone. Power over nature does not in itself make men more human; it merely makes them more terrible. It might be argued with some plausibility that we know too many of the secrets of nature already. Science is too dangerous a tool for the sons of Adam. If we increase our knowledge of science, we do so at great risk. So far as we can see at present, the only thing that saved the world from utter annihilation in the recent war was ignorance. If science and invention had been fifty years further along, the fighting nations would have made a clean job of it, like the two bull-dogs which, according to the story, started chewing each other up, so that finally nothing was left of the combatants except the tails. Fortunately, the embattled nations did not quite know how to achieve such a result; but, if we may trust what we hear, they have made up their minds that there shall be no such failure next time. We hear hopeful talk already about aeroplanes that can be loaded with explosives and directed against an enemy by wireless; and about gas bombs that can wipe out a whole city. We are not quite ready yet, to be sure, but with just a little more control over nature our civilization will be in a position to commit the most elaborate and most effective suicide ever known to history.

As I have already intimated, however, machinery and organization and efficiency are not always esteemed and admired for their own sake, even here in America. They were once the symbols of fine aspirations and noble ideals. America, too, for all its youth, has a great national tradition.

The meaning of democracy has broadened and deepened with the years. In the course of time it was made to include all human beings without regard to race, color or previous condition of servitude.

No one, not even the humblest citizen, is to serve simply as a hewer of wood and a drawer of water; but everyone is to be recognized as a member of a great brotherhood, and to share in the opportunities, the achievements, and the aspirations which are our common possession. There are to be no peasants, no serfs, as there are no hereditary privileges and titles, because each citizen is to rise to the full stature of his spiritual manhood, even as a son in his father's house.

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Liquor Traffic Condemned By All Parties.

Abkari gives a correct view of the general Indian attitude towards the liquor traffic when it writes :—

From all parts of India and from every section of society welcome news has been received of a widespread determination to make an end of the liquor traffic. The pages of ABKARI have borne constant witness to the remarkable protest of all classes of Indians against the continuance of this evil in their midst. The movement has found expression in two main directions. The power of the new Legislatures, notwithstanding financial restrictions to reverse or modify the existing Excise policy, have been demonstrated in every Province. In nearly all the Legislatures resolutions in favour of reduction, with Prohibition as the ultimate goal, have been passed. Side by side with this action in the Councils there has been an extensive boycott of the liquor shops by the people, and an organised effort to dissuade the drinking classes from resorting to such places. It is profoundly regretted that, in certain instances, the methods adopted have led to serious disorder, though for the most part the principle of non-violence was loyally observed. The leaders of the constitutional Temperance movement in India have never ceased to express their emphatic disapproval of every departure from peaceful moral suasion, and it is only fair to add that Mr. Gandhi himself, who was the chief inspirer of what is called "non-co-operation," was foremost in his denunciation of the excesses which occurred in connection with the liquor traffic in a few districts.

It is difficult to draw the line which separates peaceful moral suasion from action which leads to disorder and the breaking of the law, and whilst we fully recognise and share the convictions as regards the seriousness of the evils of drink of those who in India have adopted measures which have brought them into conflict with the law, we hold that when an order is legally made against the practice of concerted picketing of liquor shops it is the duty of law-abiding citizens to obey it, reserving to themselves the right to press for the alteration of the law under which such orders are made. There can, however, be no doubt that behind the widespread picketing of liquor shops and the action taken with regard to auction sales of licences there lies a deep-seated hostility to the present licensing system in India, and whilst giving every needful weight to the operation of other factors in the situation, what has taken place is a clear demonstration of the public sentiment in favour of Prohibition.

Industrial China.

Writing of the commercial future of China in *The Asiatic Review* for July, Mr. T. Bawen Partington observes that, as in political circles, so

In commercial circles she is also under consideration, and is regarded to-day as one of the great industrial nations of the future. Nature has endowed her with almost inconceivable riches in minerals and metals. Her coal and iron supplies exceed those of any other part of the world, and her deposits of antimony, copper, and tin are prodigious. Within the past ten years the development of her steel industry has been remarkable. Great textile mills, flour mills, and other varied industries, have been developed, and her transportation systems, woefully lacking in extent and effectiveness, are being improved.

More and more the masses of the people are being brought into contact with the current of progress, and they are being educated to need things from the West. Out of the old China there has come a new China, and the differentiation between the new and the old is in the receptivity of the new as contrasted with the self-sufficiency of the old. All of China to-day is receptive, with its face to the future and away from the past, ready to take advantage of all that the West and modern civilization has to offer. And the thing to be noted is that China has no old machinery or ideas in a modern industrial and commercial sense to scrap. It starts in to-day where we are, and is in a position to take the best we have.

From "The Playground."

Like many other foreign observers, Sir Michael Sadler noted the preponderance of smileless faces in our country. This is due to our lifelessness, which again is the result of poverty, disease and political subjection. Play is a sign of vitality and also increases vitality. It is better to play than to observe others playing. To play is a sign of Youth, to look on is a sign of age—in nations as well as individuals. America is youthful, and is, therefore, as earnestly devoted to play as to work.

The following extracts are taken at random from *The Playground*, published monthly for the Play ground and Recreation Association of America :

Recreation is the big brother of education, and a man learns as much in his recreational

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hours as he gets from schools. And just as important as education is entertainment.

Physical Education Legislation.—A revision of the bulletin called *Recent State Legislation for Physical Education*, published in 1918, has been issued by the U. S. Bureau of Education as Bulletin, 1922, No. 1. Price 5 cents. In addition to the analysis of the eight state physical education laws contained in the first pamphlet, there have been added descriptions of the seventeen state laws which have been passed since that pamphlet was prepared. The revision has been made by Dr. Willard S. Small and Dr. E. G. Salisbury and the bulletin now includes all state physical education legislation enacted up to July, 1921.

Hunger, cold, loss of shelter, and needless pain—surely these are tragedies. Yet the climax of tragedy is not reached until one has unveiled another picture—that of a dwarfed, starved, unresponsive, joyless life. The other pictures have dealt with externals; this one deals with the spirit itself. Here is tragedy. The body is found living after the spirit is dead. Lack of food, fuel, even the lack of a home, is no such tragedy as the lack of *life*. Death by accident is for the moment terrible, but not nearly so tragic as the gradual death of the spirit while the breath still remains in the body—to see an individual or a family going through the forms of living after the hours have ceased to bring pleasure! When the play spirit has been lost and the future is only one long-drawn-out work, work, work, which taxes the body but does not engage the soul, then tragedy has reached its climax.

—

Women the Purifier.

As an example of what woman can do for the welfare of Society, the following is taken from *The Women Citizen*:

Eighty-three red light districts closed; loose conditions in nearly eight hundred cities cleaned up; and the disease rate in the army reduced from an average rate last year of 90 per thousand to about 62 per thousand—that is the record of the Interdepartmental Social Hygiene Board in the past three years.

It is a splendid record—and one of which women can justly be proud. For women have had a great deal to do with it.

All this is surely a far cry from the days when nice women weren't supposed to mention the word prostitution.

—

World News About Women.

The following items of news are taken from the same weekly:—

A bill providing for full woman suffrage has been introduced in the Italian Chamber of Deputies by a Socialist member.

In Danzig the Diet has passed a bill making women eligible as judges on the same terms as men.

Fifty-nine women's organizations throughout the British Empire are supporting the bill recently introduced in the House of Commons which allows a woman to retain her British nationality on marriage with an alien. The bill is very similar in scope to the Married Women's Citizenship bill now before our Congress.

No longer will famous women have to dwell apart in the seclusion of their separate hall in the Hall of Fame. From now on they may mingle with famous men. This has been made possible by an amendment in the constitution of the Hall recently agreed to at a meeting of the Senate of New York University.

In 1900 when the Hall of Fame was originally established at New York University no provision was made for the election of women; but in 1904 a separate hall was set aside for them. Now in 1922 all sex discrimination has been abolished and the bust of Maria Mitchell, the famous astronomer, unveiled May 20 with those of George Washington, Edgar Allan Poe, and others, will be the first to enjoy the newly bestowed privilege.

We are glad to have news of a real feminist triumph in Mexico. Senora Dolores Arriaga has been elected to the supreme Tribunal of Justice for the State San Luis Potosi.

An article granting civic rights to women has been added to the Greek Constitution.

Catherine G. Burke, who is the second blind girl to be graduated from Barnard College, has received a Phi Beta Kappa key. Throughout her college course she has taken notes by a system resembling shorthand, perforating with a stylus, paper held in a steel frame.

—

Personal Memories of Tennyson.

Mrs. Warre Cornish's personal memories of Tennyson in the *London Mercury* make delightful reading.

The poet's son Lionel was gifted with rare moral qualities.

Lionel was incapable of embellishing a story; his most remarkable quality was, I think, an uncompromising truthfulness in every word and act. Though he had a strong sense of humor and a poet's imagination, he would spoil a good story rather than not describe events exactly as they occurred.

Six years were allotted to Tennyson to mourn his son, as fathers mourn, silently for

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the rest of their lives,—but his feelings found expression in that singular poem, *Locksley Hall, Sixty Years After*. Lionel is commemorated in the beautiful lines:—

Truth, for Truth is Truth, he worshipt, being
true as he was brave;
Good, for Good is Good, he follow'd yet he
look'd beyond the grave.
Wiser there than you, that crowning barren
Death as lord of all,
Deem this overtragic drama's closing curtain
is the pall!

Beautiful was death in him....

The poet condemned 'Zolaism'.

In talks he quoted Walt Whitman as showing an opposite spirit to Zola in spite of his 'nakedness of expression'. 'There is no immorality in Walt Whitman. The most indecent things are those where there is only insinuation of indecency. As in painting or sculpture the wholly nude need suggest no impropriety at all. The suggestion of impropriety is the really vicious thing. But the British workingman dose n't understand the nude as the ancient Greeks did, and it may be a mistake to exhibit it on the walls of the academy.'

More harm can be done through bad literature than through anything else; the terrible thing is that man, being higher than the beast, can, through the fact of his intellect, make himself infinitely lower than the beast.

Tennyson believed in survival after death.

Memory of friends can only confirm that the cardinal point of Tennyson's philosophy and religion was survival after death. Of such survival he had even a definite word: 'My idea of Heaven is the perpetual ministry of one soul to another.'

Some poets are magnificent readers of their own work. Tennyson was one, as our Rabindranath is.

It was with Douglas Freshfield now that in 1891, in late autumn, I heard *The Death of Œnone* read by the poet at Farringford. He asked me how I liked it; when I replied with warmth that I liked it better even than the first *Œnone*, he said, 'Why?' and scrutinized me with his magnetic eyes, as if he doubted my sincerity. He was surely a great master of intercourse, for, high as was his standard of truth and integrity, he could allow for the sympathetic impulse outrunning the critical in a woman. Œnone's death, as I told him, must have a strong charm for a wife as an example of Indian satee to end parting:—

And all at once
The morning light of happy marriage broke
Through all the clouded gloom of widowhood,
And muffling up her comely head and crying
'Husband!' she leapt upon the funeral pile
And mixed herself with *Him* and passed in fire.

For the last reading I quote my sister:—

The last poem I heard him read was *Akbar's Dream*—the sound of his voice was still grand and the *Hymn to the Sun* was magnificent. During the last summer he was too ailing for any reading and, on one or two occasions even for conversation, but on the last day I ever saw him he was in force and as delightful as ever, quoting long passages with an unfaltering memory.

France and Islam.

The Outlook of London has much to say against the impression that

While we have our troubles in Egypt, India, and in Palestine, while Italy has a precarious hold on the Tripolitan littoral, while the Spaniards are being defied by the tribesmen of the Riff, [while] other empires may be 'crumbling'; that of France stands firm as the rock, as befits the nation that imposes its policy upon Europe.

The London paper asserts:

The truth is that the French governing clique is profoundly disturbed about the situation in Algeria and Tunis; in Morocco there is less reason for anxiety, since the country is still administered by the great feudal chieftains who do not object to the French Protectorate so long as they are left free in their relations with their followers. The other Protectorate, Tunis, is in a highly unsatisfactory condition. The Tunisian extremists are said to be in close contact with Stamboul, and the propinquity of the Senussi helps to stiffen Islamic feeling amongst the lower classes.

French observers testify to the 'revolutionary spirit' that is abroad, and express satisfaction that at last a 'strong' policy is being put into effect. The Tunisian Government has been forced to act very much as we have in Egypt; it has been found necessary to exercise a strict control over the native press, and any paper preaching sedition is suspended. If the unrest were confined to Tunis there would not be so much reason for anxiety. But Algeria itself, the foundation of the imposing fabric of empire the French have built in Africa, is contaminated. The Mohammedan population is showing a spirit which, if it continues to develop, will mean the end of the French domination in North Africa.

"Atmosphere of Pure Study."

The following paragraph from the New York *Nation* bears on the bureaucratic theory of maintaining an atmosphere of pure study in our educational institutions:—

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Youth has spoken again and the soundness of its remarks ought to make Age blush, though there is no record of that happening. The Barnard College Student Council, discussing the faculty censorship on outside speakers invited to speak at the college, expresses itself thus :

"*Resolved*, That there is nothing gained in shielding students during four years from problems and ideas they must face during the rest of their life ;

"That if they are considered incapable of rational judgment upon theories presented to them, the solution lies in further training in scientific method rather than in quarantine from ideas ;

"That a reputation for fearless open-mindedness is more to be desired for an academic institution than material prosperity ;

"That, therefore, we wish to go on record as opposing any form of censorship of the college platform....."

Recognizing the impossibility of attaining this ideal at present, the Student Council petitions the dean of Barnard College "at least to make the certainty of incurring undesired notoriety for the college the only basis for exclusion of outside speakers." These young things are just about "flapper" age and have many "flapper" traits. But they prove the truth of the remark that the women's colleges are about the most intellectual spots in the United States.

A Catechism in Foreign Politics.

The Living Age has printed some extracts from the report of Karl Radak, who is in charge of Russia's Foreign Information Service, to the Communist Party of Russia, upon the European situation at the time of the Genoa Conference. The extracts are from *Die Rote Fahne*. We select a few.

What was the ultimate cause of the great World War ?

The ultimate cause was the rivalry between Germany, the strongest industrial and maritime Power of the Continent, and England, the strongest maritime and industrial Power of the world. English capitalism could not stand idle while Germany, supported by a vast and technically efficient industrial system, by a compact and highly civilized population, and by a geographical situation that favored economic expansion, became strong enough to defy it.

What was the outcome of the war ?

Its outcome was the destruction of the German navy by England, the surrender of the German merchant-fleet, and the confiscation of Germany's principal foreign investments. Consequently, Germany is disarmed. She has lost her fleet, her army, her colonies, and a vast share of her capital. This makes England the real winner of the war.

In what position does Great Britain find herself with respect to her fellow victor, France ?

France has secured the iron ores of Lorraine, and has thus laid the foundation for an extensive iron and steel industry. If France can secure possession by force of arms of the Ruhr district and Rhenish Westphalia, or if she can make some bargain with Germany that will give her control of the Ruhr coal to smelt Brie and Lorraine ores, she will become the leading economic power of the Continent. The object of German imperialism—the economic objective of German imperialism in the war—will thus be reached, but by France, instead of Germany.

Historical Fiction.

Mr. George Macaulay Trevelyan, a grand-nephew of Lord Macaulay and himself a historian and man of letters, has some good things to say of historical fiction in the *Cornhill Magazine*.

Historical fiction is not history, but it springs from history and reacts upon it. Historical novels, even the greatest of them, cannot do the specific work of history ; they are not dealing, except occasionally, with the real facts of the past. They attempt instead to create, in all the profusion and wealth of nature, typical cases imitated from, but not identical with, recorded facts. In one sense this is to make the past live, but it is not to make the facts live, and therefore it is not history.

Historical fiction has done much to make history popular and to give it value, for it has stimulated the historical imagination. Indeed, a hundred years ago it altered our whole conception of the past, when Scott, by his lays and novels, revolutionized history. He found it, in his boyhood, composed of two elements distinctive of eighteenth century thoughts—first, the patient antiquarianism that was laying the foundations of history proper, and secondly, a habit of sententious generalization, which, though much in advance of the wholly unphilosophic historical gossip of preceding ages, missed a number of the most important points for want of sympathy and experience. 'The age of common sense' had forgotten, among other things, what a revolutionist or a religious fanatic was really like.

Scott was able to do this, because, in the words of Macaulay.

'Sir Walter Scott has used those fragments of truth which historians have scornfully thrown behind them. But a truly great historian would reclaim those materials which

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the novelist has appropriated.' Now, if you look to see what Hume, Robertson, and Gibbon lack, you will see at once how very large are the 'fragments of truth' that even the greatest historians 'threw behind them' before Scott taught them better. Everything that is intimate, everything that is passionate' everything also that is of trivial or daily occurrence, all the color and all the infinite variety of the past.

Mr. Trevelyan dwells on the qualifications of an historical novelist.

An historical novelist, if he is to be anything more than a boiler of the pot, requires two qualities: an historical mind apt to study the records of a period, and a power of creative imagination able to reproduce the perceptions so acquired in a picture that has all the colors of life.

History and Literature.

Educationalists and students and the Calcutta University Senate, which has omitted history from the Matriculation, would do well to pay due attention to the following observations of Mr. Trevelyan on the connection between history and literature:

History and literature were regarded as sisters in the classical culture which ruled the European intellect for four hundred years and is now passing away. Under that regime both literature and history flourished in this island, and much else besides. What have we put in its place? I hope we shall try to replace it by a modern culture in which history and literature will still be regarded as sisters. If not, it will fare ill with both of them. They will both be impoverished. They will, if isolated from one another, fail to appeal to the best intellects and highest imaginations which classical education attracted of old.

Fortunately, the study of modern literature, as now conducted in schools and colleges, is entering into close relations with history. Teachers find that they cannot explain the poets and prose men, even of the last century, without giving them an 'historical background'. To be rightly understood, Shelley and Byron are already in need of the prelude of the French Revolution and the environment of the Holy Alliance: their poems can no more be studied *in vacuo* than Milton and Chaucer themselves.

And if the study of literature thus requires an 'historical background', most periods of civilized history have their 'literary background', without which they lose a great part of their meaning and value as subjects of study. To take one example out of many, we should care little about the fascinating state of society in England in the eighteenth century if we were ignorant of its literary and classical atmosphere, which lent to Chatham's genius its majestic eloquence, and mingled even the tainted breeze of political corruption with a perfume so delicious.

There is another way in which history and literature are allied. At bottom, the motive that draws men and women to study history is poetic. It is the desire to feel the reality of life in the past, to be familiar with 'the chronicle of wasted time' for the sake of 'ladies dead and lovely knights'—if it were only by discovering the nature of the 'lovely knights' fees. History starts out from this astonishing proposition—that there is no difference in degree of reality between past and present. Lady Jane Gray was once as actual as anyone in this room.

Commercial Instead of A Naval Struggle.

As the Washington Conference has resulted in crying halt to the policy of continually increasing war vessels and as Britain has taken the lead in this Naval Holiday movement by giving up its insistence on naval supremacy, Japan would be able to effect an annual saving o' sixty million dollars, which would have otherwise gone to increasing her navy. According to *The Detroit News*, Japan will now devote this sum to the increase of her prosperity by industries and commerce.

Commerce looks good to Japan. If, argue the Japanese, there is to be no bid for leadership in navies, let us see that we draw level with the leaders of the West in enterprise and industry. Let's sink this $60,000,000 a year, more or less, in fast passenger ships, good freighters, new rail beds, paved highways for motor trucks; let us import the best goods made abroad for our native workmen to study; then let us stimulate through government action native products and native consumption of them; let us have a first-class export inspection so that our goods will win repute in foreign markets; let us institute industrial training on a large scale; let us engage foreign experts to teach us all there is to know about foreign competition; let us look, into hydro-electricity in a national way; look around abroad for industrial material; study the fuel situation; build rolling stock and vehicles; study quantity as well as quality production; work out a low-interest loan scheme to help this quantity production; promote the quality of workers; study the relation between economic and social policy; do something for agriculture and the marine industry.

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Has India any money to do as Japan thinks of doing? And even if she had the money, are her sons as enterprising, as practical and as confident as the Japanese?

Other powers will find that Japan's industry works 24 hours a day, without sleeping.

If the plan becomes a fact it means prosperity for the Japanese, employment, a robust trade balance, improved social conditions through greater earnings and an advancing civilization. Japan has more ground to cover than some others, but the field is open to all, in precisely the same way, if they have the good sense to perceive that the decade of peace is the time for work and its reward.

Japan has decided to buy prosperity instead of battleships. Instead of 49 per cent of the budget going for armaments, most of it will go for national progress. Who's next?

Happy should we have been if we could have answered, India.

The Ameer's Feelings as a Moslem Sovereign.

The Muslim Standard of London printed from the Kabul paper *Al Balagh* some extracts from the speech delivered by the Ameer of Afghanistan on the occasion of the departure of the British delegation from Kabul after the signing of the Anglo-Afghan Treaty. He is reported to have said, in part:—

From childhood I have desired complete freedom for all the nations of the world, and I do not desire the destruction of the liberty of any nation that exists on this earth—liberty which is the birthright of every nation. Then how can I bear any interference with the freedom of my own house and kingdom?

You must think that I am unaware of happenings in the Moslem world and careless of Moslem feeling. I assure you that I cannot be separated from these feelings even for a single moment.

Therefore the more attention you pay to making a real treaty with the Ottoman Empire, so much deeper will be the friendship of Afghanistan. Do not think even for a single moment that you can cause harm to the Moslem kingdom and retain the friendship of Afghanistan, or that Afghanistan will remain unmoved if you act against the sacred law of Islam. If the uneasiness and unrest of India increase, the frontier will undoubtedly be affected

The frontier tribes, belonging to the same sect, faith, and religion as ourselves, are our brothers; therefore we naturally desire the same peace and prosperity for them as for ourselves. So whatever we do for their progress and for the protection of their natural rights, Great Britain must do the same.

Inventions and Discoveries Made Independently by Two or More Persons.

Political Science Quarterly for March has given a list of 48 inventions and discoveries made independently by two or more persons. Some of the best known are referred to below.

It is an interesting phenomenon that many inventions have been made two or more times by different inventors, each working without knowledge of the other's research. There are a number of cases of such duplicate inventions or discoveries that are of common knowledge. It is well known, for instance, that both Newton and Leibnitz invented calculus. The theory of natural selection was developed practically identically by Wallace and by Darwin. It is claimed that both Langley and Wright invented the airplane. And we all know that the telephone was invented by Gray and by Bell. A good many such cases of duplication in discovery are part of the stock of knowledge of the general reader.

There are, however, a large number of very important instances that are not so well known. For example, the invention of decimal fractions is credited to Rudolph, Stevinus and Burgi. Oxygen was discovered by Scheele and by Priestley in 1774. The molecular theory is due to Avagadro in 1811 and to Ampere in 1814. Both Cros and du Hauron invented color photography in 1869.

The Creative Power of Silence.

We read in *The Message of the East*:—

What sleep does for our body and nervous system, silence does for our mind and spirit. Until we can learn to think and act with calm and unruffled attitude we cannot make our life productive. The practice of silence is a very great help for acquiring evenness of mind and tranquillity of body.

The productiveness of our activity depends entirely on what we put into it and in order to put our best into each thought and action, we need to order our mind, to gather up all its scattered forces, to establish our equilibrium; and we cannot do this unless we withdraw at intervals from the haste and noise of outer occupations. That is why Yogis and those who are seeking earnestly for light look upon the practice of silence as essential to their spiritual progress. In the first place it enables us to store up a great deal of life force which now we expend unwisely in needless talking. We wear ourselves out, disturb others, and say much which might better be left unsaid when we talk constantly. We also dull the mind and lessen its power of penetration. All spiritual vision and deeper understanding are unfolded in the hours of silent reflection. It is in the moment of silence that we hear the voices of the Infinite. When our ears are listening to the loud voices of the world, we cannot know that another voice is speaking in our heart. Therefore, those who have obtained direct vision of Truth are not inclined to make their own voice heard.

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PROPOSED BOARD OF SECONDARY EDUCATION: REPORT OF SENATE COMMITTEE ON COUNCIL RESOLUTION.

It will be remembered that about this time last year a resolution was passed in the Bengal Legislative Council, advocating the early establishment of a Board of Secondary Education in Bengal for the control and supervision of all secondary schools in the province, both general and vocational. The proposal was not made a day too soon. The Calcutta University Commission had spoken out in no uncertain terms as to the condition of our schools and as to the fundamental viciousness of the system which condemned them to a sort of stepfatherly protection from and under the University. If education in Bengal was to be retrieved, the first and foremost reform necessary was, therefore, a radical re-organisation of the whole system of secondary education, a drastic change of guardianship, so to speak,—taking it away wholly from the hands of the University and assigning it to a body which would make it its special care. The Commission went even further than this. They would also remove the Intermediate classes from the jurisdiction of the University and place them under the new authority for the control of secondary education. This part of their proposals, however, as is well known, constituted a direct challenge to the existence of many of the degree colleges in Bengal which depended for their sustenance to a large extent on the fees derived from the Intermediate classes. The Bengal Council were apparently deterred by this consideration from touching the intermediate colleges for the present, and confined their proposals merely to the secondary schools. It is inevitable, however, that if the Intermediate classes are not to be doomed to chronic intellectual anæmia, they will have to be released at no distant date from the grasp of the "dead-hand" which now heavily rests on them, but it is of the greatest importance that a beginning should be made, and as a beginning we have no doubt that the proposal of the Bengal Council will meet with general acceptance. The organisation may easily be made elastic enough to absorb the Intermediate classes, as and when occasion may arise.

The resolution of the Bengal Council was in due course forwarded by Government to the University for opinion. It is some consolation to find that the Committee which was appointed by the Senate to consider and report on the matter has generally expressed itself in favour of the proposal. In acquiescing in the formation of the proposed Board of Secondary Education, the Committee has no doubt stipulated that certain conditions will have to be fulfilled, but these conditions are on the whole so reasonable that strong exception need not be taken to them. Thus, for instance, in the first place, the Committee demands that in constituting the Board, Government must keep in view the principle that "educationists should have a predominant share in guiding and controlling the educational system of the country." This, we believe, may be easily conceded, though we certainly think that a good deal of care will be necessary in selecting the "educationists". There are educationists who are educationists, while there are educationists who are diplomatists. Let not the wolves in the clothing of sheep be admitted. Then, the Committee require that the University should be "adequately" represented on the proposed Board. This, again, is a proposition with which it is not necessary to quarrel, but much will depend on the interpretation of the word "adequately". Someone may think, for instance, that no University representation can be possibly "adequate" unless the Vice-Chancellor of the University is also ex-officio the President of the Board of Secondary Education! Such a calamity, however, will require to be guarded against, for "adequate representation" ought not to mean that the Board should only be a department of the University. In the third place, the Committee demands consideration of the question of "compensation" which may

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have to be paid to the University for the loss it may sustain in the shape of Matriculation fees. This is certainly a point which will have to be considered, but in estimating the loss, it will be necessary also to take into account the savings the University will make under the head of Examination expenses, and the calculation will also have to be made on the basis of actual figures and not necessarily on the bloated figures of belated Budgets. Finally, the Committee winds up by uttering some well-worn platitudes which need not be disputed :

"The principle of a fundamental unity in national education should never be lost sight of in the re-organisation and re-construction of the existing system of educational administration.

"In the creation of a new system, this unity should be the main principle to be kept in view, and every attempt should be made to maintain and develop it by securing organic co-ordination between its component parts.

"Education in all grades should be looked upon as an organic whole, and to try to re-model one part of this complex organism to the exclusion of other inter-related and inter-dependent parts, would defeat the main object of the attempted reform, and might also result in unforeseen and dangerous consequences."

We only hope that in the rapidly changing vocabulary of the University "co-ordination" may not be afterwards interpreted as synonymous with "sub-ordination". Organic co-ordination there ought certainly to be, from the primary schools up to the highest University classes, in order that there may not be waste of effort and resources and overlapping. But that does not mean that education of all kinds and grades must be under the same authority. It is not so in England, where educational theory and practice are far more advanced than here.

We confess it was a surprise to us not to find in the Committee's report any suggestion that the proposed reform of secondary education should wait, pending the re-construction of the University of Calcutta! Our surprise was only slightly checked on glancing through the names of the signatories to the report. Our mind was, however, completely set at rest on reading the agenda of the Senate meeting of the 29th July last. The report of this Committee was set down as the last item of business, and then there was notice of a significant resolution by Mr. Mahendra Nath Ray, as follows :—

"That a letter be addressed to the Government of Bengal, requesting that the Senate may be furnished with information on the following points :—

(1) Whether compensation will be made to the University for loss of income which must result from the creation of a Board of Secondary Education for the exercise of control over secondary schools and the conduct of the Matriculation examination ?

(2) How, when, on what principle and by which Body will the compensation be determined ?

(3) Will the payment of the amount assessed as compensation be contingent upon the vote of the Legislative Council from year to year, or will it be made a fixed perpetual grant—if the latter, by what method ?

(4) How and in what proportion will the University be represented on the Board of Secondary Education ?

And that pending the receipt of the reply, further consideration of the matter be postponed."

It is something that amid the arduous duties which he has to discharge as President of the Board of Accounts in the University Mr. Mahendra Nath Ray has found time to bestow so much thought on this question. The resolution does as much credit to his head as to his heart, and he certainly deserves to be congratulated alike on his ingenuity and his loyalty. Let us hope, however, that neither the Government nor the Legislative Council will be deterred from doing its duty by the attitude of the University. For what is it but a plea for the perpetuation of its present blood-sucking methods ?

A. L. P.

BLINDNESS

Now will I close my body up in quiet
To sit in the white shadows of still Mind
Apart from the mad multitudinous riot
Of the outer world, through dearth of dream, grown blind.

Then will the little painted birds come perching
Upon my body now at one with woods,
And squirrels, like swift flickering flames, come searching
Ripe meal of fruits among my burgeoned moods.

Since in the high born silences, forever
One sudden fire is lit in flesh and tree,
Extinguished only when our dead hands sever
Our separate selves from single mystery.

H. CHATTOPADHYAY

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NOTES

Baroda State and British Districts.

According to the census returns for 1921, the population of the State of Baroda was 2,126,522. According to the census returns for the same year, the populations of some Bengal districts were as follows: Midnapur, more than 26 lakhs, 24 Parganas more than 26 lakhs; Rangpur, more than 25 lakhs; Dacca, more than 31 lakhs; Mymensingh more than 48 lakhs; Faridpur more than 22 lakhs; Bakarganj more than 22 lakhs; and Tippera more than 27 lakhs. Therefore, the State of Baroda contains a smaller population than many single British districts. As in the last resort Governments generally derive their wealth from taxation, and it is the people of a State who, for the most part, are taxed, the revenue derived from taxes increases or decreases according to the largeness or smallness of the population, other things being equal. For this reason, Baroda cannot have a larger income than British districts with a larger population. No doubt, there is a permanent settlement of the land revenue in Bengal. But there are British districts outside Bengal where there is no permanent settlement and of which the population is larger than that of Baroda. The area of many British districts is also larger than that of Baroda. Many British districts have mines which Baroda has not. As Mr. Manubhai Nandshankar, the Dewan of Baroda says: "Our sources of revenue are inelastic. We are denied the means of expanding our resources from Customs Duties or from salt, opium, post and telegraph charges or from profits of minting....." We do not know whether the incidence of taxation per head is greater in Baroda than in the adjoining British districts; but if greater, it is not very much greater, and the people of Baroda do not appear to be less prosperous and physically weaker and intellectually more backward than the people of the neighbouring British districts.

With resources which are, speaking generally, not greater than those of British districts of equal or greater area and population, Baroda, however, manages to do many more things for the material and moral progress, and enlightenment of its people than any British district that we know of. How is it done? How is it possible in an Indian State, though not considered possible in any British district?

Baroda does everything that the Government does in British districts. It has all the government departments which we have in our midst. Though only like a district, it maintains a small army, and has legislative and executive councils, the judiciary, police, prisons, a registration department, court of wards, religious and charitable institutions, revenue and settlement departments, railways, departments of excise, customs and port dues, stamps and salt, Local Self-government department, departments of agriculture, commerce, forest, co-operative societies, manufacturing industries, public works, department of public instruction, medical relief, sanitation, vaccination, meteorology, etc. There is no British district which has to maintain so many or more departments.

Let us refer to some special features of Baroda. First, as regards recent legislation :—

The village Panchayat is the real fonndation of the edifice of Local Self-Government. In the Panchayat, two-thirds of the members are selected by the people; so there is the majority of non-official members. Some of the important functions in the matter of sanitation, water-supply, supervision over public charities, within the village area and powers to try criminal and civil cases within the specified limits are

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given to the Panchayat where the popular element is expected to prevail. If the Panchayats exercised their delegated powers with a sense of civic responsibility, the Government would be pleased to consider, whether, still higher powers should not be conferred upon them. This new piece of legislation has given every opportunity to the villages to make progress in the matter of Local Self-Government.

The next Act in importance is the Agricultural Holdings Consolidation Act. This Act will have far-reaching effects on the economic development of the Raj. When pieces of land are scattered and split into small holdings, there is unnecessary expenditure in cultivation and waste of energy in labour. The present measure aims at consolidation of scattered holdings on an economic basis and the measure for the present is of an optional nature.

The policy of consolidation along such lines has already been tried in foreign countries like Holland, Sweden and Denmark and the successful working of the Act is calculated to bring about a radical change in the agricultural conditions in the Raj.

As regards laws in existence from previous years, tables have been given showing the good results of the Infant Marriage Prevention Act.

There has been an abnormal decrease in the number of applications for exemption. There have been six applications but there is not a single one from the higher and orthodox classes like the Brahmins and Baniyas. Analysing the number of offences against the Act, it can be clearly seen that there is a great falling off in number and that infant marriages generally prevail only among the backward classes.

Baroda has a system of conciliation which does not exist in British India. The number of conciliators during the year was 116. In addition to the village munsiffs and conciliators there were 77 village panchayats empowered to dispose of judicial work.

Baroda has a Finger Print Bureau.

There were two charitable institutions under direct government management for the maintenance of the Hindu and Mahomedan destitutes at an annual expense of Rs. 88,105.

Religious and Charitable Institutions managed by private individuals under the general supervision of the State during the year under report numbered 4,469 enjoying an aggregate approximate grant of Rs. 2,93,696 in the form of Inami Villages, Barkbali lands and cash allowances. Of these those having an annual income of Rs. 200 and upwards are required by the Charitable Endowments Act, to get their budgets sanctioned by Government every five years. The managers of 146 such institutions have already tendered their budgets.

The total receipts of revenue amounted in 1920—21 to Rs. 2,08,55,605. A few heads of disbursements are worth mentioning. Police expenditure amounted to Rs. 10,38,716. *Expenditure on education was two and a half times as large as police expenditure*, namely, Rs. 25,42,032. It was more than 12 per cent of the total revenues. Is there any district or province in British India where educational expenditure is greater than police expenditure, or bears so large a ratio to the total revenues? Medical expenditure also was adequate, namely, Rs. 5,60,022. The expenditure on public works was Rs. 29,30,930.

The cash balances in 1920—21 amounted to Rs. 42,73,576 and investments, to Rs. 6,99,56,962. The net assets, exclusive of opium and its juice, amounted to Rs. 7,01,52,712. So Baroda is not bankrupt.

As regards agriculture, some special features deserve mention.

The introduction and demonstration of tractors following on the trials at Nagpur, formed the outstanding feature of the year's activities. Government had sanctioned Rs. 30,000 to be advanced without interest to enterprising agriculturists for the purchase of power farming machinery in addition to Rs. 10,000 sanctioned for the purchase of a tractor for demonstration purposes for the Agricultural Department.

Quite a number of students were deputed for special training in Cotton, Dairying and Statistics. An exhaustive study of the possibility of sugarcane cultivation for sugar manufacture was made by the Tata Sugar Corporation. Improved cotton seed was distributed and sold.

The thoughtful provision of grants for productive Agricultural Improvements meets with full appreciation by the people. The grant is chiefly used for the installation of oil engine and pumps. During the year, a sum of Rs. 99,600 has been so advanced to 19 persons.

There were two model farms, at Baroda and Jagudan. There was a dairy. The entomological office dealt with insects and other pests. The agricultural depart-

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ment did propaganda work by, (1) the appointment of four agricultural graduates, who act as advisers to agriculturists in the matter of improvement, supervise trials of new crops or manure in their jurisdiction, and demonstrate implements of proved utility to farmers; (2) demonstrations; (3) an exhibition; (4) by the publication of the annual agricultural calendar "The Khedut Panchang," the Gujrati agricultural quarterly "Kheti and Sahakarya," a leaflet on motor tractors, and some bulletins. The agricultural engineering section bored 76 wells with boring sets, thus greatly increasing the water-supply.

There were eleven veterinary dispensaries in the State.

Regarding manufacturing industries, the Dewan writes :—

The new Industrial Companies started in the State have flourished. Of the ten Cotton Spinning and Weaving Mills promoted in the previous year, 9 have materialised and were making a fair progress. The Maharani Woollen Mill is being steadily pushed forward and the Cement Factory at Dwarka which was opened after the close of the year is now the largest of its kinds in India. Five new Cotton Mills, one Mill for cotton waste and one Factory for the manufacture of Hume pipes are being promoted in different parts of the Raj.

Other industries which have either been started or are receiving attention, are, oil mills, chemical works, sulphuric acid factory, pottery works, saw mill, stove manufacturing factory, dairy company, sugar factory, candle works, &c.

Loans to Industries. Four applications were received for loans of the total value of Rs. 48,00,000. All the four applications were sanctioned, but the amount of the loans was reduced to Rs. 24,50,000.

Construction of new railways and two new harbours will be undertaken.

Information has been given in the Baroda Administration Report about investigation of industries under the headings, employment of a fermentation expert for the Alembic Chemical Works, glass manufacture, manufacture of ruby glass, Petlad tobacco, alkaline waters in Kadi district, casein and lactose, wood-distillation, ceramic survey, geological survey resulting in the finding of new deposits of calcite and bauxite, natural gas at Jagatia, granite quarrying, fisheries, hand-loom demonstrations, experiments in wool weaving, hosiery class, publications on weaving, etc. As regards hand-loom factories, we read :—

The Mehsana factory proved very successful and served as a model in the District. The most interesting feature of Rarod and Ganpatpura factories was that they were started by agriculturists with the object of utilising their spare time in weaving. The weavers engaged on the looms were also cultivators and learnt weaving with the same object.

An office dealt with joint stock companies and benevolent societies.

There were 461 agricultural societies comprising credit and non-credit societies. Of the 44 non-agricultural societies, 5 were government servants' societies, 21 weavers' societies, 5 Chamars' societies, and 2 Antyajas'. There were co-operative stores, milk stores, co-operative conferences, and agricultural banks.

Under the heading Forests, there are some noteworthy points, *e. g.*, lac culture, experiment to propagate lac, sylviculture, &c.

Under Public Works, we read of a scheme for converting the Salher village into a sanitorium.

The total outlay on Irrigation and Water Works was Rs. 60,94,346 up to the end of the year under report, the expenditure incurred during the year being Rs. 1,41,626.

There are many water works in Baroda State. There is a State Furniture Works. There is a City Improvement Trust.

Education is the pride of Baroda.

The total number of Educational Institutions at the end of the year was 2,797. The total number of pupils attending these Institutions was 1,98,816 as against 1,79,339 of the preceding year. It is a matter of great satisfaction that the number of pupils has increased in spite of many adverse circumstances. The year up to its close had been bad, and the agricultural outlook was gloomy. The satisfactory improvement in the school attendance figures is due to greater stringency in the system of levying compulsory fines and to the exercise of greater care by Inspectors in their supervision of the schools.

There is a Compulsory Education Act.

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There has been more than 50 per cent increase in the salaries of primary school teachers.

A Central Educational Museum has been established.

Musical instruction is a special feature. There are many musical schools and the art is taught in many classes of ordinary schools, too. There are a Museum and Picture Gallery. The Kalabhavan, which is a school of arts and crafts and technology, has been improved.

The Government of India is not too proud to learn from Baroda.

The Bureau of Education of the Government of India sent two representatives to the Baroda Central Library to enquire into the working of its Visual Instruction Section and published a pamphlet No. 10 entitled "Visual Instruction in Baroda" explaining the methods and congratulating the Central Library Department on the educational value of the work.

The Library Movement is very strong in Baroda.

The Library movement also maintained its normal progress. The number of town and rural Libraries rose from 672 to 720 during this year. About three thousand volumes were added to the Central Library which now registers no less than 88,763 volumes on its rolls.

Great attention is paid to the education of girls and women in Baroda. The teaching of domestic subjects in girls' schools is provided for.

Needle-work, Drawing and Embroidery are taught to girls in the principal Girls' Schools. Cookery classes are attached to the schools at Baroda, Fatan, Petlad, Navsari and Amreli and Mrs. Strong, the Directress of Household Arts, during her short career here did good work in spreading the knowledge of the principles of household management among different classes of students, male and female, through various Institutions and prepared a batch of specialists so as to continue her work after her departure.

96 women were under training as teachers. The total number of lady teachers was 252 during the year. Can any British district show such a number?

The education of backward classes is specially attended to.

For the education of the children of the Antyajas or depressed classes, whose population in the census of 1921 is numbered 1,76,821, there were 226 Antyaja schools of which 4 were exclusively for girls. The total number of Antyaja children in these schools was 8,840 (8,616 boys and 224 girls). There were also 3,255 Antyaja children learning in the ordinary Gujarati primary schools, which brings the total number of such children receiving primary instruction to 12,095 which is equal to about 7 per cent. of their population. There were 122 boys receiving secondary education in Antyaja schools at Baroda and Pattan and 2 in the Baroda High School. Also there were 4 girls learning English in the Maharani Girls' High School at Baroda, 1 in Standard IV, 2 in Standard II, and 1 in Standard I. Government gives books and other school requisites free to these children. Scholarships of the aggregate value of Rs. 122 per mensem were awarded to Antyaja children in the primary schools and 9 scholarships of the aggregate value of Rs. 47 per month were awarded to Antyaja students in secondary schools. In the Training College at Baroda, 8 Antyaja scholars were reading for the different courses, along with other Hindoo scholars. The Antyaja Boarding Houses at Baroda, Pattan, Navsari and Amreli had 45, 30, 40 and 37 inmates respectively, and free boarding, lodging and necessary clothing were as usual provided to them by Government.

There are schools for defectives, kindergarten classes, a jail school, several military schools, and physical culture and moral and religious education in a good many schools. In addition to the Kalabhavan there are district industrial schools.

The Travelling Libraries Section sent out 116 cases and circulated 4,332 books in the different villages all over the State.

The Visual Instruction Branch continued its useful activities and 89 Cinema and Lantern shows in different parts of four Prants at which 1,78,775 persons attended as against 1,96,158 in the preceding year, were held. A Rotary Cinema worked by electric current, and 8 Wa[illegible] Films were purchased while 40 new Standard Films were purchased in England by Mr. A. H. Coyle under instructions from His Highness the Maharaja Saheb. This Section also circulated a large number of Stereoscopes and Stereographic views in various towns and villages of the Raj.

In addition to the ordinary hospitals and dispensaries there were a leper asylum, a lunatic asylum and a maternity home.

The increase of literacy in Baroda has been very encouraging.

The total number of literates has increased from 2,04,947 (1,84,883 males, 20,064 females)

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in 1911 to 2,72,418 (2,31,118 males, 41,300 females). All the literates are of five years of age and upwards. All persons below that age returned as literate have been assumed as illiterate. The increase in literacy since 1911 amounts to nearly 33 per cent. while the increase in the total population during the same period has been only 4·6 per cent., so that the literate have progressed at a much faster rate than the population. In Baroda City 41 per cent. of the total population (aged 5 years and over) are literate. Female literates have more than doubled during the decade. The number of literates in the English language has nearly doubled since 1911, *i.e.*, there are now 14,773 male literates in English instead of 9,304 males and 437 females in 1911. The number of female literates in English has, it will be seen, doubled itself during the decade.

The literacy figures for British India according to the latest census returns are not yet available. But one may be sure that Baroda will not suffer by comparison.

A Councillor on the "Reformed" Government.

The following, being a resignation letter sent by Mr. Narain Dass to H. E. the Governor of the United Provinces, has been published by *The Amrita Bazar Patrika* and *The Servant* :

May it please Your Excellency.

I have the honour to resign herewith my seat on the Legislative Council.

I may be allowed to state in brief the reasons that lead me to take this step. It is a melancholy fact that the lot of a member of the Legislative Council, as matters stand, is to be associated with or be a silent witness of a policy of rank repression, terrorism, waste of public revenues and increase in taxation. The interests of the poor tenant and labourer are nowhere in the elaborate economy of legislation. A very heavy enhancement in canal rates, a further penalty of 25 p. c. of the enhanced rates, the land settlement with its ever-increasing revenues, the forest administration, increase in taxation in various directions—these may or may not accord with the growing poverty of the people, but the Government is as resolved to enforce its decrees on these and other matters touching the vital well-being of the people as before the reforms. Legislation to protect vested interests may yet be brought about: this is possible if the interests of the people are betrayed and common cause is made with the bureaucracy to support them in their policy of repression by force.

Where the reforms provide some scope to bring about improvement, the attitude of the authorities, who would like to teach resposibility in their own way, is a sufficient deterrent. The main idea of the administration seems to be to demonstrate the superiority and infallibility of the ways and methods hitherto in vogue to the utter disregard of popular representation.

Of dyarchy I would say nothing. But, judging from practical results, it has proved a valuable side help to give god-speed to the policy of repression and persecution and to try fresh fields of taxation.

Being fully convinced that there is no scope in the Council to enforce the wishes of the electorate, I have no alternative but to tender my resignation.

I have the honour to be,
Your Excellency's
Most Obedient Servant
(Sd.) NARAIN DASS.

Brindaban, District Muttra, July 19.

The "Egypt" Disaster and Behaviour of the Indian Crew.

At the Board of Trade enquiry into the loss of the "Egypt," held on July 24, replying to a question, Sir Frank Notley, Marine Superintendent of the P. and O. Company, "contended that the Goanese and the lascars (the Indian crew) were quite as good as British sailors."

He had been in many tight corners and could not wish for better men than the lascars and the Goanese. He had rarely, if ever, heard of lascars showing themselves as funks.

Captain Ramm, P. and O. Docks Superintendent, said that the native crew were paid almost as much as the whites. Captain Ramm refused to say that the British sailors were the best for the responsible positions in 'manning' the boats.

Captain Ramm, re-examined, said that he fancied the main reason for the employment of the natives was that they were better suited to the Eastern trade and worked better than the Britisher. —*Reuter.*

Picketing.

Picketing has commenced again in Calcutta under the leadership of Srimati Hemprabha Majumdar, followed by other ladies and many gentlemen. There have already been some convictions. Two ladies are reported to have been pushed and shaken by the police.

Neither morally nor legally is it wrong to request men not to buy foreign cloth

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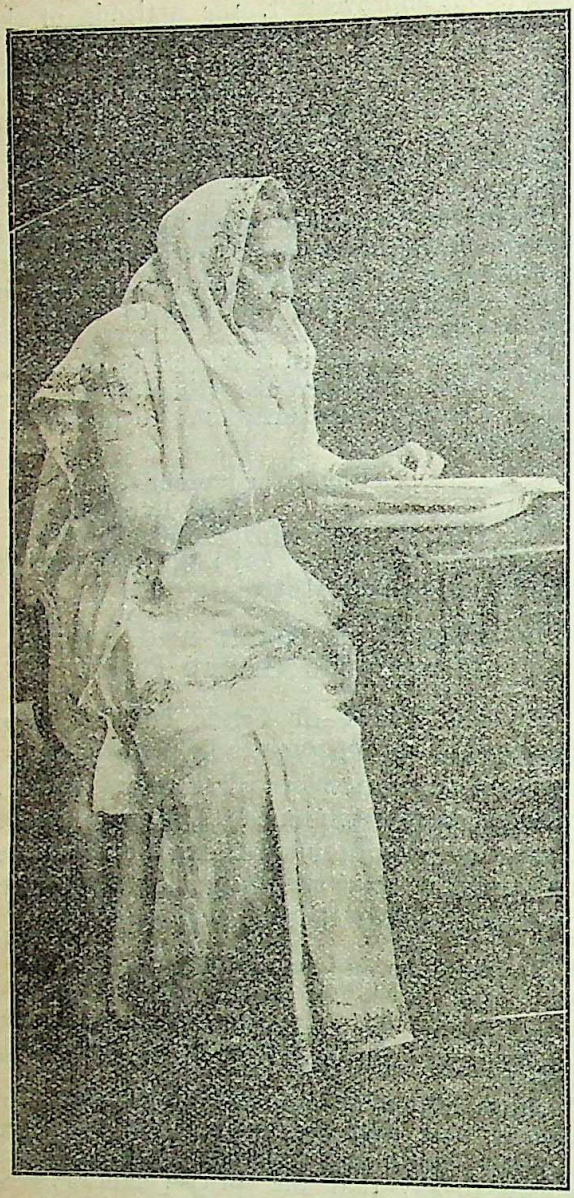
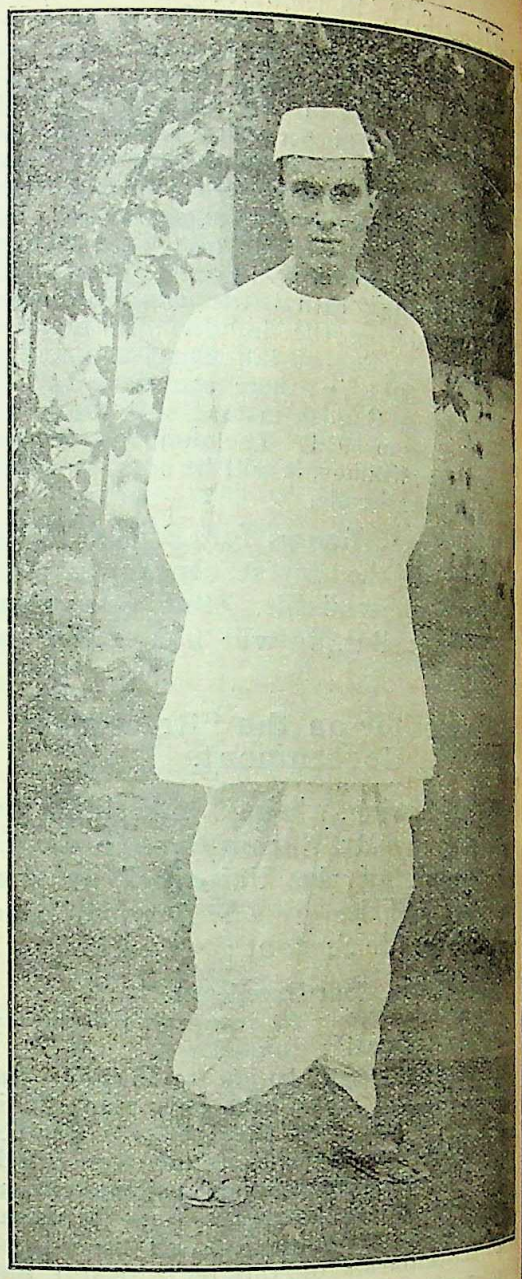


Sreemati Swaruprani Nehru
(Mrs. Motilal Nehru)
Mother of Sj. Jawahirlal Nehru.



Sj. Jawahirlal Nehru.

or to try to persuade them by reasoning not to buy foreign cloth. It is only when any kind of force is used or shop fronts are obstructed that picketing becomes objectionable. But whether there be any moral or legal objection or not, picketers are sure to be punished, as was the case with Pandit Jawahirlal Nehru at Allahabad. When he was sentenced to eighteen months' rigorous imprisonment, his mother appealed to the public and the cloth-dealers of Allahabad not to buy and sell foreign cloth, and said that if the men of Allahabad would not do their duty, she and other ladies of Allahabad would begin picketing. The men of Calcutta not having done their duty, the daughters of India have taken the lead. What was the duty of the men ? Clearly, it was neither to buy nor to sell foreign cloth. Therefore, if any suffering result from picketing, the general public and the cloth dealers must shoulder their share of the blame.

There is no virtue in buying foreign cloth, nor is there any sin in buying

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country-made cloth. Country-made cloth serves the purpose of covering the body and protecting it against heat and cold as well as foreign cloth. As for the difference in prices, that argument was trotted out during the days of the agitation against the partition of Bengal, when foreign dhotis and saris were cheaper than country-made ones only by a few annas per pair. This difference many persons pretended to be unable to pay. But now the same persons buy foreign cloth at more than twice its pre-war price! Such is the elasticity of men's capacity to pay. Where there is a will, there is a way. An ample wardrobe is not a necessity. We can do with scantier clothing than we think.

"Law" and Logic and Economics apart, we cannot but respect the pluck and patriotism of the ladies and gentlemen who are trying at considerable risk to themselves to induce the public to use swadeshi cloth. Here we must add that picketing alone cannot bring about the general use of swadeshi cloth and prevent the import of foreign cloth. There must be greater production of swadeshi cloth and greatly extended facilities for buying it.

Suppression of Cow-Killing.

If cow-killing has to be prevented, and we are distinctly of the opinion that it should be put a stop to, it should be done by reasoning and persuasion. No attempt should be made to stop it by legislation or municipal rule. That may stir up ill-feeling and lead to the sacrifice of more cattle than if no such attempt were made. At the same time, if any municipalities make such rules, the Musalman community should not consider it a proof of Hindu conspiracy, and get irritated in consequence.

Indian Art for London.

At a largely attended *conversazione* of the India Society, Professor William Rothenstein, Principal of the Royal College of Art, London, revived the pre-war proposal for a great depository of Indian art and literature in Central London.

Professor Rothenstein said, it was strange that the English had not before other European nations realized the importance of Eastern art. Even to-day, while Japanese and Chinese sculpture occupied the minds of our collectors, there was a very imperfect understanding of the importance and significance of Indian sculpture. Yet it was the ingeniousness of Indian invention, both of form and subject-matter, which fertilized the whole of Japanese religious art. For instance, the invention of the Buddha figure was one of the greatest inspirations which had entered the mind of the artist. In the "natarajas" and other dynamic conceptions, the endless and ordered motion of the universe had been symbolized in enchanting and profound forms. He doubted if any civilization had invented a greater variety of artistic conceptions than the Indian races.

He proceeded to observe:—

The Victoria and Albert Museum and the British Museum certainly contained beautiful examples of Indian art; but more than this was required. European scholars unable to travel in Asia should find in London a centre of Eastern artistic culture. He pleaded for a collection of casts, worthily housed, of the masterpieces of Indian art. A building containing the India Office library, a noble collection of Indian painting and sculpture, and objects of art, should form a centre where Indian and European students could meet on common ground. We thought of India too often in political terms only, and had paid too little attention to her magnificent contribution to the culture of the world. England should lead the way in paying homage to the achievements of the Aryan civilization.

We are entirely in favour of the idea—provided India is neither asked nor made to pay for its materialization.

Votes for Women in Calcutta Municipality.

When the Corporation of Calcutta met to consider the report of a special committee on the provisions of the Calcutta Municipal Bill, there was a lively debate on the question of extending the franchise to women. It was finally decided by a large majority to recommend that women be given the vote. Good. The Bengal Council should follow suit.

Hand Spinning and Hand Weaving.

The official provincial joint conference, which had to do with agriculture, industries and Co-operation and which met the

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other day at the Dalhousie Institute, has passed the following resolution:—

"The Committee recommends to government to issue a communique supporting the introduction of *charka* as one of the principal home industries in Bengal."

The resolution as originally moved had the following concluding words: "declaring that spinning by charka and weaving of home-spun cloth will not be looked upon with disfavour by Government officials." But these were omitted.

Why not say, the *wearing* of *Khaddar* will not be looked upon with disfavour by government officials?

We do not think, the passing of the resolution will make the charka more popular than it is.

We note that Mr. G. S. Hart, collector of Burdwan, gave credit to the non-co-operators for what they had done to increase the incomes of hand-loom weavers, and that Mr. G. S. Dutt, Collector of Bankura, "never thought that the charka would find disfavour at the hands of Government officials."

"The Vanguard of Indian Independence".

A newspaper named *The Vanguard of Indian Independence*, coming from overseas, has been proscribed by Government, and all copies of it found anywhere will be confiscated. Therefore, the first thing that Government ought to do is to raid the P. and O. Mail steamer as soon as it arrives at Bombay harbour and search the mail bags for copies of this paper and other similar proscribed material. That will save the police in the provinces and districts a lot of trouble.

The Vanguard of Independence is, as far as we are aware, hostile to Mr. Gandhi's movement. Why does not Government, then, encourage it on the principle, "one poison kills another"?

Police Searches for Proscribed Papers.

Recently some newspaper offices and bookshops were raided by the police in search of seditious and inflammatory newspapers and leaflets coming from abroad.

Nothing incriminating was found anywhere. If these searches were not uselessly annoying, their funny character would impress the public most. No newspaper office or bookshop sends any order for the printed matter which the police seek to find. Nor have any editors or booksellers any steamers or railway lines or æroplanes of their own by which these things are imported. The bringing of the mails from abroad is entirely in the hands of Government. And it is the Government Post Office which scatters these things all over the country. It is very funny that one Government department should throw into people's houses objectionable matter without their seeking and knowledge and another Government department should try to find them out in order to incriminate people.

We know it is difficult to censor mails effectively; and it is expensive, too. There was censorship during the war. But in spite of it, people used to get many "seditious" foreign newspapers and leaflets which were afterwards sold by weight along with other waste paper.

No; censoring is useless, as police searches are futile. The only wise way is so to change the government that no indigenous or foreign "seditious" matter can inflame the people or serve any other similar purpose.

That means the establishment of Swaraj.

Revision of Pay of Ministerial Services.

In a resolution issued by the Government of Bengal, dealing with the revision of the pay of ministerial officers, that is to say, clerks of various kinds, it is said:

"In the event of a material reduction in the cost of living the rates of pay in this will come under further consideration and will be liable to such reduction as may appear necessary in the interest of economical administration."

When the pay of officers in various Imperial and Provincial services was largely increased, was any such condition as the above laid down? If not, why not? If such a condition was laid down, will some one quote it, giving references?

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Titles and Councillors.

(Associated Press of India)
Madras, July 20.

Mr. C. V. Venkatraman Iyenger proposes to move at the next session of the Legislative Council a resolution recommending the Government that, as a general rule, no title be recommended for award to anyone while he is a member of the Council, except when it is approved in special cases by a committee of the Council.

Someone else may propose that so long as one is a member of Council, no relative of his should have any Government contract or appointment. But can one circumvent self-seeking men ready to sell their independence for a price and a bureaucracy ready to buy it for the same, by such devices ?

Some Resolutions of the Indian Journalists' Association.

The following resolutions have been passed at a meeting of the Council of the Indian Journalists' Association :—

That a sub-committee be formed, consisting of the members of the council mentioned below to prepare a statement of cases of libel instituted against newspapers in Bengal by Government officers with the approval of the Government, for news or comments published in the papers relating to the conduct of such officers in the discharge of their public duties, and that the same be submitted to the council for such action as the council may take :—Sj. Krishna Kumar Mitra (President), Mr. J. Choudhury, Sj. Hemendra Prasad Ghosh and Sj. Mrinal Kanti Bose (Secretary.)

That in the opinion of the Council the proper course for the Government, when an allegation relating to the conduct of a Government servant in the discharge of his public duties appears in any paper, is to send a communique to that paper, after proper enquiry, for publication and if the paper publishes that communique and makes no adverse comment on it, no action should be taken against that paper.

The first resolution has our support. The second calls for some words of comment.

When any wrong criticism or statement regarding a private individual appears in any newspaper, he either remains silent, or contradicts it, or asks his lawyer to send a letter to the offending journal. It is necessary in the public interests that it should not be made more difficult to criticise a Government servant than a private individual. In fact, provided there is no proof of malice or absence of ordinary care in ascertaining facts, even wrong criticism or statements regarding public officers should not be penalised. Ordinarily, therefore, when a public officer finds himself misrepresented or wrongly criticised in any newspaper, the proper course for him to adopt is to obtain the permission of Government to send a contradiction to the journal himself or through the publicity officer. As in the case of contradictions coming from private parties, editors have and use the right to comment on such communications, so in the case of the aforesaid official contradictions the editors should, as at present, have and exercise the right of commenting thereupon. The aggrieved parties, whether public officers or private individuals, should also have the right of reply or rejoinder.

Our suggestion that the aggrieved public officer should send a contradiction himself or through the publicity officer, would not introduce any *material* change in the present practice. For the communiques which Governments have hitherto issued after "enquiry", have been generally issued without any other enquiry than asking the criticised officer himself what had happened. Ordinarily, therefore, the procedure suggested by us would quite serve the purpose. In case of malice or extreme carelessness in ascertaining facts, the aggrieved officer may, if his contradiction is commented upon unfavourably by the editor, obtain the permission of Government to sue the latter for libel.

As regards the procedure suggested in the second resolution, we agree that if Government adopts it, and if a journal does not make any adverse comment on the communique, no legal step should be taken against it. But we may take it that it is not implied that Government should take such action or would have the right to take such action in case adverse comment were made. At present journalists have the right to criticise all official publications and published official documents. We do not see any reason

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why communiques of the aforesaid kind should be considered sacrosanct and above criticism. We would rather suggest that Government should exercise its right to issue a further communique on the journal's comments. Such a course may, no doubt, be thought to militate against the dignity of Government. But would it be dignified on the part of Government to say, big stick in hand, "Publish this communique without comment, or you will catch it ?"

As all Indian journalists know, Government communiques are often full of sophistry, often evade the points at issue, and not rarely embody inaccurate statements made by the officers criticised in the public press. It is better in the public interests that some journalists should be prosecuted and suffer imprisonment for boldly standing up for truth and justice than that Government communiques of the kind described above should go uncriticised.

"The Servant" and Mr. Kidd.

An appeal has been filed against the conviction of the editor and the printer of *The Servant* for alleged defamation of Mr. Kidd, Deputy Commissioner. Hence we refrain from making any comments.

"Saraswat Asram."

Babu Nripendrachandra Banerji was Vice-principal of the Chittagong Government College when in response to the call of the country he resigned. He established the Saraswat Asram "to train a body of young men who would take to educating the people in an ascetic and missionary spirit." Subsequently he was prosecuted and imprisoned. We are glad to learn from *The Servant* that his Asram has not been left to die uncared for.

When Nripendra Chandra went to jail the Asram had only two looms; at present nine are working. During the year under review, four thousand one hundred and fifty yards of Khaddar were woven on the Asram looms, of which eight hundred and eighty yards were pure, i.e., both the warp and woof were Charka-yarn: five looms are being worked by five teachers; and the rest are used in teaching boys. More than fifty students of the Asram have after learning weaving migrated to different centres carrying the message of the Charka and Khaddar to the homes of the people.

Non-co-operation and Calcutta University Finance.

The official statement of reasons for giving the Calcutta University a grant of Rs. 2,50,000 during the current year to meet a huge deficit contained the following words :—

The deficit is due mainly to the fall in the receipts from examination fees, owing to the unexpected fall in the number of candidates for some of the University examinations in 1920-21 and to some extent owing to the (1) foundation of the Rangoon University, (ii) the establishment of the Dacca Intermediate and Secondary Education Board, and (iii) the non-co-operation movement.

We are not aware if any statistics of the number of candidates in different years and the fees realised from them were placed before the members of the Bengal Legislative Council. We have been able to get together from different sources only the numbers of candidates for the Matriculation Examination in the years 1919, 1920, 1921, and 1922. They are as follows :—

Year	Number of Matriculation Candidates.
1919	15922
1920	17563
1921	19125
1922	19133

Our authorities are a statement of the number of candidates at the Calcutta University Examinations from 1857 to 1920 published by the University, *The Calcutta Review* for October, 1921, and *The Indian Daily News* for July 19 last.

If the figures for the higher examinations for these years could be obtained, the exact situation could be understood. So far as the Matriculation Examination is concerned, which is the biggest held by the University, there has not been any falling off in the actual number of candidates.

Russian Famine Horrors.

A special cable to the *Statesman* gives a shocking description of the condition of famine-stricken Russia.

M. Jean de Lubersac, the economic expert whom Dr. Nansen sent to the Ukraine, has

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SRIMATI HEMAPRABHA MAJUMDAR AND HER TWO SONS.
The elder has been sent to Jail for (non-violent) picketing.

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returned to Geneva and reports an appalling situation in Kieff, Kharkoff and Odessa. These places, he says, are flooded with famine refugees, who are compelled to remain foodless at the railway stations owing to the lack of municipal resources. Bodies are being collected daily, some half eaten by rats.

The rich agricultural country between Odessa and Poltava is now uncultivated, houses being abandoned after the peasants had eaten the thatch off the roofs. Some of the cities have lost 85 per cent of their populaton.

Cannibalism has become so common that the authorities have ceased to prosecute.

Bengal's Proposed Retrenchment Commitee.

The reader is aware that the Bengal Government has appointed a retrenchment committee. But last month a different kind of retrenchment committee was proposed in the Bengal Legislative Council by Mr. H. S. Suhrawardy, who moved,—

The Council recommends to the Government that a committee with a non-official majority (the non-officials to be elected by the system of the single transferable vote) be appointed to investigate and report as to what retrenchments can be effected in the administration of the Government of Bengal.

The resolution was eventually withdrawn. But it would be interesting to examine what Sir John Kerr said in opposing it.

He would remind Mr. Suhrawardy, who was the first member to mention the Geddes Committee, that that committee was not elected by the House of Commons. It was appointed by the Government in the same way that the retrenchment committee for Bengal had been appointed.

But the British Government in Britain is a national government, the Bengal Government is not a national government. The British Government derives its authority from the House of Commons, which can make or unmake it. The Bengal Government does not derive its power from the Bengal Legislative Council, which cannot make or unmake it.

Babu Indubhushan Datta's speech contained many home truths, as will be clear from the following extract from it:—

Both the *personnel* of the committee and its scope, as outlined in the Council only the other day, had dispelled any delusion that many of them might have had in the matter. Business men were very useful in their own sphere, and the expert business man who had kindly consented to preside over the deliberations of the committee might curtail the waste of the Public Works Department, but what could business men do in suggesting a change in the policy of the Government? Unless the policy of the Government was changed in certain matters a cut here and there would not serve much useful purpose. Would it be open to the Retrenchment Committee to discuss the salutary principle that the standard of salary in this country must be fixed according to the standard of living in Bengal, not according to the standard of living in the richest country in the world, nor according to the needs of people who had to serve 7,000 miles from home, but rather according to the paying capacity of the taxpayer?

Travelling and Residential Allowances of M. L. C.'s.

The modest sum of Rs. 1,52,923-2-2 was paid to the members of the Bengal Legislative Council as travelling and residential allowances for the period January 1921 to June 1922. Not all members charged and accepted such allowances, but many did. As Government has fixed a certain scale of allowances, there was nothing morally wrong on the part of those members to accept them who had actually travelled first class on bonafide business and, whose usual place of residence not being in Calcutta, had to spend money for board and lodging. But it is alleged that some members—some rich men, too, among them—usually and habitually reside in Calcutta, and yet they charged both travelling and residential allowances; that some members travelled in lower class railway carriages, and yet charged double first class; and that some members travelled to some mofussil station or other on Saturdays and Sundays and returned after a stay of a few hours there, because they could make a greater profit by charging double first class fares for these journeys than by staying in Calcutta and charging Rs. 20 as two days' residential allowances. If these allegations be true, as we understand they undoubtedly are in at least a few

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cases, the high-placed "profiteers" deserve short shrift.

Effective remedies ought to be found and applied, though dishonest men may be able to turn a penny in spite of stringent rules.

So far as Bengali gentlemen are concerned, the generality do not usually travel in any higher class of carriage than the second. Therefore the payment of second class fare for travelling would not be felt as a hardship by Bengali gentlemen generally. And, instead of cash payments, members may be provided with passes or warrants and payment may be made to the railway companies according to the number of trips and the distance travelled. Such a step might imply a slur on the reliability of the members. But what is to be done? People have sometimes to suffer if there be even a few black sheep among them.

Educational Grants in Bengal.

The educational programme of Mr. P. C. Mitter, minister of education, Bengal, includes the following items :—

Improvement of Girls' Education.
Improvement of Physical Education.
Expansion of Education among the Backward Classes.
Expansion of the teaching of Science in the Mofussil Colleges.
Provision for Education Among Children with Criminal Tendencies.
Additional Grants to the Calcutta University.

All the items deserve support, provided waste and overlapping can be prevented. Mr. Mitter proposes that in all primary schools which will receive Government grants, half the scholars are to be free. So far as the removal of illiteracy is concerned, this is a step in the right direction. But the most important part of education is the development of a self-respecting manhood and womanhood in all. This is possible only if the poorest boys and girls can mix with all their classmates on terms of equality and with heads erect. But if some be charity boys and girls and others are paying scholars, the self-respect of the former cannot but be impaired. Therefore, the best system is that which provides free education for all, irrespective of the pecuniary circumstances of their parents or other guardians.

Retrenchment and Military Expenditure.

One does not feel disposed to go into the details of all sorts of possible reduction of expenditure; because if expenses be cut down in any direction which affects the pockets of the British people, the British bureaucracy can take money from the Indian Treasury in some other way. This is well illustrated by an example given by *The Bengalee*.

The second report of the standing Joint Committee on Indian Affairs, dealing with the cost of maintenance of British troops in India, is responsible for the astounding revelation that some time ago the pay of these troops was increased by the Imperial Government without any formal consultation with the India Office or authorities in India, and that the Indian Government had no alternative but to accept the increment, although there had already been a serious deficiency in our state revenue. The autocratic conduct of the Imperial Government in this connection was a deliberate insult to the Government of India; but the latter seem to be so devoid of the sense of self-respect that not only had they no courage to protest, but they did not even come forward to vouchsafe the information to the Indian Legislature in course of the many discussions that took place there during the last budget session on military expediture.

In connection with military expenditure another extract from *The Bengalee* would be found edifying.

The Standing Joint Committee on Indian Affairs are evidently of opinion that the General Headquarters Staff of the Indian Army is so inflated that it is capable of some reduction without much disadvantage. In accordance with the information supplied to them, the Headquarters Staff has increased from 98 in 1914 to 166 in 1921. The total of Officers' Staffs, other than Headquarters, has increased from 203 in 1914 to 278 in 1921. It would be remembered that Sir Sivaswamy Iyer made a similar complaint in course of a very remarkable speech which he delivered on military expenditure in the last session of the Legislative Assembly. He pointed out that there had been an increase in the Army Headquarters over the

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pre-war establishment of 83 per cent., of British officers and this inspite of a reduction of fighting units.

The Statesman, too, writes thus on the same topic :—

Cheif among possible economies is the swollen Headquarters Staff, with an aggregate increase of 143 officers to administer an army which is smaller by 20,000 men than it was eight years ago. From the information supplied to Sir Sivaswamy Aiyer it appears that under the head of Army Headquarters (Staff of Commands and Districts) an increase was shown in the estimates of over 70 per cent. in the number of British officers and 600 per cent. in the number of civilians employed —all this in spite of a reduction in fighting units. It is hardly surprising to find that the cost has risen from 70 lakhs to two crores. Here is a notable opportunity of making a "clean cut."

The Indianisation of the army is one of the chief means of reducing military expenditure. A British private costs on an average more than four times as much as an Indian sepoy, and British officers do not cost less proportionately. But two things stand in the way of the Indianisation of the army. One is the idea—all lip professions notwithstanding—that India is to be *kept* as a British *possession*, *garrisoned* by British troops. The other is the idea that the "army in India" is to be used for Imperial purposes. If the British people sincerely believe that India should be treated as a sister country, they should help India to win Swaraj. That would be the most effective way to strengthen the British Commonwealth of Nations and to cut down Indian Government expenditure.

The Bankura District Organisations.

The present district of Bankura is a part of old Mallabhum of the Bishnupur Raj. The ruins and the struggling industries which still survive indicate the prosperity which the region must have enjoyed in the past. It was a great cultural centre, and its natural scenery and spiritual achievement earned for it the name of Gupta Brindaban. But now, with malaria rampant in the district, industries ruined, and agriculture totally dependent on adequate distribution of rainfall, we have the records of the two terrible famines in the course of five years (1914-15 and 1919) to indicate the alarming condition of the people. As regards the causes of this state of affairs, we had occasion to publish a regional survey of the district in a previous number of this REVIEW (May, 1919). We are glad to find that the local authorities and the public have taken up the problems in right earnest. At the District Conference held in last February in connection with the Bankura Health and Welfare Exhibition, Mr. G. S. Dutt, I. C. S., the present energetic District Magistrate, stated the problems with great lucidity and directness. He said :

"Not only had the population of the districts decreased by a lakh and a quarter in the last ten years (which is more than 10 per cent.) but what was left of it was hopelessly in the grip of poverty and disease. The only way to avert the danger was to kindle the smouldering flame of social service and to organise the people for a combined co-operative effort in every village. They breathe the air of the cess-pools and drink their water from day to day, caring nothing for the simple laws of health and sanitation. This was done not only by the ignorant but also by the educated people. He was of opinion that if an organised attempt at social service and health propaganda was made by a band of workers in the district and in every village, the whole problem of insanitation in Bankura could be solved in one year, if not in six months. They should solve the irrigation problem by the re-excavation of the thousands (well over 30,000) of silted-up irrigation tanks in the district by forming co-operative irrigation societies, which, if pushed on with sufficient speed and energy along the lines on which work had already been started, would solve the problem of malaria and poverty in the course of five years. He urged them to organise in every village a Village Agriculture and Welfare Society to banish litigation and party factions which are draining the life-blood of the people, and to focus the forces of unity and social service into one supreme effort for the thorough cleansing of the villages and the regulation of the lives of the people in accordance with the elementary laws of health, the improvement of agriculture, and organisation of the weavers and other artisans for their economic improvement through the introduction of scientific methods, and elimination of middlemen, and the spread of mass education, not only by starting new schools but also by resuscitating the existing ones."

In Mr. Dutt's speech and the definite

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resolutions adopted the appeal was mainly directed to the people concerned, and though the help of the Government had been asked, the work was not relegated to a future conference, nor was the necessity of creating a new Department with expert Directors and Inspectors was urged. The work was taken in hand immediately with such facilities as could be had. The help of the different Government Departments and philanthropic organisations has not only been asked for but utilised for the solution of definite problems with the utmost advantage. Thus the local people are asked to construct the irrigation *bunds* themselves, the District Engineer giving them the benefit of his technical knowledge and expert advice. With this arrangement, apart from a great reduction of cost the people are being trained in organised work and mutual aid. Again, instead of reclaiming the jungles for third class paddy fields, scientific methods of rearing silk cocoons, once a great source of income but now a lost industry of the district, are being introduced. The district abounds in Palmyra Palm trees, but the process of "Milking the Palmyra Palm"—to use Prof. Bose's expression—is unknown. Its introduction is going to be a good source of income. Cultivation of fruits and fish on an intensive scale is being organised and the Departments are not being imposed on the people, but their scientific information utilised with great profit and education. The Government of Bengal should help Mr. Dutt with all the money and officers that it can. His recent lecture in Calcutta on the problem of life and death in rural areas was very effective.

Indians in Fiji.

A Reuter's telegram informs the public that at a crowded meeting at Suva, Fiji, presided over by the Mayor and attended by [white] delegates from six country districts a resolution was passed unanimously against granting equal political status to the Indians of Fiji. Indians cannot but consider this unjust and arrogant. But no amount of resolutions and angry speeches in the Council of State and Legislative Assembly can set this state of things right so long as we are not masters in our own country. And in order to be masters in our own country, we must make the masses of India march abreast with the classes. That can be brought about only by the removal of untouchability, social uplift, universal juvenile and adult education, and economic improvement in the condition of the laboring population.

Removal of Sacred Threads of Hindus in Jails.

Srijut Radhamohan Gokulji, organiser of the Asahayoga Asram of Nagpur, on being released from jail, has asked the authorities a few questions, one of which is: (1) "In the jails the sacred threads of Hindus are removed. My own sacred thread was removed. Is this not an outrage on the Hindu religion?" It certainly is. It should be ascertained whether this is done in all jails in all provinces and according to any jail rule. If so, the rule should be expunged.

Position of Indians in British Colonies.

At a representative meeting held at Bombay on the 19th July last to consider the position of Indians overseas, the speakers gave expression to great indignation at the treatment meted out to the Indian settlers of South and East Africa, Uganda, and Fiji by the respective Governments.

Sir Dinshaw Petit, President, said that so long as the Indians did not enjoy within the Empire the same rights as other subjects of the British Empire did, the Imperial Conference was a sham and a mockery. Indians had lost faith in sending memorials and telegrams and the situation might drift to such a pass that the Imperial Government might have to choose between India and South Africa.

Mr. Polak referred to the mission of Sir B. Robertson and said that the ordinance of racial segregation in Durban as passed by the Provincial Council was illegal. The Union Government being a

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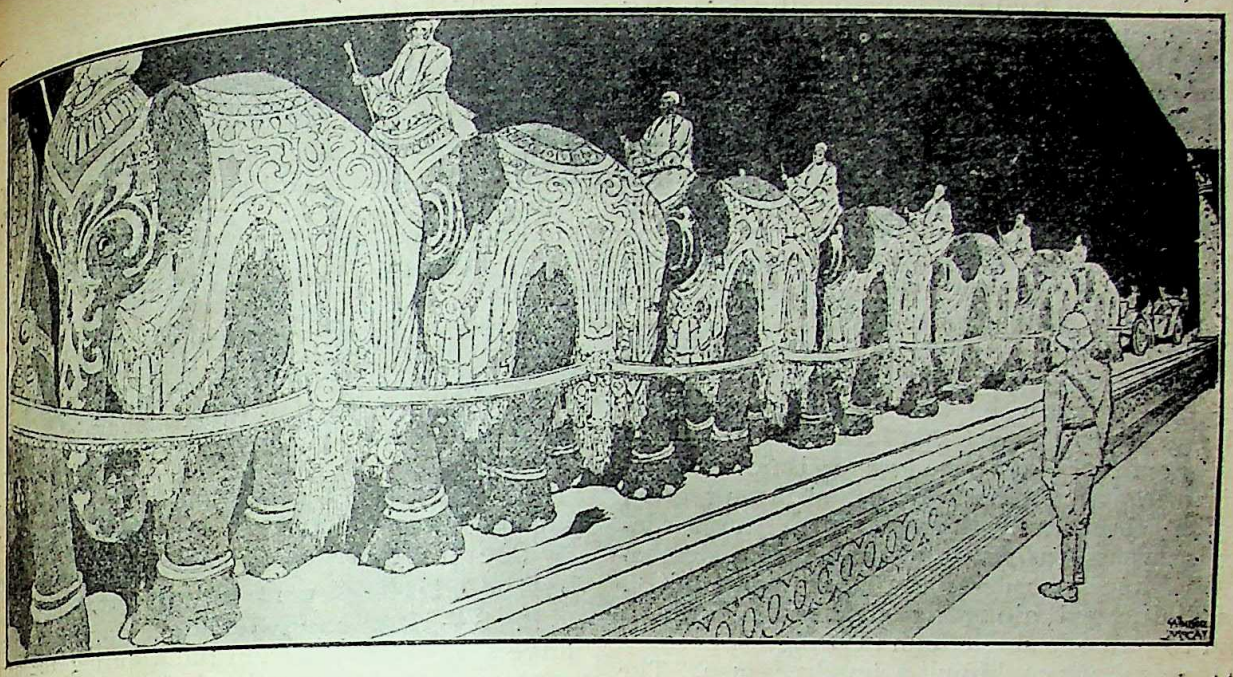

Elephants Hauling An Indian Maharaja's Silver Car. The Prince of Wales Looking On.
—*Chicago Herald and Examiner.*

This picture shows you what is still done in India. Behold the Maharajah of B. hauled in a chariot of pure silver by eight elephants covered with gorgeous trappings.

On the right that small Prince, a good deal wiser, looks on.

He sees in these eight elephants, and the primitive Maharajah, one of the reasons why his father on a little island thousands of miles away is able to rule the three hundred million inhabitants of India.

part of the British Empire had no right to encroach upon the rightful citizenship of Indians there.

Mr. K. Natarajan said that the position of Indian women in Fiji was most degrading. The only remedy lay in the Indians getting "Swarajya."

Mr. J. B. Petit believed that Mr. Srinivasa Sastri's mission was a failure and suggested that Rs. 25,00,000 budgetted by the Indian Legislature for the Imperial Exhibition to be held in London in 1924 should be withdrawn, as India should have nothing to do with an Empire which did not give them equal rights.

Brave words should be followed by brave deeds.

"Eight Elephants Pull One Man."

Such is the heading of an illustrated leading article in the *Chicago Herald and Examiner*. We reproduce the picture with the letter-press printed below. The article begins with the following general observations :—

The more men think of outward appearance, beyond cleanliness and decency, the less they are bound to think inwardly.

As you go lower and lower among the savages, you find a more desperate effort to make the outward man look impressive, AWE inspiring. Bodies painted, their noses and ears pierced, dozens of bracelets, bright colors, feathers, everything is done for LOOKS.

As you go higher in the realm of thought you get rid of all that nonsense.

If you meet a great scientist, you see a man most plainly dressed all his life and "decorations" are INSIDE of the thin skull.

Then follows a description of and reflections on the picture.

The Prince of Wales is visiting various parts of the British Empire, the idea being that human beings are naturally snobs and delight in royalty. The soundness of that idea was demonstrated in this glorious republic where many proud sons of democracy shivered with mingled awe and delight when the young "royal highness" deigned to shake hands with them.

Recently the Prince has been in India, the land of palaces, traditions, many religions, castes, where three hundred million vegetarian teetotalers live under the thumb and rule of a handful of meat-eating, beer-drinking Englishmen, thousands of miles away.

In this cartoon Mr. McCay shows you a feature of Indian life that the Prince saw and perhaps THOUGHT about.

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This row of elephants, eight of them, driven and controlled each by a human being, "the mahout," sitting on its head, use their gigantic power to pull ONE single man, sitting in his elaborate carriage made of pure silver.

That takes you back thousands of years into the history of India—and all Asia. Alexander the Great, conquering Persia, found potentates dragged by the elephants, using fighting elephants in battle, believing that made THEM great and invulnerable. Alexander dealt with the fighting elephants quite easily.

When Columbus started on his trip elephants were still dragging the Asiatic rulers of the day. And now, when the English Prince of Wales goes to inspect his father's subjects in territory that was once an Asiatic empire, he is met by an Indian prince, speaking good English, elaborately dressed, with huge diamonds in his turban—and that prince, descendant of ancient rulers, the Maharajah of B., is still dragged along by elephants, eight of them to pull one single human being.

One elephant could pull a hundred men. The foolish Maharajah thinks it makes him as important as hundreds or thousands to have eight elephants to pull him. It simply makes him foolish, but it makes him no more foolish than our suddenly grown rich Americans that have eight full-grown men to wait upon them in their dining rooms and their halls.

The American editor does not spare his own rich countrymen.

While ridiculing the prince with his eight elephants, it is just as well to remember that some of the old foolishness still sticks to us.

How many really believe in their hearts that when they ride in an automobile costing fifteen thousand dollars, they are at least fifteen times as important as the man whose automobile cost one thousand dollars, and ten thousand times as important as the man that has no automobile at all?

What is the real difference between thinking that importance can be got out of eight elephants and thinking that importance can be got out of a ninety horsepower silver-plated automobile? There is no difference.

The only thing that counts is INSIDE OF YOUR OWN SKULL. What goes on there matters, it produces results, nothing else does.

The editor then returns to his attack on the Indian maharajas.

Centuries ago these native princes put their faith in elephants, and did it wisely. For the elephant had power, he could trample their enemies, and did, until Alexander appeared and sent the elephants galloping over their own troops. The potentates of India are a joke and their elephants are a joke.

The power of to-day is the weakness of to-morrow.

If any king went out now to make war with elephants he would be a poor joke, his elephants simply an extraordinarily good target.

While those princes of India, with women and slaves, their Nautch girls to dance, their jewels, elephants and public executioners, thought themselves all powerful, destined to rule forever, a few men of a different, more modern kind with white skins, were THINKING on a foggy island off the northwest corner of Europe.

A few men in England rule the hundreds of millions in India, because they had EARNEST THOUGHT as against NO THOUGHT.

And almost before those maharajahs knew it, England owned India and the rajahs were the tolerated dummies of the English government, living by permission of England in the palaces that once were their own.

The postscript appended to the article by the editor is very important.

P. S.—How many children do you suppose have starved to death in India during the past century in order that the elephants of the rajahs might have plenty of food?

All that food was produced by fathers of the starved children, then taken from them.

European Recognition for Indian Researchers.

We are glad to note that Rai Bahadur Saratchandra Roy's Patna University Readership Lectures on the *Principles and Methods of Physical Anthropology*, highly praised in our pages some time ago by one of our reviewers, have been very favorably reviewed in *Nature* by Dr. Sir Arthur Keith, the greatest authority on physical anthropology in England. Says he:—

"There is not an anthropologist in Europe who will not extend a welcome to this work by Rai Bahadur Sarat Chandra Roy, reader in anthropology at Patna University, not only for what it is, but also for what its appearance signifies. Anthropology, hitherto a plant of exotic growth in India, has at length taken root in the native mind. A single readership in a single University is a somewhat slender root for a plant which has to cover more than 300 millions of people, but those who have noted the series of excellent researches and monographs which have been published in recent years by Mr. Roy and by his colleagues and disciples will have no fear of the result if a fostering hand be extended by the Government of India."

Dr. Keith, it would seem from the above, does not know that the subject is taught in the Calcutta University. He adds:

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"The book under review, 'Principles and Methods of Physical Anthropology,' is based on the first course of lectures given by Mr. Roy as reader in anthropology in Patna University. The lectures now published, six in number, form one of the best introductions to the study of anthropology in the English language. It is true that many minor statements require emendation or qualification, but we are surprised that one who has made his reputation as a cultural anthropologist should have grasped so accurately the methods, aims, and theories of those who study the evolution of the human body and brain, as well as the rise and spread of modern races of mankind."

"Certain it is that India is nearer the hub of the anthropological universe than Western Europe."

We are also glad to learn that Dr. Meghnad Saha, Khaira Professor of Physics at the Calcutta University College of Science, of whose original researches we have had occasion to speak more than once, has been elected a member of the International Astronomical Union at its last quinquennial meeting held at Rome, and attached to the stellar physics section. This section consists of the directors of the Astrophysical observatories of Cambridge, Harvard, Princeton, and Mount Wilson (U. S. A.). Among the physicists the other members are Professor Fowler of the Imperial College, London, and Professor Neils Bohr of Copenhagen, author of the Quantun Theory of spectral radiation.

The Allahabad Women's University.

Though, considering its small beginning the cynically disposed may consider its name rather high sounding, yet the Allahabad Women's University, founded by some leading members of the Allahabad Municipal Board in connection with that body, is a very laudable educational enterprise. Its principal promoter and worker, Mr. Sangam Lal Agarwala, M.A., LL. B, Vakil, Allahabad High Court, deserves well of the public for his self-sacrificing labours. The object of this university is "to make better provision than exists at present for the higher education of women through the medium of their own language, and not in the English language, foreign to them and difficult to learn, and to encourage them in higher studies conducted in such language by conferring suitable degrees after holding the necessary examinations." Though the medium of instruction and examination is to be an Indian vernacular, the study of English also has been provided for. For the present courses in Hindi, Urdu, Bengali and Marathi have been prescribed. It is a pleasure to note that history, geography, domestic economy and hygiene, drawing, music and physics and chemistry are included in the courses of study.

An Western Idea About the Indian Unrest.

The cartoon reproduced here represents the prevailing impression in the West about the Indian Non-co-operation movement. The cartoonist and all who think with him are wrong if by the serpent a violent revolution is suggested.

If the Music Fails.

—*Indianapolis News.*

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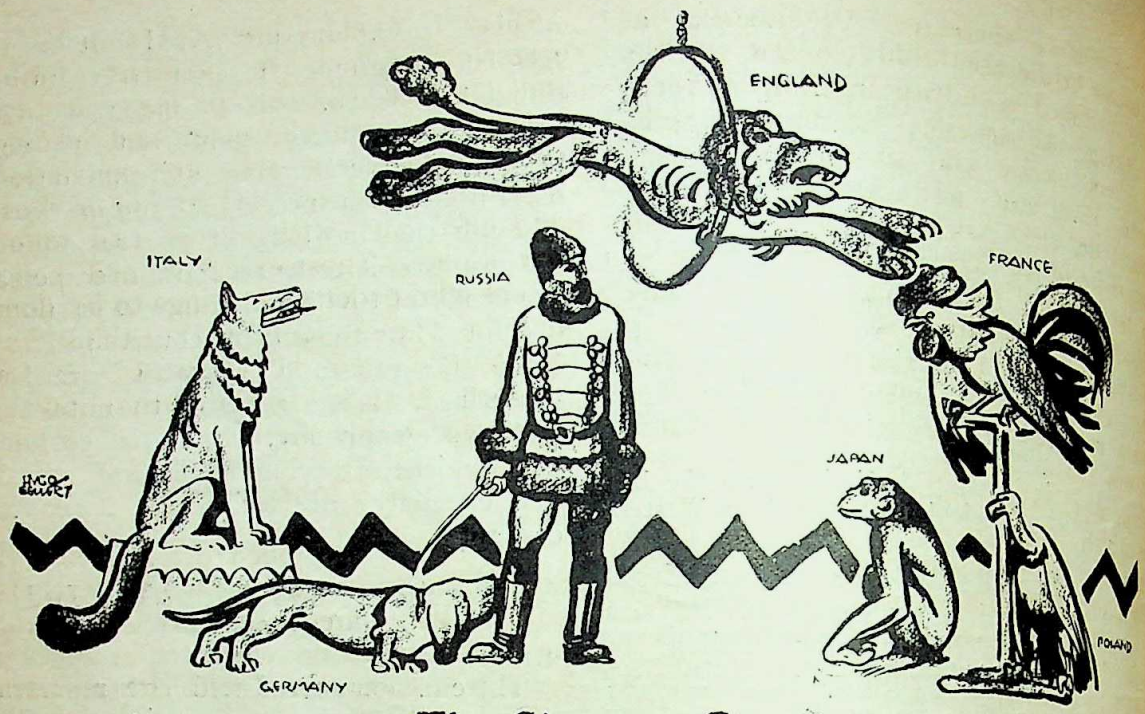

The Circus at Genoa

—*Liberator.*

Russia And The other Powers at Genoa.

An American cartoonist has very cleverly hit off in the accompanying cartoon the position occupied by Russia and the other powers at the Genoa Conference.

Staff Selection Board.

There are some mysterious government departments the purpose and necessity of whose existence would be a worthy subject for a research scholar. Recently the creation of such a department has come to our knowledge. It is the Staff Selection Board. It was created only a few years ago for the ostensible reason of selecting clerical staffs for the offices at the Head Quarters of the Government of India. The Board consisted of a chairman, a few official and non-official members, not necessarily members of any legislatures, and a paid secretary. The present chairman of the Board, as the Inspector of Office Procedure, which is also a mysterious post said to be recommended by the Llewelyn Smith Committe, of which no report has yet been published, is getting at present a princely salary of more than Rs. 2000 a month. We do not know the precise duties of the chairman and his board; but we are informed that the Board is in the habit of visiting different places and provinces, like the bride-inspecting parties of our country, for the inspection and examination of the prospective candidates. And, of course, for this task the chairman and the other members get a good travelling allowance, besides the salary of the Inspector of Office Procedure, from the depleted coffers of India.

We fail to understand the special reason for the creation of such a Board. Are not the office master of each department competent to select their own ministerial staffs? What are the special qualifications of the present chairman for the work required of him?

Last year Mr. Kshitish Chandra Neogi raised a question regarding the Board's utility and its competence in the Legislative Assembly; and he got, as far as we remember, nothing but an angry reply from the then finance member. This year, perhaps, the Board thought

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it desirable, therefore, to justify its existence before the public. A few months ago it issued a notice in many papers requiring the services of many stenographers, clerks and so on, who were to be examined and selected by the Board on the payment of an examination fee of Rs. 10 per head. Of course in the notice there was neither any definite statement of any vacancy of the posts advertised nor any promise that any of the candidates would be taken in. But as is always the case in this poor country, numerous were the candidates who paid the examination fee, which, as far as our information goes, amounted to no less than Rs. 20,000. The poor candidates in their dire want of a job forgot to ask themselves how in the days of retrenchment now, vacancies could arise !

In this connection we have but one question to ask. What is the real explanation of this peculiar notice ? Retrenchment work has already begun and the services of many old hands will be shortly dispensed with if it has not been done already. Will new hands be taken in without any provision being made for the old ones ? Or is it but a hoax—intended only to justify the existence of the Board ? This year the Board has raised the examination fee of Rs. 2 to Rs. 10. What tempts the Board to raise this fee is difficult to understand. But it enabled the Board to get a good sum of Rs. 20,000 by a single advertisement. Is it to show to the Retrenchment Committee that the Board is a self-supporting one and need not be abolished, however useless it may be ? No doubt then the Board must be congratulated on its ingenuity in devising methods for making itself self-supporting.

Repression.

Repression, ruthless repression, is still going on in all provinces, in and outside jails, on such an extensive scale that it is possible for a monthly review only to note the fact without entering into details. The latest prominent victim is Maulana Mazhar-al-Haque of Patna.

There is one feature of the acts of repression which is peculiarly futile, vindictive and mean. In many a case gentlemen of high character and leading position in society are, after conviction for political offences, led to jail on foot, handcuffed and with a rope tied round their waists. Those executive and police officers who order such things to be done must be typical fools if they think that the people can be terrorised or the prisoners lowered in the estimation of the public in this way.

A Globe-trotter.

An American globe-trotter named H. Martinet, who is doing the world mostly on foot, walking bare-footed, has been creating a mild sensation wherever he appears. He is not encumbered with either a purse or with superfluous luggage. His exploit certainly indicates the possession of pluck and resource. His experiences will also be more varied and intimate than those

Mr. Martinet, the Globe-trotter with the Members of the College Square Swimming Club.

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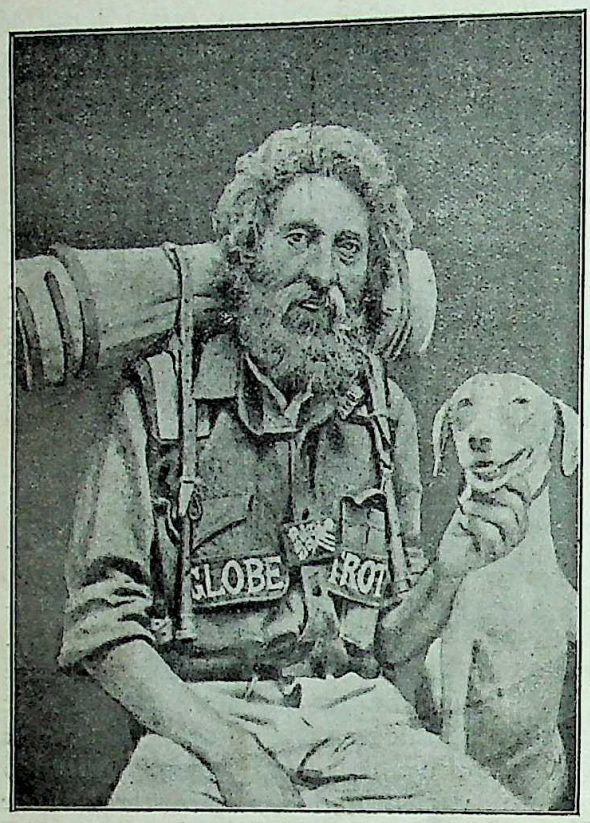

Mr. Martinet, the American Globe-trotter.

of travellers who tour round the world in the ordinary way.

Vacancies at the Calcutta Presidency College.

It has been brought to our notice that Dr. Harrison, professor of physics in the Calcutta Presidency College, will soon give up his present post and leave India for good, and that Dr. D. N. Mallik, professor of applied mathematics in the same college, has retired. These vacancies will have to be filled up soon. The Presidency College has some well-equipped laboratories. A correspondent draws our attention to the fact that in this College "the physical laboratory has behind itself the hallowed traditions of the late Sir John Eliot and of Sir J. C. Bose. When these two gentlemen worked the laboratory was housed in a small wing of the old college buildings. Now a new laboratory has been constructed at the cost of more than ten lakhs of rupees, containing, besides a magnificent collection of apparatus, a splendid library and workshop." The correspondent adds: "Still, to my knowledge, not a single original paper worth mentioning has been published within the space of the last 7 or 8 years from this laboratory." We are not in a position to vouch for the accuracy of these statements. But whatever may have been the case in the past, it is unquestionable that Dr. Harrison's successor should be a man who has done and can do research work in physics. A European man of this description would perhaps be too costly a commodity. But it would not be impossible to secure the services of a properly qualified Indian physicist.

As regards the successor of Dr. D. N. Mallik, it goes without saying that he, too, should be a man who has done and can do research work. The correspondent whom we have quoted above tells us that "The astronomical observatory was built at the personal initiative of the late Prof. Little, and he got the Government to sanction an amount of Rs. 2500 annually for carrying on research work. The observatory contains a fine equatorial and a telescope for stellar photometric and spectrographic work (built on the top of the Hare School). But to the knowledge of the present writer, not a single stellar spectrum was ever photographed with the apparatus. Not only that, the last two professors in charge—one a European and the other an Indian, did not even know how to utilise the yearly grant of Rs. 2500, so that this money has been lapsing year after year for the last ten years. Yet the late professor in charge got the Education Minister of the India Government to grant him an amount of Rs. 9,000 to enable him to proceed to Europe for studying the organisation of the astrophysical laboratories of Europe. The most curious part of this story is that just 2 or 3 months after his return from Europe, his term of service expired, and the organisation of the astrophysical laboratory was left to the gods who command the stars." For the accuracy of these statements, too, we cannot vouch. But whatever may have been the case in the past, obviously for the immediate

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future a professor is wanted who can use the astronomical observatory and utilise the annual grant of Rs. 2500.

There are good instructors who can only teach what others have discovered, but they are undoubtedly far better and more inspiring educators who can teach well and do research work also. It is perhaps the case that, according to the terms of service, professors in Government colleges are not bound or required to do original work; and therefore no blame attaches to those who have done no research. But if for the salary to be paid Government can get men who combine the qualifications of good teachers and original workers, we do not see any reason why the authorities of the Presidency College should not insist upon appointing only such men. If such men were appointed, the large sums spent on the laboratories would not represent so much waste.

We draw the attention of the Minister of Education, Bengal, to this matter. It is urgent and will not brook delay.

Mrs. Gandhi's Recent Utterances.

Among Mrs. Gandhi's recent utterances two may be noticed. As president of the Gujarat Provincial Conference, she spoke feelingly and pathetically of the great and indispensable services rendered to society by the so-called "untouchable" classes. She then dwelt with sorrow on the degrading and inhuman treatment to which they are subjected by the higher castes. Humanity and justice require that the "untouchables" should be placed on a footing of social equality with the other classes and castes.

The other utterance to which we wish to refer is that on a recent occasion she said that under Swaraj Englishmen need not leave India. They would be welcome to live here as helpers and equals, but not as masters. This has been considered by *The Bengalee* to have been said by Mrs. Gandhi at the suggestion or under the inspiration of Mahatma Gandhi to whom she had paid a visit in his cell in prison a short while ago, and who is imagined by that journal to have been sobered by his imprisonment with the result of a change in his opinions. The fact, however, is that long before his imprisonment Mr. Gandhi had several times said exactly what Mrs. Gandhi has recently declared to be her own opinion. Moreover, women, particularly women like Mrs. Gandhi, are not dummies, that they cannot think and speak for themselves, but must be prompted by their husbands or other male persons.

Sreemati Kasturibai Gandhi.
(Mrs. M. K. Gandhi.)

History of the Vernacular Medium Movement.

The following editorial paragraph appeared in *The Calcutta University Magazine* for November, 1895 :—

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The Hon. R. C. Dutt, as President of the Bangiya Sahitya Parishad and a Fellow of the University, has addressed an important letter to the Registrar for submission to the Syndicate on the question of recognising the Vernacular languages in the examinations. The Bangiya Sahitya Parishad is a literary society, which has for its object the improvement of the Bengali language and literature, and it now counts some two hundred and forty members. The question of recognising the Vernacular languages in the examinations of the University was discussed by the Parishad last year, and was referred to a Sub-Committee consisting of the Hon. Dr. Gooroo Das Banerji, Mr. Nanda Krishna Bose, Babus Rabindranath Tagore, Rajanikanta Gupta, and Hirendranath Datta. They made two recommendations. First, that the University be moved to adopt a regulation to the effect that at the F. A. Examination, where a classical language is taken as the third subject, a paper should be set containing passages in English for translation into one of the Vernaculars of India, recognised by the Senate, and a subject for original composition in one of the said vernaculars, text-books being recommended as models of style; secondly, that the University be moved to adopt a regulation to the effect that in History, Geography and Mathematics, at the Entrance Examination, the answer may be given in any of the living languages recognised by the Senate. Upon this report the Hon. R. C. Dutt has written to move the Syndicate to take steps for giving effect to the first recommendation and to consider the feasibility of the second.

Now that the Senate of the Calcutta University has laid it down that a vernacular is to be the medium of teaching and examination for the Matriculation in all subjects except English, the passage quoted above will be found interesting as forming part of the history of the movement for getting the vernaculars properly recognised by the university.

Urdu and Bengali.

An outcry has been raised against the recognition of the vernaculars as the medium of instruction and examination for the Matriculation, under a misapprehension. It is not Bengali that has been made the sole medium. If a candidate has Urdu or Assamese or any other vernacular as his mother-tongue, that will be his medium. Bengali is the mother-tongue of most Bengali Musalmans, as is well-known, and as has been proved by the statistics relating to the vernaculars chosen by Musalman Matriculation candidates, published by the Controller of Examinations. Mr. Abdul Karim, retired Inspector of Schools, who is a well-known educationist, has borne public testimony to the better results obtained by teaching Bengali Musalman pupils through the medium of Bengali. But those, too, whose mother tongue is Urdu will not be put to any difficulty. They can read Urdu books and write their answers in Urdu.

Cruelty to Women.

Cases of cruelty to women, mostly girl-wives, continue to crop up in Bengal. The tormentors are generally the mothers-in-law, who brand with hot iron, starve and otherwise ill-treat their daughters-in-law. Sometimes the husbands and the sisters-in-law also take part in these cowardly and abominable cruelties. Only a few cases come before magistrates for trial, and in those that do, the punishments inflicted are comparatively light. But even heavy punishments would not be an effective remedy. There needs to be a radical change in the ideas of the people as to the status of women, and an awakening of the conscience. But, as there is no better protection than self-protection, the women of Bengal must be able to rebel against such treatment. Fitness for such rebellion and self-assertion can come only through proper physical, moral and intellectual education and postponement of marriage till arrival at the age of at least physical maturity.

Vidyasagar Anniversary.

Pandit Iswar Chandra Vidyasagar, the anniversary of whose death was celebrated on the 29th July in numerous places, was one of the moulders of the Bengali language and literature, an educator, a philanthropist, and a person who was noted for his character and manhood. There was no humbug in him. He is remembered, however, most in connection with his successful efforts to remove obstacles in the way of the remar-

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riage of Hindu widows. But though we have spoken of his efforts as having been successful, so far as Bengal, the province of his birth and activities, is concerned there have been fewer such marriages than in some other provinces. Yet humanity and justice demand that there should be such marriages. In the interests of social purity and the maintenance of the strength of the Hindu race also, the remarriage of widows is necessary. Though Bengal has not taken kindly to this way of relieving the misery of widows, it may atone to some extent for its neglect of duty by helping to give widows and other helpless women such education as would make them self-supporting in such ways as would not impair their self-respect. This, too, was an object dear to the Pandit's soul. The Vidyasagar Vani Bhavan is an institution founded with this object. It was opened on the 29th July. Its honorary secretary is Lady Bose and its office is situated at 105, Upper Circular Road. All contributions should be sent and all enquiries should be addressed to her there.

Lahore Widow Marriage Association.

We find from the report of the Vidhva Vivah Sahaik Sabha (Association for the Promotion of Widow Marriage) of Lahore for the year 1921, that the marriage of 317 widows was brought about by it during that period. This is a remarkable and praiseworthy achievement.

The Indian Association on Retrenchment.

The *Sanjibani* has published a summary of the suggestions made by the Indian Association of this city for the reduction of Government expenditure. The suggestions are important, and the Retrenchment Committees should pay due attention to them.

Retrenchment.

From time to time we have made various suggestions and observations for the reduction of the expenses of Government. Such expenditure can be kept within due bounds only if two conditions are present. One of them is that the Government must be thoroughly national or national to all intents and purposes. If the country has to import rulers, administrators and officials from abroad to any extent, to that extent there would be extravagant expenditure, for men who have to serve at a distance from their motherland must needs demand higher wages than the children of the soil. Moreover, a foreign government incurs much expenditure for safeguarding and promoting the interests of its own home country which a national government need not incur. The second condition without which a government cannot be economical is that the persons who carry it on must consider government service not a means of enriching themselves but a means of serving the country, the salaries being only maintenance allowances. If this kind of mentality be not present among the official classes and if there be not effective democratic checks, even a national government may be extravagant and even rapacious. This kind of mentality is present in Japan, and hence its prime minister is satisfied with a salary of Rs. 1500 per mensem and the other ministers with Rs. 1000; whereas even in our provinces the executive councillors and ministers get Rs. 64000 pen annum and the governors much higher salaries. The Viceroy gets a higher salary than any officer anywhere else in the world.

Retrenchment in the Calcutta University.

Efforts are being made to cut down expenditure in the Calcutta University. As according to an announcement made by the Minister of Education, Bengal, bills for the establishment of a secondary education board and the re-constitution of the University are on the anvil, the arrangements now being made for cutting down expenditure must be considered more or less provisional. Still they are welcome, so far as they go. We have a few suggestions to make in this connection. In the report on post-graduate teaching

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in the Calcutta University for 1920-21 it is shown that Lieutenant-Colonel George Ranking drew a salary of Rs. 500 per month, but no work was done by him for this salary. Such sinecures should be abolished.

The posts of the two secretaries to the Post-graduate departments in Arts and Science are unnecessary and should be abolished. A clerk can easily do the work of either or both. In many of the subjects which have very few students, the number of professors can be easily reduced. As there are in the University professors, each of whom is versatile enough to lecture on different subjects, it is not too much to believe that there are professors who can lecture on different parts, groups, or sections of the same subject. The University library and the post-graduate library should be amalgamated, with a single librarian and staff. There is no sufficient reason for keeping two libraries with two offices and staff. The press and publication departments are overmanned, and a reduction can be easily made therein. There is no necessity for maintaining both the Registrar and the Controller of Examinations and their offices and staff. One of them with a single office and staff is quite enough. There is not sufficient work for both. We have heard that in the Registrar's department there are about 50 hands and in the Controller's some 30. Many of these persons have generally little or no work to do and sit idle day after day. There are, moreover, many temporary hands, who should also be cashiered. As it is most likely that the Matriculation Examination will be conducted from next year by the secondary education board to be newly created, there should obviously be only one officer and office, as before 1917-18, who may be styled the Registrar and Controller of Examinations. The Law College should be a day college, as in Allahabad, with whole-time professors and lecturers. By making this salutary change, a large reduction can be made in the number of professors and lecturers, and the teaching improved. The Ripon College (Law Department) pays a much lower salary to its principal than the University Law College, which pays Rs. 1000 besides free quarters, but there is no appreciable difference in the quality of teaching and of the results produced. There is no reason, also, why in addition to a good salary the principal of the Law College should have free quarters of which the rent per month may be a good round sum. There is no reason, further, why there should be a Vice-principal with a comfortable salary. The gentleman who is the present incumbent of the office has so many other things to do, that we do not think that he really earns his salary as Vice-principal of Rs. 500 per mensem. Being a busy practitioner by virtue of the office of the High Court Deputy Registrar's Vakil held by him, a member of the syndicate year in and year out, a senator year after year, a tabulator of marks year by year, the head-examiner in geography year after year, an examiner in law twice a year, a member of many a committee in the University, and the managing proprietor of the Calcutta Law Journal, he is naturally so fully occupied with his multifarious duties as to have neither the time nor the energy and inclination to undertake the teaching of a law class with any degree of earnestness. As for what office-work of the Principal he now does, a clerk can do it as well.

As the members of the Bengal Legislative Council and the Minister of Education are bound to see that the Government grant of 2½ lakhs of rupees already given to the university and any further grants that may be made hereafter are being economically and properly spent, it is their duty to consider suggestions for reduction of expenditure coming from all quarters. We, therefore, draw their attention to ours.

Reports of Two University Committees.

At a special meeting of the Calcutta University Senate held on the 13th March last, a committee was appointed to draw up a statement on the points arising in connection with the speech delivered by the Minister of Education, Bengal, on March 1st in

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the Bengal Legislative Council. That statement was to "be submitted to the Senate within one month from" the 13th March, that is, not later than the 13th April last. Another committee was appointed at the meeting of the Senate held on the 25th March to report on matters relating to the finances and the general working of the University. Its report was due on the 25th April last at the latest.

The first committee's report was signed by Sir Asutosh Mookerjee, Sir Nil Ratan Sircar, Principal Herambachandra Maitra, Sir A. Chaudhuri, Sir P. C. Ray, Rev. Dr. George Howells and Dr. Bidhan Chandra Ray on the 29th April, that is, sixteen days after it was due, but *more than two months before the July sessions of the Bengal Legislative Council.* It was, however, marked "*Confidential till considered by the Senate*"; and the Senate considered and adopted it on the 29th July, that is, many days after the close of the July sessions of the Bengal Legislative Council.

The second committee's report was signed by Sir Asutosh Mookerjee, Sir Nil Ratan Sircar, Principal G. C. Bose, Sir Asutosh Chaudhuri, Dr. Hiralal Haldar, Rev. Dr. G. Watt, Rev. Dr. George Howells, Dr. Bidhan Chandra Ray and Dr. Jatindranath Maitra on the 8th July, that is two months and twelve days after it was due, but *at a time when the Bengal Legislative Council was in session.* But this report, too, was marked "Confidential till considered by the Senate"; and the Senate considered and adopted it on the 29th July, that is, many days after the close of the July sittings of the Bengal Council.

The reader is aware that the University had applied to Government for a grant of 5½ lakhs of rupees to cover a reported deficit and that it was known that the question of making this grant would be considered at the July session of the Legislative Council. Eventually a grant of 2½ lakhs was given. The first committee's report was ready more than two months before the July session. And it was due even earlier. Why was it kept "confidential" till after the grant had been obtained? Why could it not be considered and adopted by the Senate early enough to be available to members of the Legislative Council? We ask this question for two reasons. The report seeks to prove that the financial management of the University and its general working are not open to the criticisms to which they have been subjected by the Minister of Education and the M. L. C.s. It seeks, too, to prove that the University is an autonomous body, not subject to the kind of official control and inspection under which it has been sought to bring it. The report also strongly criticises the Minister and the M. L. C.s, commenting adversely on the tone and temper displayed, etc. It is also sarcastic. In one word, it is a brave and somewhat defiant report. The question arises, why this display of bravery was not openly made earlier but is published after obtaining the grant? It is certain that it would have been very difficult to obtain a grant if the M. L. C.s had been in possession of this report when the question of the grant was discussed in council.

It should be remembered that Member after Member said in council that the University had "come down", and the Minister gave an assurance that the University was "willing to place financial information before the Government", which is true. We have already said in *Prabasi* that it was right for the council to make the grant if it was satisfied that the money would be properly spent, but not because some party was formerly haughty and had now "come down"—which was an unworthy feeling. But there is no doubt that many members agreed to the giving of the grant because of the Minister's assurance and the prevailing feeling that the University had been humbled and had climbed down.*

That was how the grant came to be given. But now, after the grant has been given comes the report which discloses an altogether different spirit and tone and temper of the

* Dr. Jatindra Nath Maitra said, it seemed to be the desire of some of the members of the Council to see the Vice-Chancellor of the University, who had been referred to as the "autocrat of autocrats", humbled down at their feet.

Babu Kishori Mohan Chaudhuri said that since the University authorities had come down and were willing to submit accounts they should also reconsider the situation.

Mr. S. N. Mullick said there was much in the present activities of the Calcutta University which he deplored. The University had come down and it was time that they should show that they were relenting. He would support the grant on the condition that the University behaved better in future and that the Minister would take steps towards its democratisation,

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Senate or its boss. The report seems to say: "Who said we had come down? We are spoiling for a fight as ever before!" This may be very clever, but it is certainly nothing better.

The second committee's report which is in considerable part identical with the first, is also "brave" and sarcastic. It devotes a special section to what it sarcastically calls "Choice Sentiments", culled from the speeches of some of the M. L. C.s. If this report had been seen by the M. L. C.s at or before the time of the debate on the grant, the difficulties of getting it sanctioned would have been greatly increased. But the two reports were purposely kept in the dark, furnishing a fresh illustration of the adage, "Discretion is the better part of valour." It would be very enjoyable now to mark the expression in the faces of the outwitted Members of Council at their discomfiture.

The reports comment unfavorably on the tone, temper, language &c., of the Minister and the M. L. C.s; but as it would have been irrelevant to discuss whether the University boss's abuse of the critics of the University on various occasions and the vulgarities of the Calcutta Review (Third Series) were angelic, the committees refrained from such discussion! We refer to the Calcutta Review, as it is an organ of the boss and as there is a similarity in the styles of that review and the reports and some of the contents are common to both.

The two reports contain 96 pages, foolscap folio, of printed matter. It is not possible to discuss their contents within the compass of a note. We shall content ourselves with only a few brief remarks.

We read in the first report:

"Intelligent criticism is impossible without much fuller knowledege of the details of University administration than the Minister can be expected to acquire on a study of budget estimates with or without the aid of experts."

The most important subject of the two reports is finance. When the first committee was formed, we observed that it contained no expert in finance or accounts, except of course Sir Asutosh Mukherjee, who is an expert in everything. But as he was pre-eminently the person whose administration was the subject of criticism, there should have been other and independent experts. As there were none such, may it be asked, who were the experts whose "aid" was taken by the other six members of the first committee and the other eight members of the second committee in understanding and unravelling the mysteries of university finance? But if some amount of intelligence and education suffice to make people financial experts, cannot the minister of education be presumed to possess those qualifications?

Prophetic Legislation.

As a specimen of the arguments contained in the two reports, let us quote some sentences common to both. Both quote section 15 of the Act of Incorporation passed in 1857, which runs as follows:—

"The said Chancellor, Vice-Chancellor and Fellows shall have power to charge such reasonable fees for the degrees to be conferred by them, and upon admission into the said University, and for continuance therein, as they, with the approbation of the Governor-General of India in Council, shall, from time to time, see fit to impose. Such fees shall be carried to one General Fee Fund for the payment of expenses of the said University, under the direction and regulations of the Governor-General of India in Council, to whom the accounts of income and expenditure of the said university shall once in every year be submitted for such examination and audit as the said Governor-General of India in Council may direct."

The section was amended in 1921, when the expression "Governor-General of India in Council" was repl ced by the expression "Local Government of Bengal."

The reports interpret this section thus:—

Let us now turn to the language of section 15, which, as we have stated, has been in operation since 1857. The fees mentioned in the first sentence of the section have to be carried into one General Fee Fund for the payment of expenses of the University under the direction and regulations of the Government. Apart from the question of the meaning of the expression "direction and regulations," it is obvious that such direction and regulations can apply only to the classes of fees specified in the first sentence, namely, (1) fees for degrees conferred by the Senate, (2) fees for admission into the University, (3) fees for continuance in the University. Under (1) comes the fee of Rs. 5 charged by the University when a degree is conferred *in absentia*; under (2) comes what is known as the Registration fee of Rs. 2; under (3) comes the fee payable by Registered Graduates. The Government is not authorised to issue "direction and regulations" in respe t of other classes of fees which the University may charge or other kinds of income which the University may possess.

"The fee of Rs. 5 charged by the University when a degree is conferred *in absentia* first came to be prescribed and levied about

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half a century after the passing of the Act of Incorporation in 1857. We do not find the Registration fee of Rs. 2 mentioned in the Act of Incorporation of 1857, but it is mentioned in chapter xv of the New Regulations framed after the passing of the Indian Universities Act of 1904 and it is referred to in section 25 (2) (*h*) of that Act. Similarly Registered Graduates, whose function is to elect some Fellows, are first mentioned in the Indian Universities Act of 1904, section 5(2)(*a*), section 7 and section 25 (2) (*h*). The fee payable by Registered Graduates has been mentioned and its amount, etc., fixed in chapter xiv of the New Regulations framed after the passing of the Indian Universities Act in 1904. So the members of the two committees would have us believe that in 1857 Government enacted with prophetic foreknowledge a Section of the Act of Incorporation in order to authorize itself to issue 'direction and regulations" in relation to three kinds of fees which came to be levied about half a century afterwards!

Though prophetic foreknowledge was required for such enactment, no prophetic powers were needed to perceive that the University would have to hold examinations for conferring degrees, for testing the fitness of pupils for "Entrance" into the University and for "continuing" their studies in it until they were fit to sit for the degree examinations, and that fees would have to be levied for such examinations. In our opinion the fees referred to in Section 15, are these examination fees, primarily. For in the whole Act of Incorporation, the charging of fees of any sort is not sanctioned or provided for in any other section than 15, and it is incredible that the Act did not empower the University to charge those fees without which the University could not do its work but that it empowered the University to charge some minor fees which came to be thought of and levied after the University had gone on doing its work without them for half a century. It should be remembered that, as stated in the preamble to the Act of Incorporation, the University was established for the purpose of conferring degrees after examination. Therefore, it was indispensably necessary to sanction the charging of examination fees. And as fees are mentioned in only one section, these fees are undoubtedly the examination fees, *not* the other fees which lay buried in the womb of futurity in the nineteenth century.

In the opinion of the committees Section 15 does not apply to the examination fees. Let us further examine the probability of this view being correct.

The object of direction and regulations in relation to expenditure is to ensure economy and prevent waste, defalcation, etc. Common sense tells us that no Government can be so foolish as to think that it is necessary to issue "direction and regulations" in order to ensure the right use and prevent the waste of comparatively small sums, but that it is unnecessary to take such precautions in respect of much larger amounts. Let us now see what are the amounts of the different fees.

In the Calcutta University Draft Budget Estimates for 1921-22, we find that in 1920-21 the total amount received as fees for the various examinations was Rs. 9,27,595. In the same year fees for diplomas amounted to Rs. 945, graduates' registration fees and subscriptions to Rs. 11 100, and students' registration fees to Rs. 15,220,—total Rs. 27,265. Well then, if we are to believe the learned members of the Committee, Government was so penny wise and pound foolish that it enacted a Section of the Act of Incorporation so long ago as 1857 in order to ensure the right spending of Rs. 27,265 in the twentieth century, leaving the sum of Rupees nine lakhs twenty-seven thousand five hundred and ninety-five to be spent or misspent by the University or its boss at its or his sweet will! It could trust the university to spend lakhs but not thousands! *Credat Judæus Apella!*

The Need of Industrial Banks.

At the agricultural, industrial and co-operative conference held recently, Sir Nil Ratan Sircar put in a very timely and effective plea for greater banking facilities for the development of industries by Indians. The Imperial Bank and other banks entirely or practically under European management did not or could not, for reasons of their own, finance Indian industries as much as is necessary and desirable. Industrial banks are required not merely to render assistance to our industries in times of need, but also generally to study the industrial requirements and capabilities of the country and promote

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industries. This has been done in all progressive countries. Sir Nil Ratan Sircar paid a well-deserved compliment to the Bengal National Bank in this connection.

Fitness for Civil Disobedience.

Hakim Ajmal Khan, Pandit Motilal Nehru and a few other leaders of the Non-co-operation movement are touring in the country to ascertain where the conditions have been fulfilled, according to the Bardoli programme, for the practice of "mass civil disobedience." Two of the conditions are the removal of untouchability and the manufacture and use of khaddar or homespun handwoven cloth on an extensive scale. From what little knowledge of Bengal we possess we are sorry to say that these two conditions are yet far from being fulfilled in this province.

The Bardoli Programme and Swaraj.

Both in our English and Bengali reviews we have more than once tried to explain that the manufacture and use of khaddar, the removal of untouchability, the giving up of liquor, etc., cannot directly lead to the winning of Swaraj, but that they are sure to produce in us the fitness for engaging in a struggle for Swaraj and for doing our duties when Swaraj has been won. As regards the removal of untouchability in particular, we do not know how many times and for how many years we have been saying that even if India were or could be made absolutely independent, it would still be our duty to insist on equal and humane treatment of all men and women. That is not true Swaraj which would leave a single person in a degraded condition on account of his race, caste, creed or birth. As regards khaddar, if we can clothe ourselves without importing foreign cloth or machinery, that itself will be partial attainment of economic Swaraj.

The following extract from *The Indian Social Reformer* shows what two of our leaders think on the subject of the attainment of Swaraj by carrying out the Bardoli programme :—

Speaking on Monday evening, the first day of the Committee in Bombay, its President, Hakim Ajmal Khan, who is perhaps possessed of most statesmanly gifts at present among Indians, made a remarkable statement referring to the Bardoli programme. "It was," he said, "a very far-sighted programme. *He did not promise them Swaraj by carrying out that programme, but he did promise that Swarajya would knock at their doors and would fast approach them*" to the extent that that programme was carried out. Never before has this profound truth been put with such preciseness and felicity, and not even by the Hakim Sahib himself. To the bulk of Non-Co-operationists the Bardoli programme is a programme, like the earlier Non-Co-operation and various other programmes to be carried out more or less perfunctorily and nothing more. The Hakim Sahib's observation shows that he at any rate has thoroughly grasped that the programme in its four main items comprehends all the cardinal features of the social revolution without which *swaraj*, even if bestowed as a free gift, will be an embarrassment and, indeed, an illusion. Pandit Motilal Nehru, speaking at the same place the next day, emphasised the same truth with reference to the most important matter of unity among our several communities. "Unity", he said, "must be for its own sake, and not for the sake of any particular object" such as the Khilafat or the prevention of cow-killing and so on. Similarly, the removal of untouchability must be motived purely by the duty of removing a cruel social wrong and not, as is too often done, by the hope and for the purpose of obtaining *swarajya*. The Bardoli programme must be understood and worked in the spirit of utter disinterestedness.

Satyendranath Datta's Library.

The fine library of the deceased poet Satyendranath Datta has been given, as desired by him, to the Bangiya Sahitya Parishad, to be kept by that Academy of Letters in its hall as a distinct collection bearing the poet's name. This gift has been entirely appropriate. Satyendranath's library will be a lasting witness to the wide range of his interests and studies.

Decrease of Hindus in Bengal.

The Hindu population of Bengal, as revealed by the census of 1921, has decreased by 1,36,231. The Musalman population has increased by 12,48,896. Apart from social and other causes, decrease of the Hindus is due to the fact that the Hindus preponderate in West Bengal, which has become more unhealthy than East Bengal where the Musalmans preponderate.

Resumption of Practice by Some Lawyers.

The resumption of practice by some lawyers belonging to the non-co-operation party has caused jubilation among the Moderates. As some at least of these lawyers had merely *suspended* practice, we do not see why so much importance should be attached

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to its resumption by them. From the days of the inauguration of the Non-co-operation movement, we have not been in favour of students leaving their schools and colleges and lawyers giving up their practice as an indispensable condition precedent to joining the movement. We have urged all along that as consistent and thorough-going non-co-operation in all matters was not being insisted upon or practised, students and lawyers should not be called upon to undergo greater sacrifice than others.

It is better that a lawyer should earn his living in his own way and at the same time do what patriotic work he can, than that he should be a burden on the country.

It would undoubtedly be good for all patriotic movements if there were more ascetic householders in our midst like Mr. Gandhi. But if we have not got the genuine thing, what is the good of camouflaging ?

Extension of Calcutta.

Calcutta cannot be made sufficiently healthy merely by attending to its sanitation, water-supply, &c. So long as the fringe areas remain in an insanitary condition, the city, too, will be correspondingly unhealthy. Therefore, it is best to add these areas to the Calcutta Municipality. But this should be done, only if the municipal administration can be made free from corruption and phenomenal sloth and procrastination.

Sir P. C. Ray's Reappointment As Palit Professor of Chemistry.

At a meeting of the governing body of the Sir T. N. Palit Trusts, a letter from Sir P. C. Ray was read to the effect that under the conditions of appointment of a Palit Professor he had vacated his chair on the completion of the sixtieth year of his age. We are glad to note that he has been reappointed, as the governing body had power to do, to the Palit chair of chemistry for a term of five years longer, it being "necessary in the interests of research." As Dr. Ray is still in full possession of his intellectual powers and of his usual physical vigour and as he continues to train and inspire fresh batches of students, and to carry on research as much as or perhaps more than ever before, the governing body could not possibly have acted more wisely than it has done.

"All for Independence."

Such is the heading of some paragraphs in a Press Bulletin issued recently by the Philippine Commission of Independence, which show that all political parties in the Philippines are united in their demand for independence. The paragraphs are quoted below.

The most important election that has ever been held in the Philippine Islands will take place on June 6.

Three political parties now have their candidates before the electorate.

Judging by the past, no matter what party is successful, the opponents of Philippine independence are likely to send reports to the United States to the effect that the result of the election is a set-back for independence

In order to beat our opponents to it, we wish to advise the American people in advance that all three political parties stand for not only independence, but immediate independence.

Therefore, independence is not in any way, shape, form or manner, an issue in the election. The issues are local. No candidate for any office, not even that of dog catcher, no matter how much money he may spend or how popular he may be personally, can be elected in the Philippine Islands if he does not unequivocally pledge himself to work for immediate independence.

Can we not have a similar unanimity as to our greatest political demand, though we may differ as to the means of winning what we want ? As far as we can see, it is possible to be unanimous. For the Moderates want Dominion Home Rule, Mr. Gandhi has said that by Swaraj in its political sense he understood Dominion Self-rule, and the Congress by negativing a resolution in favour of absolute independence has shown that it does not go beyond what Mr. Gandhi wants.

Scientific Exchange between India and Germany.

Professor Benoy Kumar Sarkar has sent us the following from Germany :—

"The undersigned has the honour to communicate to the authors, learned societies, journalists and publishing houses in India the wishes of some of the scholars, academies and public men of Germany in regard to a possible exchange of books and periodicals between the two countries.

"Owing to the unusually low value of the

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German Mark (one Rupee being often equivalent to 70 Marks) it will long remain impossible for the learned men of Germany to buy the Indian publications. But they will be pleased to offer any German books in exchange such as may be desired by the Indian librarians, publishers, authors, research societies, science institutes, and so forth.

"In order to reduce the costs of foreign correspondence, transportation, etc., which are bound to be heavy if the exchange is carried on between individuals at the German and Indian ends, it is suggested that one or two centres be established in India, for example at Bombay, Madras, and Calcutta, under the auspices, say, of the *Sahitya Parishats* or *Sammelans*. These centres will collect the books and periodicals from different parts of the country, forward the same to a specified address in Germany, receive the German collections therefrom and finally circulate or distribute them among the institutions or individuals in India.

"Books and Journals dealing with any and every problem, no matter in what Indian language (not excluding English), will be welcome in Germany. Ancient and medieval Sanskrit, Prakrit, Persian, Arabic, and vernacular texts are also in demand. Arrangements may be made to have the publications announced in lots from time to time, and whenever possible, reviewed in some standard German journals.

"For the present, correspondence may be opened mmediately with Geheimer Regierungsrat Professor Dr. Heinrich Lueders, Akademie der Wissenschaften, Unter den Linden 38, Berlin."

"Nature Mysterious".

The tide approaches the painfully longing, painfully contracted branch of a tree. It died before the water could reach it and now it blesses the late-comer by dropping the last withered leaves on its silvery surface. Clouds pass by on a sky of darkness, and nothingness stretches over the calm sea which has left on its shore the deadly heaviness of lingering stones. Surely they are tombstones, for nature has died—or may be, they are seals of a hidden life. And suddenly the same tree which was dead just now, radiates with the golden green perfume of tender-fresh leaves, which are dead and alive at the same time. And behind them she quietly is present bodily but her face turns away to the clouds and to the dark motionless depth. Her glowing halo spreads far over the sky.

Coming and parting is the contact of water and earth ; life and death grow out of one root. They render homage to Her, whose mind dwells in the infinite.

But the picture reveals connections of deeper reality than words can do. Shy and sensitive lines pass through a dream of colours and the myth of the "sleeping beauty" has become an everlasting state, surrendered to the loving caress of *Anil Kumar Haldar's* imagination.

STELLA KRAMRISCH

A Correction.

In the June number of the Modern Review I published a statement which implied that it was practically certain that some of the strikers had wrecked the Punjab Mail. It has been pointed out to me by the Editor of 'Swadharma' that it is unfair to charge men with doing a thing which has not been proved against them. I agree with the editor of 'Swadharma' and regret that I made an unfair statement.

C. F. A.

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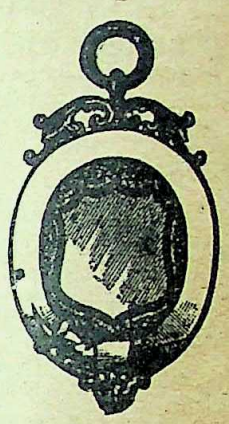

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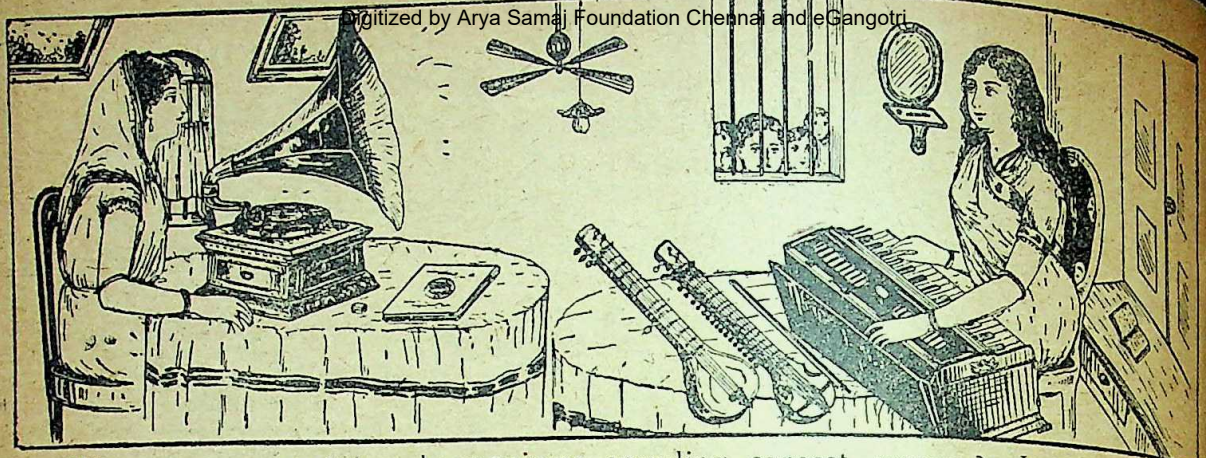

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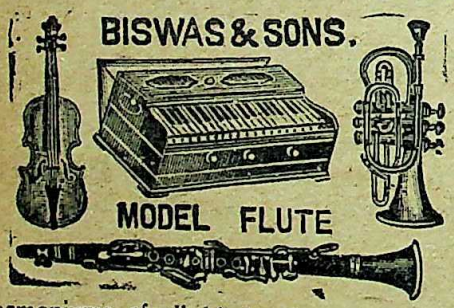

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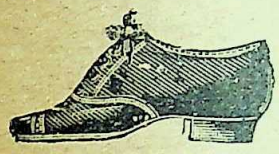

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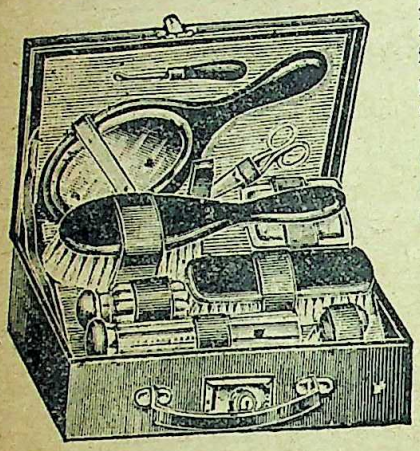

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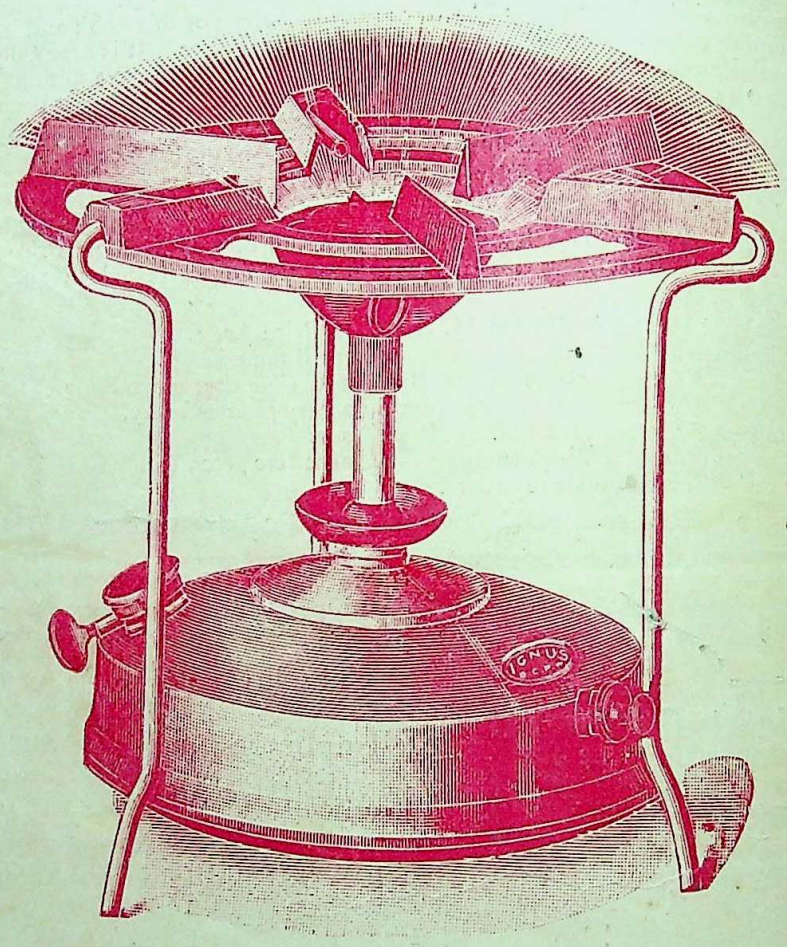

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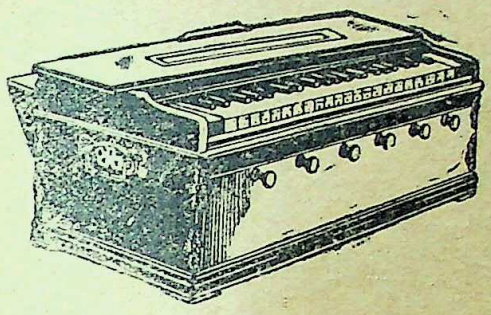

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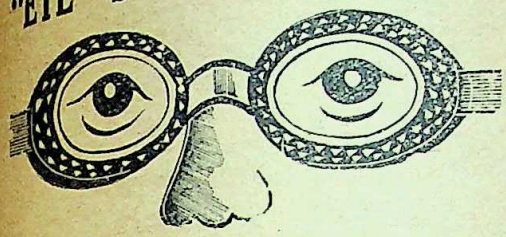

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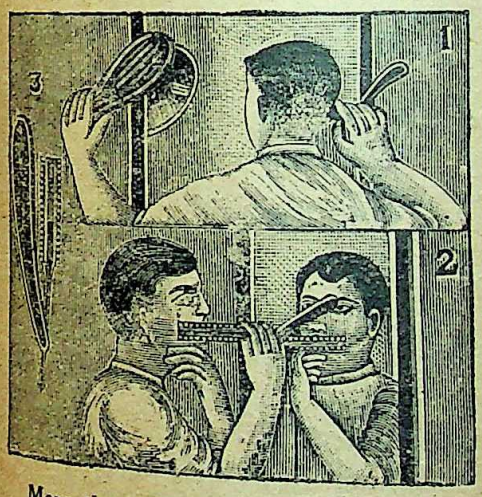

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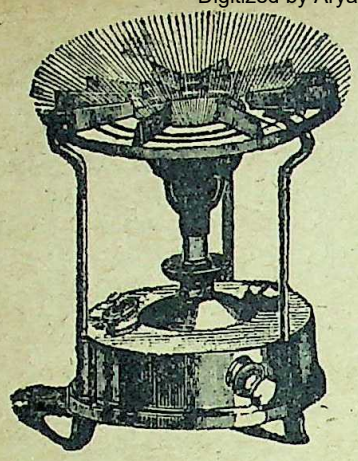

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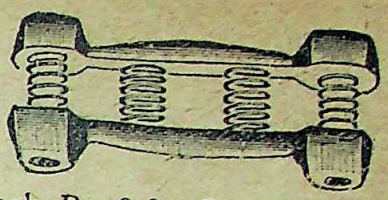

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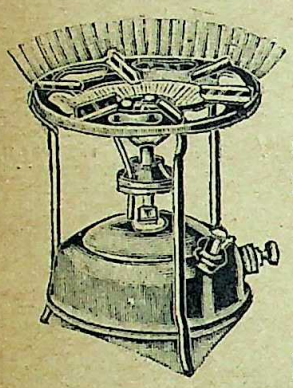

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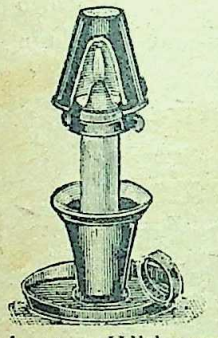

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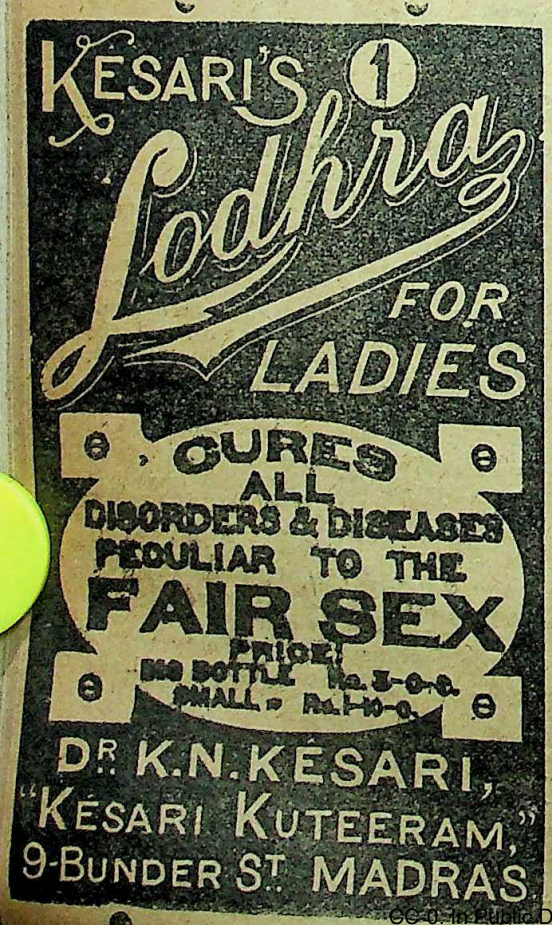

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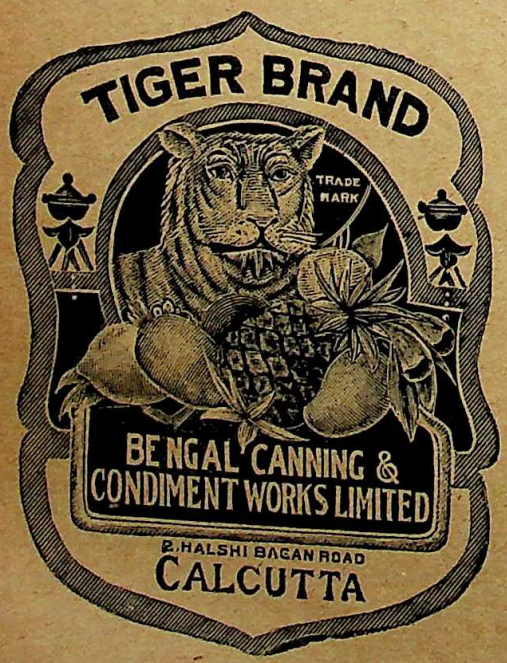

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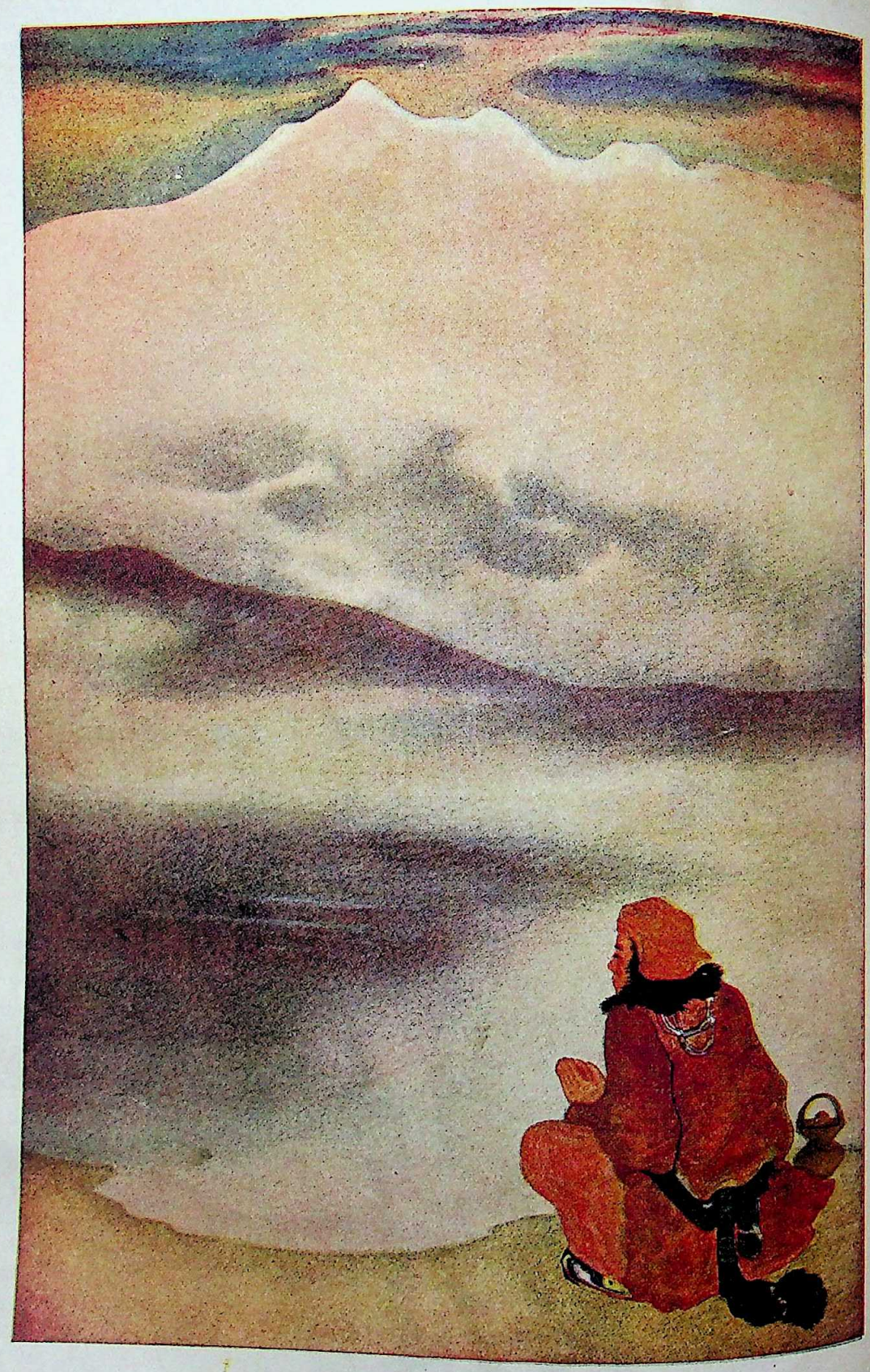

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THE MODERN REVIEW

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THE PREROGATIVES OF THE MUGHAL EMPERORS

By Prof. Jadunath Sarkar, M. A., P. R. S.

FROM Persian sources we have full information as to the rights and enjoyments which were reserved for the Mughal Emperor, and which it was high crime and misdemeanour for a subject to appropriate to himself. In the seventeenth century several incidents took place which made it necessary to clearly define and formally announce the imperial prerogatives. Every provincial viceroy's ambition was to play the part of the Emperor within his own jurisdiction, to conduct himself at the seat of his government or in his camp just as his master did at the capital or during royal progresses through the country. The worst offenders in this respect were the holders of the four "greater subahdaris", or the viceroys of the frontier provinces, who were higher in power and rank than their brethren elsewhere, like the 'Marcher Earls' of Feudal England. The evil reached its climax under Islam Khan Chishti, the governor of Bengal from 1608 to 1613. He was an inordinately haughty and self-willed man, and emboldened by his relation of foster-brother to the Emperor, —(Jahangir having been born in the house of Islam's grand-father Shaikh Salim Chishti and named after him),—he gave himself royal airs and treated all other men, both officials and zamindars, with a proud disdain, forcing them to do homage to him in the same way as subjects did to the Emperor.

Jahangir, therefore, found it necessary to issue a circular order in his 6th year (1611) forbidding certain practices on the part of his viceroys as infringement of the royal prerogative. [*Tuzuk-i-Jahangiri*, Sayyid Ahmad's ed., p. 100; *Baharistan* 103 *a*; *Iqbalnamah*, 59; *Mirat-i-Ahmadi*, 200.]

Aurangzib was equally punctillious about the prestige of the Crown, and jealously punished any assumption of imperial prerogatives even by his sons. As he used to say in defence of his unbending strictness in these matters,—

"If a single rule is disregarded, all the regulations will be destroyed. Though I have not yet permitted the violation of any rule [of the court], men have grown so bold as to ask me to set rules aside!" [*Ahkam-i-Alamgiri*, § 63.]

And, again, "How did he [meaning his son Prince Muazzam or Shah Alam] dare do a thing which is the special prerogative of kings? The late Emperor Shah Jahan was very negligent towards his sons, so that his affairs came to a pass that is notorious." [*Ibid*, § 15.]

From the official records of these two reigns we learn that sixteen things were

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specially reserved for the sovereign and forbidden to all subjects, however high in rank.

First. Showing his face to his subjects from the palace balcony in the morning. This was called *darshan*, from a Sanskrit word meaning 'the view of an idol or saint.' The Emperor Akbar began this practice. As his Court historian Abul Fazl writes,—

"His Majesty generally receives twice in the course of twenty-four hours, when people of all classes can satisfy their eyes and hearts with the light of his countenance. First, after performing his morning prayers, he is visible from outside the awning to people of all ranks,...without any molestation from the mace-bearers. (*Ain.*, i. 196.)

In the eastern wall of the Agra palace (as well as at Delhi) there is a balcony, called the *jharokha-i-darshan*, overlooking the foreshore of the Jamuna which stretches like a plain below. Vast crowds of expectant people assembled on this sandy plain every morning while the Emperor was in residence. He used to appear at the balcony about three quarters of an hour after sunrise and show his face to his subjects, who at once bowed, while he returned their salute. Half an hour or more was spent here, not merely in showing himself but also in doing business. The plain being outside the fort walls, the public had free access to it, and the oppressed could submit their petitions and make their complaints to the Emperor without having to grease the palms of the door-keepers and court-underlings. Often a string was let down from the balcony, and the people tied their petitions to it, which were then drawn up by the attendants and submitted to the Emperor.

Curiously enough, there arose a class of servile people called the *darshaniyas*, who formed themselves into a sect of the Emperor's worshippers, like the guilds of *Augustales* in the Roman empire. These men did not begin their day's work nor eat their breakfast until they had gazed at the auspicious face of the Emperor in the morning, just as devout Hindus at Gaya and Jagannath-Puri act in respect of the local idols.

Aurangzib put an end to this practice of man-worship, by refusing to appear at the balcony of morning salute from the 11th year of his reign onwards. (Khafi Khan, ii. 213.)

Second. *Chauki* and *taslim* of *chauki*, *i.e.*, making the nobles mount guard round the royal residence and formally salute the place. Akbar instituted the practice. I quote from the *Ain-i-Akbari* (i. 257).

"Mounting guard is called *chauki* in Hindi. The four divisions of the army have been divided into seven parts, each of which is appointed for one day, under the superintendence of a trustworthy *mansabdar*. They are day and night in attendance about the palace, ready for any orders His Majesty may issue. In the evening the imperial standards (*qur*) are taken to the Hall of Public Audience. The mounting guards stand on the right; the ranks of the guards to be relieved are drawn up on the other side. Both ranks salute His Majesty.....If any one is absent without proper excuse,.....he is fined one week's pay or receives a suitable reprimand."

Bernier gives us fuller information:

"An *umara* must also, in rotation, keep guard in the fortress (i. e., the Emperor's palace enclosure) once every week, during four and twenty hours. He sends thither his bed, carpet and other furniture; the king supplying him with nothing but his meals. These (dishes) are received with peculiar ceremony. Thrice the *umara* performs the *taslim*, or reverence, the face turned towards the royal apartment; first dropping the hand down to the ground, and then lifting it up to the head. (Pp. 214 and 258.)

"The Rajahs (i. e., Hindu mansabdars) never mount guard within a fortress, but invariably without the walls, under their own tents" (p. 210).

This mounting guard round the royal residence, though it was for 24 hours only in a week, was considered an irksome duty by the nobles, but it was always insisted upon by the Emperors. The provincial governors, however, had no reason for giving themselves royal airs and compelling the military officers of the imperial army posted in the province to do this sentry duty round their residence.

Third. No subject was to require any other person to touch the ground before him or perform the *taslim* and *kurnish*.

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Taslim, or the peculiar mode of salutation followed in the Court of Delhi, was originated by Akbar. "The salutation called *taslim* consists in placing the back of the right hand on the ground, and then raising it gently till the person stands erect, when he puts the palm of his hand upon the crown of his head, which pleasing manner of saluting signifies that he is ready to give himself as an offering" (to the Emperor). Akbar tells us that he once made reverence to his father in this mode by accident, and Humayun was so pleased with it that he ordered it to be adopted as the regular mode of salutation at Court. (*Ain*. i. 158).

In other Muhammadan countries the mode of saluting the sovereign was different, *viz.*, folding the arms over the breast and then bending the head, and it was the anxious concern of the Emperors of Delhi that foreign visitors (especially the Persian envoys) should salute them according to the Indian method and not after the fashion of their own countries.

While speaking of *taslim*, I may mention that in April 1670 Aurangzib forbade his Muslim courtiers to make *taslim* to each other. When they met together they were simply to cry out *salam alekum* (peace be on you!) and not to raise their hands to their heads. (*Masir-i-Alamgiri*, 98, 272.)

Abul Fazl describes the *kurnish* thus :—

"His majesty has commanded the palm of the right hand to be placed upon the forehead and the head bent downwards. This mode of salutation, in the language of the present age, is called *kurnish*, and signifies that the saluter has placed his head (which is the seat of the senses and of the mind) into the hand of humility, giving it to the royal assembly as a present, and has made himself in obedience ready for any service that may be required of him." (*Ain*. i, 158.)

"Upon taking leave [for one's post] or presentation [at Court], or upon receiving a *mansab*, a *jagir* or a dress of honour, or a horse, the rule is to make three *taslims*; but only one on all other occasions, [as] when salaries are paid or presents made." (*Ibid.*)

Fourth. No *subahdar* was to compel musicians and singers to attend his court in regular *chauki* after the manner of the imperial *darbar*.

Akbar's practice in this matter is thus described :

"About three hours before daybreak, musicians of all races are introduced [to the Emperor in the Hall of Private Audience.] They recreate the assembly with music and songs, and religious strains; and when four *gharis* (i. e., an hour and a half) are left till morning His Majesty retires to his private apartments [for sleep]...

"Whenever his Majesty holds court [in public]...during the whole time, singers male and female are in waiting." (*Ain*., i. 156 and 157.)

"The Court musicians are arranged in seven divisions, one for each day of the week. When His Majesty gives the order, they let the wine of harmony flow." (*Ibid*, 12.6)

Aurangzib forbade the practice and dismissed the court musicians on pension, retaining only the royal band or *naubat*. (11th year of his reign, 1667.)

Fifth. Beating kettle-drums at the time of setting out on a journey.

The imperial practice in this respect is described by Manucci :

"At the time when he [Aurangzib] mounted the [portable] throne [*takht-i-rawan*] and issued from his tents, all the warlike instruments of music were sounded." (*Storia*, ii. 69.)

When the Emperor took his seat in the Hall of Public Audience, a big drum (called *damdamah*, as distinct from the kettle-drum or *naqqara*) was beaten, to give notice to all men that the court had commenced. (*Ain*., i. 157.)

We learn from Hamiduddin's *Ahkam* that Shah Alam, when governor of Kabul, brought down upon himself the sharp reprimand of his father by ordering four kettle-drums to be beaten when he was holding court. The Emperor wrote to him: "In the place of the four drums you should beat four tabors, because it is the prerogative of Emperors alone to beat kettle-drums while holding court. When God gives you the throne you will enjoy [these imperial rights.] Why this impatience?" (*Ahkam*, 12.)

Late in the reign of Aurangzib the highest nobles began to be rewarded with the right of carrying a standard (*alam*) and kettledrum (*naqqara*) with themselves. But they were not to beat the kettledrum in the imperial camp or capital, nor when holding public *darbar*

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in their provinces. As a special mark of favour for service of the highest importance, we read of a nobleman being permitted to strike up his kettledrums from the door of the imperial tent as he set out on his expedition.

Sixth. When a subahdar presented a horse or elephant to anyone, he was not to require the latter to make obeisance to the donor with the bridle or elephant-goad placed on his back. This had to be done only when the Emperor was the giver.

Seventh. No subahdar should grant any title to any of his officers. The imperial prerogative of conferring titles was so jealously guarded that even vassal princes were not permitted to grant any title of honour to their subjects. In the reign of Shah Jahan it was made a cause of war with Muhammad Adil Shah of Bijapur that he had presumptuously rivalled his suzerain of Delhi by creating his own prime minister *Khan-i-Khanan*; but war was averted by a letter of submission and apology from Bijapur.

Eighth. No noble should make any imperial officer walk on foot in his retinue. As Tavernier observes,—

"When the Emperor goes to the mosque in his *palki* one of his sons follows on horseback and all the Princes and officers of the household on foot.....On his return [from hunt] he uses a *palki* and there is the same guard and the same order as when he goes to the mosque." (i. 390 and 392.)

Ninth. The viceroys should not affix their seals to the letters they address to the imperial officers, but only their signatures. The seal and the *panja* (*i.e.*, impression of the palm of the hand dipped in vermillion) on letters and deeds of gift or appointment were proper for the Emperor only. No official, however high, could use them in his letters written to another official, because all of them were equal in status with him in the sense of being equally subordinate to the Emperor. [The rules about the Emperor's seals are given in *Ain.*, i. 52 and 263.]

The nobles had to take care not to imitate even the style of the imperial *farmans* in any way in their own letters to their colleagues or subordinates. Thus, in the last years of the reign of Aurangzib, he severely took to task Ghaziuddin Khan Bahadur Firuz Jang, one of the two highest nobles of the realm, for presuming to begin his orders with the phrase, "By the *miracle-working command* of the Khan.....it is ordered that..." This was an appropriation of the royal phraseology and Aurangzib scornfully remarked, on learning of it, that a commander of seven thousand, as Firuz Jang then was, did not possess the power of working miracles. (Hamid-ud-din's *Ahkam*, § 35.) Aurangzib's eldest son Muhammad Sultan, when a boy of fourteen, was censured by his father for having adopted the imperial epistolary style in an unintelligent attempt to model his own letters on those of Akbar as drafted by Abul Fazl. [*Studies in Mughal India*, 77.]

Tenth. No viceroy could pass the sentence of blinding an offender or cutting off his nose or ear.

For theft and certain other offences there was the legal punishment of mutilation (cutting off the hand or hands at the wrist). For murder there was the penalty of death, unless the relatives of the victim were willing to spare the murderer's life by accepting from him the "price of the blood" of the murdered man. [But all these sentences could be inflicted only by the Qazi or Canon Law Judge and not by the civilian magistrate, such as a *subahdar* was.] But the Quranic law does not permit such punishments as putting out a man's eyes or chopping off his nose and ears, though kings sometimes inflicted the former on their political enemies and rivals and the latter on ordinary criminals, in fits of violent anger. These, however were not judicial acts, and subjects had to be restrained from the exercise of such illegal power.

Eleventh. No one was to be forcibly converted to Islam by any subahdar.

No doubt, prisoners of war were often converted to Islam against their wishes; and sometimes a person condemned to death or lifelong imprisonment could gain his life or liberty, or a claimant might

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secure the right to an estate in case of disputed succession, by embracing Islam at the instance of the Emperor. But all these conversions were decreed by the sovereign and no lesser person could undertake them. He alone was the commander of the faithful or the supreme executive officer and agent of Islam in the land.

Twelfth. Ordering combats between elephants. This was a very jealously-guarded prerogative of the Emperors of Delhi, many of whom, from Akbar onwards, were very fond of this royal pastime. Their sons inherited this taste and we have a comic example of Prince Shah Alam being unable to resist the temptation of getting up an elephant-fight during his march from Sashind and afterwards trying to deprecate his father's wrath by representing it as an accidental encounter between the two beasts!

Between the outer wall of the palace at Agra (as well as Delhi) and the river Jamuna there is a large sandy plain. After the morning salute (*darshan*) was over, this plain was cleared of the crowd and two royal elephants were set to fight each other. As Tavernier remarks, "They have purposely selected this spot near the water, because the elephant which has been victorious being enraged, they would not be able to pacify him for a long time if they did not urge him into the river, to effect which it is necessary to use artifice,"—by attaching fire-works to the end of spears and setting them on fire in order to drive him into the water. (i. 106.)

In the imperial stables every elephant had his match appointed for fighting. When such a well-matched pair was set to fight, a third elephant, called the *tabanchah*, was kept ready at hand to assist either of the combatants when too severely handled by the other. (*Ain*., i. 131, 467.)

"The two ponderous beasts meet one another face to face...each having a couple of riders that the place of the man who sits on the shoulders for guiding the elephant may immediately be supplied if he should be thrown down. The riders animate the elephants either by soothing words, or by chiding them as cowards, and urge them on with their heels....The shock is tremendous. There are frequent pauses during the fight; it is suspended and renewed...The more courageous elephant attacks his opponent and, putting him to flight, pursues and fastens upon him with so much obstinacy that the animals can be separated only by means of fire-works which are made to explode between them." (Bernier, 276-277.)

This royal pastime was usually attended by injury to limbs and loss of life to the drivers and the spectators.

"It frequently happens that some of the riders are trodden underfoot, and killed on the spot, the elephant having always cunning enough to feel the importance of dismounting the rider of his adversary, whom he therefore endeavours to strike down with his trunk. So imminent is the danger considered, that on the day of combat the unhappy men take the same formal leave of their wives and children as if condemned to death." (Bernier, 277.)

Manucci observed the same thing,

"When the king makes the elephants fight, the wives of the drivers remove their ornaments, smash their bracelets, and put on mourning, just as if they were widows. If their husbands come back alive, they give a great feast, just as if newly married." (*Storia*, ii. 364.)

The men's reward for thus risking their lives was a bonus of copper coins worth six rupees and a quarter—equivalent to their pay for a month or two—presented to them in a bag as soon as the fight was over. (*Ain* , i. 131 ; Bernier, 277.)

Nor was this the only risk. "It often happened that some of the spectators were knocked down and trampled upon by the elephants, or by the crowd; for the rush was terrible when, to avoid the infuriated combatants, men and horses took to flight." (Bernier, 278.) Readers of Mughal history will remember how Aurangzib, when a lad of fifteen, was unhorsed by such an unmanageable fighting elephant and put in imminent danger of death, but he saved his life by his wonderful coolness and courage. (The incident is fully described in Hamiduddin's *Ahkam*, § 1.) Aurangzib punished an officer for having made two elephants fight before him. (Ishwardas, 144 *b*.)

The above are the twelve prerogatives of the Crown laid down by Jahangir.

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We learn of four more from other sources.

Thirteenth. Bernier (p. 378) tells us that the hunting of the lion was peculiarly royal, "for, except by special permission, the King and the Princes are the only persons who engage in the sport." He gives a full description of this game (pp. 378—380), the bait being an ass, and the gorged lion being enclosed within net walls and shot by the Emperor from an elephant's back.

Fourteenth. No subject, when holding office or giving audience, should sit on a higher level than the carpet on the floor of the hall,—(or, according to *Baharistan*, more than half the human stature above the ground).

About 1695 Aurangzib learnt from a news-writer that "Ibrahim Khan, the governor of Bengal, in excess of pomp and pride, used to hold court sitting on a couch (*charpai*), while the Qazi and other officers of Canon Law had to sit in humility on the floor. The Emperor immediately sent a sharp letter to the governor, telling him that if he was unable to sit on the ground by reason of any disease, he should urge his doctors to cure him soon." (Hamiduddin's *Ahkam*, § 64.)

Even the Princes of the blood were no exception to this rule. A few years after the above incident, Shah Alam, the eldest surviving son of the Emperor, offended his father in the same way and received swift punishment for it, which I shall describe in the words of Hamid-ud-din Khan :

"From the news-letter of the province of Kabul the Emperor learnt that Muhammad Muazzam Bahadur Shah in holding court used to sit on a platform raised one yard above the ground. The Emperor wrote on the page of the report,

(*Verses*) 'It is not by mere wishing that our works are done.
God's grace is necessary in every thing.
You cannot secure the seat of great ones by mere rash acts....

Two strict mace-bearers should be sent to make him get down from his seat in open court and to dismantle the platform." (*Ahkam*, § 15.)

This use of a high seat was the distinctive badge of royalty, and Aurangzib here taunts his son with giving himself royal airs even before succeeding to the throne, as if his mere wishing for his father's crown had already made him king.

The procedure at the Emperor's darbars was that he entered the high balcony abutting into the *diwan-i-am* (hall of public audience) by a door connected with the harem, and then took his seat on his throne which stood in that high recess—or in the midst of the hall, when the darbar was held in a tent. "His Majesty's sons and grandsons, the grandees of the court, and all other men who have the *entree*, attend to make the *kurnish*, and remain standing in their proper places,—according to their rank, with their arms crossed." (*Ain*., i. 157, 160, see also Tavernier, i. 99.)

The Emperors, however, often permitted their sons to sit down in their presence, by special command. (*Ain*., i. 160 ; *Storia*, ii. 191.)

Jahangir went a step further, he had a golden throne made, lower than his own, and placed it in the Hall of Public Audience, for his son Shah Jahan to sit on.

Shah Jahan showed the same favour to his eldest son Dara Shukoh, who was given the high title of *Shah-i-buland-iqbal* or Prince of Exalted Fortune and permitted to occupy a golden seat, a little lower in height than the Emperor's throne and placed a few feet distant from it.

Fifteenth. The Emperor alone could go in a *palki* to the Public (*Jama*) mosque, to say his Friday prayers. At the very end of Aurangzib's reign, Ibrahim Khan, the viceroy of Gujrat, was reported against as riding to the Jama Masjid in a *palki*, though even the princes could not do so without the special permission of the Emperor. Aurangzib wrote to this *subahdar*, "Why should you do an act which gives a handle to the report-writer to complain against you ?" (*Ahkam*, § 65.)

Sixteenth. Weighing the body against

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gold (*tula*) was a royal prerogative, though the Emperor sometimes permitted it in the case of a favourite son. (Abdul Hamid's *Padishahnamah*, ii. 377 ; *Tuzuk*, 163.)

Seventeenth. No subahdar was to set up his standards and compel the officers posted under him to bow to them. This *taslim* of the *qur* was to be done only at the Imperial Court, as described in my *Studies in Mughal India*, p. 68.

[*Patna University Readership Lecture, Feb. 1921.*]

BUDDHISM AND CHRISTIANITY

A Postscript.

During the early months of the year 1914, while I was travelling in Africa and witnessing every day the racial treatment of the African people and Indian settlers by the Europeans, the conviction of the predatory character of the modern civilisation of the West was forced upon me with an increasingly painful intensity. It became clear to me also, that the basic conception of society in Europe, as a rivalry and a struggle for power, as a fierce competition rather than a mutual co-operation, was essentially unchristian. It belonged at heart to the old retaliatory period of man's existence—the period of 'an eye for an eye and a tooth for a tooth,'—and was entirely inconsistent with the teaching of the Sermon on the Mount. My conviction became all the stronger as I voyaged up the coast of Africa and met on board ship commercial travellers and planters and others, who discussed openly before me the callous exploitation that was still going on in every part of the interior.

As I thought deeply over the problem of Christianity and its place in the world, it seemed to me that the Christ who had given to mankind the Sermon on the Mount,—the Christ whom I loved and worshipped,—was already on the point of leaving those arrogant and powerful ones, and was saying to them,—"Woe unto you, Scribes and Pharisees, hypocrites," while at the same time he was calling to himself the despised and the oppressed peoples of the earth, in Africa, India, China and elsewhere, and was saying to them,—

"Come unto me, all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light."

The sacred words of this text, which every Christian knows, haunted me at this time, and I spoke from the pulpit about it. I felt, as I had never done before, that the down-trodden peoples of the world were very near and dear to the heart of Christ, my Master. But the worldly-wise and the wealthy, who believed in power, were rejecting Christ in scorn, as they had rejected him of old. Very soon this rejection would be complete. Christ would reject them.

I had no idea how very close to its hour of fulfilment this rejection of the West had drawn. But it can now be seen by historical records, which are incontestably true, that the cup of oppression by Europe in other continents of the world had been filled to the very brim.

The European War broke suddenly, like a crash of thunder, on a startled world. It was one of those days of judgment,—those 'days of the coming of the Son of Man'—which Christ himself had foretold. Then followed the brutalities of the war, which soaked the very soil of Europe with blood, and stained her seas. There were the horrors of the submarines and the

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mines and the trenches; the bombs hurled from the air upon defenceless people; the inhuman starvation blockade; the poison gas; the treacherous secret treaties; the holocaust of old men and women and little children; the devastation of God's smiling earth; the mangling of dumb beasts of burden. Christ was crucified afresh.

And all that the Churches, during this time of internecine strife and bloodshed, seemed able to do was to echo the patriotic cries of men who slaughtered one another. Banners that were to be carried on the field of battle by fighting regiments were blessed by the Church. They were hung, on their return from the battlefield, with their blood-stains upon them, in the sanctuary of God's temple. The Church bells were rung in Christian Churches, in the name of the Prince of Peace, for the bloody victories of war. Drifting helplessly to and fro, like some derelict ship, the Church swung in the wake of the war-tide, swaying as the tide swelled and turning as the tide turned.

There were, it is true, great deeds of tenderness and devotion, which were worthy of the name of Christ. There were also individuals ready to suffer for his name, rather than soil their hands with blood and their souls with the war-lust. But while the personal sacrifice of life itself was unstinted in its nobility, the public witness of the Churches to the ideal of Christ was insignificant. They were swept by the war-passions. No one from the high seat of authority had the insight and the courage to denounce the fratricidal crime that was being committed. This was left to the literary writers and thinkers,—men like Romain Rolland in France and Bertrand Russell in England. Among the followers of Christ, who were true to his name, the Society of Friends stood out faithfully against the war passion which was raging on every side. A tiny band of conscientious objectors possessed their souls in patience, counting it all joy to suffer in the name of Jesus.

During this crisis, when decision of mind and purpose was most needed, I found myself wavering and doubtful,—torn with questionings and hesitations. For in the midst of that contagion of war excitement, the war spirit found a lodgement within me, and I could not wholly shake myself free, or altogether keep it under control, though my better mind revolted against it. By the very eagerness with which I followed the war news in the papers each day, I could feel its hidden power. Yet I hated it, wherever it appeared on the surface, and in my more sober moments could survey with naked eyes the savagery which war represented. I learnt to understand the insensate folly of it all as a remedy for human ills. My whole conscious intellect and will became more settled, and I could gain more self-control. The sheer impossibility of winning a moral victory with the weapons of hate became more and more self-evident. The saying of the Buddha was like a sheet anchor to me,—

> "Evil cannot be overcome by evil,
> Evil can only be overcome by good,"

and the words of Christ were indissolubly linked with these when he says,—

> "Love your enemies;
> Do good to those that hate you,
> That ye may be children of your
> Father which is in heaven."

A thousand times over, I retraced this ancient argument of the highest religions of mankind against war, and I found it true. It made me at length determine never to take up arms in this struggle, whatever might be the consequence.

There was another thing that caused the truth of these great sayings of the ancient Scriptures to be easier for me to understand and follow. It was the fact of the common guilt of Europe in the plunder of the world. All that I had seen in Africa was vividly fresh in my mind. This enabled me to trace, as I could not otherwise have done, the law of cause and effect and to get to the heart of the world problem. It cleared away from my strictly thinking mind any delusion. Europe as a whole was to blame on account of this universal exploitation of the weaker peoples of the world. This war was Europe's just reward. The writings of Mr. E. D. Morel had a great effect

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upon me in this direction, and convinced me by their moral cogency and sanity.

In this larger sphere, I could understand that my own country was not less, but more deeply involved, than that of others. It was not easy to acknowledge this, yet it had to be acknowledged.

But the pendulum of my mind swung back to the more immediate causes of the war; and here I sought to justify my own country. The fate of Belgium appeared so obviously clear as an issue. To-day I still feel its force, but not so strongly since I have understood what the allied powers did in Shantung and in Greece, where they in their turn invaded neutral territory without warning and against the rules of war. France again appeared to me then a wholly innocent victim. I cannot think so now, after the revelations recently divulged of French militarism and its sinister designs before the war. I believed that Italy had come into the war by fair means. I know now that the means were foul, involving among other things the complete dismemberment of Turkey. The one thing above all others that troubled my conscience at that time was the Russian alliance. Mr. Schuster's book "The Strangling of Persia" was well known to me; and I could not bear to think that my country was allied with a corrupt government of that kind. Thoughts such as these were continually distressing and disturbing me and sometimes torturing my mind all through the first years of the war. For I still found it hard to accept the truth with my emotional mind, that the Western predatory outlook on the world had been the exciting cause which had brought this final catastrophe on Europe. This idea was still somewhat new to me, and it took time to get it fully accepted by my inner thoughts.

A year after the War had started, the clear call came to me to go out to Fiji along with my friend Mr. W. W. Pearson. We were called upon to enquire into the condition of Indian indentured labour in the Pacific. There I saw once more, as I had seen before in Natal, the abomination of the coolie traffic and the hatefulness of the commercial greed of my own countrymen, which had in no wise been diminished by the calamity of the War.

Again the consideration was forced upon my attention with redoubled power, that the economic exploitation of the weak all over the world was the common and universal vice of the West. My depression grew more and more intense. It seemed to me, in the words of the Psalmist, as if the "whole earth was full of darkness and cruel habitations." I said to myself,—"How is it possible to regard Germany alone as guilty, when the whole policy of my own country in the rest of the world, outside Europe, is based upon commercial greed? As for Belgium, what could have been worse than the inhuman cruelty on the Congo. Italy's record in Tripoli and that of France in Morocco tell the same story of unscrupulousness. Here are the ultimate causes; and Germany, with her brutal treatment of the Hereros, in South-West Africa, is only one guilty party among many."

By this time, I had already given up my active ministrations as a clergyman in the Established Church of England. There were many intellectual difficulties which caused me finally to determine to abstain from exercising my orders in the Church. Above all, I could not tolerate the Athanasian Creed, with its damnatory clauses, so utterly contrary to the spirit of Christ. To utter that Creed in a Christian Church became to me a lie. From the moment that I saw it clearly in that light I was of course bound to refrain. But beyond these intellectual difficulties there loomed always in the background the great moral discrepancy which I have already mentioned. It seemed to me that in order to follow Christ truly and sincerely in the moral sphere, I must take the step of giving up my official position in the Established Church of England which was intimately linked up with the State. I longed intensely to be free, to speak out freely my own mind, to act freely in everything I did, and yet I seemed, by accepting an official position in a State Established Church, to have given away my birthright of freedom.

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The figure of Christ, all through this time of stress and trial, became more central to me than ever. It began to be more clear to me (to quote Browning's words) 'how hard it is to be a Christian'.

More than ever before, my mind turned wistfully towards India. The thought was constantly before me, how in India the great humane advance had been made when men learnt truly for the first time that evil cannot be overcome by evil, but only by good, that love alone can conquer hate and put an end to war. The universal compassion of the Buddha had brought a new world into being in the East. Might it not be God's will, that from India once more should go forth, in this hour of the world's need, a new message with a new living power. This thought of the part that India might play in the future history of man became a passionate and a burning hope.

In the year 1916, the Poet Rabindranath Tagore, took me with him, along with Mr. W. W. Pearson, to Japan. On the voyage out, I looked forward with an eager confidence, thinking that I should find a greatness of spirit in the Japanese people which would command my reverence and affection. I remembered how, for centuries, Japan had been under the sway of the Buddhist Faith, which had reached the Far East from India. I had also heard much about the chivalry of the Japanese people, and I felt that the welcome given to the Poet, Rabindranath Tagore, would be supreme.

But disillusionment and disappointment followed. What I actually found was almost an exact replica of all that was evil in the West,—the repetition of those things that were bringing the West to utter ruin. In the Japanese Government schools, even the smallest children were taught to wear military uniform, to undergo military discipline and to learn military drill. From the tenderest age, the glories of war were instilled into their minds. War trophies and symbols of conquest over China and Russia were everywhere displayed as national assets. The strident sounds of militarism were heard at every street corner. Troops marched here and there incessantly. The newspapers were furiously militant. The atmosphere was full of the excitement of war, although Japan was at that time outside the European struggle except in naval affairs.

During the time that I stayed in the country I found more and more that the pure Buddhist tradition of universal compassion had departed from Japan in the same way that the tradition of the Sermon on the Mount had departed from Europe. Only here and there, in some remote monastery, far from the busy haunts of active men, had it survived. The life of the cities of Japan, with their huge war factories and ammunition arsenals, was as alien to the spirit of the Buddha as the modern predatory life of Europe was alien to the spirit of the Christ.

One very touching incident occurred, that I could never forget. At the wayside station, in the heart of the hill country, the train stopped, as the Poet, Rabindranath Tagore, passed through. A group of Buddhist priests, who were clad in their sacramental robes, came to welcome him and to offer their gifts. Their faces were marked with lines of sorrow and compassion. They were bearing in their hearts, the burden of their Master, the burden of the sorrow of the world. Around them stood groups of men in military uniforms,—soldiers, police, railway officials. But in the midst of the soldiers here before us there was a vision that seemed to come to us from another world,—the beautiful sight of the poet's face radiant with sympathy and the look of reverence and peace on the face of the Buddhist monks. Here again at this wayside station I seemed to see none other than the Christ, as I had seen him in the faces of the Hindu passive resisters in South Africa.

The climax of the aggressive spirit of Japan, which had rejected the Buddha, came to us at last through a careless insolent epithet hurled at the Poet by the newspapers and accepted by the

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people. He had come to the Japanese nation from India with infinite love in his heart in order to speak to them afresh, and to learn from them, the universal message of the Buddha. In the first weeks of his visit, when they believed him to be the prophet of their own reaction against Europe, representing the superiority of Asia, they received him with immense public enthusiasm. It was estimated that many hundreds of thousands of people came out to welcome his arrival at Tokio Station. As soon as he appeared in the streets, his carriage was everywhere thronged. But when they discovered that his message was not racial, but universal, they rejected him with something akin to scorn. The newspapers inspired by the higher authorities, warned the public that Japan must rely on military and naval strength, and not pay heed to a messenger like the Indian Poet who came from a "defeated nation". The epithet 'defeated' was deliberately chosen, and it went home.

My whole heart went out to India in that hour of outward insult. The memory of another 'defeated nation' came vividly before me,—the Jewish people. I remembered how in those days, when the Christ was to be born, Mary sang the song of the defeated. It was a song of victory :—

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour,
For he hath regarded
The lowliness of his hand maiden.
For he that is mighty hath magnified me,
And holy is his name.
He hath shewed strength with his arm.
He hath scattered the proud
In the imagination of their heart.
He hath put down the mighty from their seats,
And hath exalted the humble and meek.
He hath filled the hungry with good things,
And the rich he hath sent empty away.

It was now clear to me that Japan, with her forcible rule in Formosa and Korea, and her intrigues in China, was not on the side of the oppressed but on the side of the oppressors. She had become equal with Europe in rapacity and earth hunger.

I was obliged to leave the Poet, who went on to America, and I returned alone to India. On the voyage my thoughts were engaged with the one problem of the part played by religion in the world's history. What had been its effect in the past ? What would be its effect in days to come ? What was its central theme ? Where was its unity to be found ?

During this voyage, and on a later voyage, I visited the Malay Archipelago. Borobudur, in the Island of Java,—the Hill of the Great Buddha,—was a revelation to me. I spent some days there all alone on one of these voyages. It was quite possible to recall, while traversing these galleries of sculpture round the hill-top, the wonderful story of the past which they portrayed. The history of man in the past ages gained a new significance. It became clear to me that the Buddhist Movement had humanised the East in the earlier ages of the world, in the same way that the Christian movement had humanised the West. In each instance, the message that had wrought this spiritual miracle had been essentially one, though the forms of expression had been different. It had been the message of the supreme beauty of love as mightier than force ; of forgiveness as greater than retaliation ; of pure goodness itself as the only conqueror of evil.

These words and phrases, by themselves, might have been no more than pious platitudes. But through the personalities of those who spoke them,—the Buddha and the Christ,—the greater part of the world had been changed and humanity had advanced.

It was true that the giant forces of evil had rolled back in East and West alike. There was at the present time the danger of a set-back for many centuries, so deadly was the evil of the World War. Yet even now was it not possible that India might once more send forth to the world a living voice that should stir the hearts of man afresh ?

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After returning to India, I was obliged to take other voyages to distant parts of the world. In the Pacific, I found that the exploitation which I had painfully witnessed before, had grown worse than ever. On two successive voyages to Africa I saw with my own eyes how the oppression both of the Africans and of the Indians was increasing. But in Uganda I saw also the beautiful service of love, which the Christian missionaries there had performed. I stayed with them and was nursed by them when I was sick and ill. The thought came to me again and again, that the story of their lives was singularly parallel to that which was written in stone by the sculptors at Borobudur, who had depicted the glorious work of the early Buddhist missionaries in the Island of Java. Just as those Buddhist monks and nuns had gone forth all over Eastern Asia in order to humanise the dark places of the earth, so Central Africa, which had been never reached by the Buddhist movement, had been waiting during all these centuries for the pure service of love which now at last these Christian missionaries were ready to offer.

The War in Europe dragged on to its bitter end, and the infamous Treaty of Versailles followed, bringing to the Western world a Carthaginian peace. Gradually my own hopes of any great spiritual reformation in the West, which should imply a change of heart, began to grow more distant. The West was exhausted not only materially, but spiritually. It was therefore with an anxious and eager expectation that I witnessed the rise of the Non-co-operation movement in India, with Ahimsa as its watchword and creed. The time is still too near and the movement too recent for me to continue my narrative farther and give a clear impression of the effect which it has had upon my inner mind. I can only say briefly that my expectations have not yet been fulfilled, and I long for a less narrowly national expression of the truth than that which I have seen. It may be that the movement itself will be raised by the power of suffering into a higher sphere and through its service of the depressed and despised classes become universal in its humanity. It may be that the first passions of resentment against the foreigner will subside and the spirit of love will gain its later victories. But this the future will decide.

Meanwhile there are those in the West and East alike who see the imminent danger of civilisation crumbling in the dust; those who know that the only remedy lies in men throwing away all narrow nationalisms both of race and of creed and meeting together as men; those who seek to love and to serve humanity itself. Raja Rammohan Roy with prophetic eyes saw this and understood it all a century ago. Kabir saw this also and understood in his own day. But their words and their lives did not find at the time their proper and congenial soil. Today we read about them and marvel at their insight and their greatness.

It may be that very soon we shall be compelled to listen to the voice of reason and religion by the very disasters that are overtaking humanity. We shall be compelled, by force of circumstance, to recognise that the world of man must either come together, or perish. We shall see how very small and provincial, compared with the greatness of the whole, our previous outlook on humanity has been; how small also, in proportion, has been our idea of God Himself. We shall find it literally and exactly true, that in the one Body of Humanity, when one member suffers all the members suffer with it; that it is impossible for one member to get rich at the expense of another, without bringing destruction both to itself and to the whole body. Such ideas, when seen as truths, which cannot be disputed, will imply a vast transvaluation of values. Perhaps the very disasters which have come to the world in our own generation, and the unbearableness of human life on this crowded planet under any other conditions, will cause the truth at last to come home to the minds of average men.

But what is needed most of all, if the victory for humanity is to be won quickly, before ruin becomes irretrievable and a

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new war adds still further to the horrors of the old, is a living voice that can speak not to one nation, or one creed, but to the world. Can India rise from the contemplation of her own wounds? Can India lose her individual life to help to save the world?

Santiniketan. C. F. ANDREWS.

SOCIAL LIFE IN THE RAMAYANA AGE

OF all the vast sacred literature of the Hindus—and the great epics and the mythologies come as much under that description as the Vedas and the Upanishads—there is no portion which affords more exalted pleasure to the modern student than the Ramayana of Valmiki. As he goes through the mellifluous verses of the great epic, and the exquisite story unfolds itself before his admiring vision, however critical may be his outlook, he meets with little which, from the enlightened standpoint of modern ethics, deserves his reprobation. All through the narrative the stately dignity of the main characters is maintained unimpaired and there is almost nothing to mar the sustained elevation of our feelings. If any epic ever written in any language captivates our imagination by sublimity and grandeur, the Ramayana is that epic. Except in a very few instances, e. g., the slaying of Bali and of Sambuka, the sudra saint, and the fire-ordeal and banishment of Sita, for all of which justification may be found in the prevalent customs and morality of the times, every word and act of Rama corresponds to what one would expect of the perfect royal hero, and there is absolutely nothing in the portrait of the grandest creation of Sanskrit epic poetry, Queen Sita, as painted by the immortal Valmiki, which is not entirely in keeping with the high idea which the reader forms in his mind of this *beau ideal* of Indian womanhood. The Ramayana abounds in exquisite poetic touches, superb imageries, and in descriptions which reveal the depth of the poet's love of nature.[1] A true artist in the felicitous choice of expressions, the very soul of nobility in the treatment of the high themes of which the epic is so full, the poet displays a sobriety and moderation of judgment in his conceptions, a sense of proportion in the deeds and utterances of his principal creations, a sympathetic appreciation of contrasted characters like Rama and Ravana,[2] and a mastery in the skilful grouping of subordinate characters like Laksmana, Bharata, Bibhisana, Hanumana, each a noble figure in his own sphere, which point to a genius of the very first order. The perusal of the great poem is indeed an act which, judged by the test of purity of thought and elevation of sentiment and the moral uplift which follows in its train, it is not an exaggeration to characterise, as it has been characterised by the Hindus all through the ages, as religious in the highest and best sense.

The present writer, in making a critical study of the social life of the ancient Hindus as seen through their literature, sacred and profane, has had to say many unpleasant truths regarding his hoary ancestors. But if there is one classic before which the critic must bare his head in mute reverence, it is the epic *par excellence*, the Ramayana.

It was Rama's proud boast that he would not deviate from the promise he had made to his royal father, even if the moon should lose her loveliness, the Himalayas should give up their frigidity, or the ocean should exceed her limits.[3] Truly could Rama in an excess of exaltation, say to Laksmana, 'Not all brothers are like Bharata, nor all sons like myself, nor all friends like you.'[4] But every noble crown, in the words of Carlyle, is in this world a crown of thorns, and so it was fated that Rama should lead a life of sorrow and should never be happy, as predicted of him by the sage Durbasha when King Dasaratha wanted the latter to read his son's future.[5] The profound sorrow and pity for the stricken bird which welled up in the bosom of Valmiki and called forth

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a metrical outburst, the first attempt at versification in the Sanskrit language, was also the *motif* of the epic tragedy which Valmiki composed under orders of Brahma in the same rhymed couplet.[6] Many volumes may be written on this noble epic, dealing with all the principal characters in it, but I shall advert only for a moment, to the central figure, the tragic queen Sita, one of the sublimest personalities that ever wore a crown.

The delicacy of touch in delineating her character strikes us at once. We feel at every step that we are being ushered into the presence of a rare nature, free, so far as is humanly possible, from the grossness of the flesh, one habitually dwelling in the pure empyrean whence all great souls draw their inspiration. Sita, the devoted consort of Rama who was like the ocean in gravity and the mountain in patience,[7] was the highsouled lady who always followed him like his shadow.[8] Exiled in Ravana's *Asoka* grove, beautiful though unadorned, she looked like tragedy personified, reverence outraged, hope disappointed, worship deprived of her dues, effulgence darkened, a cold tongue of fire.[9] She was however protected by her spiritual fervour, and the faithful Hanumana felt assured that all was well with her, for fire does not burn fire.[10] When a fit of depression would overtake her in her solitary confinement, thoughts of Rama and Laksmana, and of her own high descent, would restrain her from laying violent hands on herself.[11] When Hanumana offered to carry her on his shoulders across the sea to Rama's camp, she steadily refused, saying that it was up to Rama to rescue her by the strength of his own right arm,[12] and Rama was also of the same opinion.[13] The proud contempt with which she repudiated the addresses of Ravana is very forcibly expressed in the following burning words of indignation: 'It is as impossible for you to think of laying violent hands on me as for a Chandala to touch the sacrificial altar sanctified by Vedic verses uttered by Brahmins and surrounded by holy vessels of service.'[14] After the fall of Lanka, when the faintest suspicion of her virtue clouded, for the nonce, the mind of Rama, the dignity and reserve of her rebuke is entirely worthy of her: 'Why utterest thou such unseemly things, so excruciating to the ear, like a mere common fellow addressing a non-Aryan like himself?'[15] Then she went through the ordeal, when the God of Fire appeared and assured Rama, 'This great lady is protected by her own inner fire, and Ravana could not overcome her, just as the ocean cannot exceed its limits.'[16] Again and again does the same metaphor, indicating her invincible spirit, her indomitable strength of character, occur: The great Maithili is like a dazzling tongue of fire, like the brilliant ray of the sun.[17] The spirit of King Dasaratha appears and says: 'O my beloved daughter, the virtues that adorn your noble character are rare indeed.'[18] Emerging victorious from the ordeal, Sita administers another dignified rebuke to her royal husband which is entirely in keeping with the estimate we have learnt to form of her. 'My heart,' says she, 'is alone within my control, and it is entirely thine. I have no control over my body, so what could I do to protect it from insult? If you have not learnt to know me, even by the long years we have grown up together in mutual love and regard, then indeed am I lost.'[19] The banishment of Sita, which, together with her fire-ordeal, are regarded by many as the greatest blots on Rama's character, were dictated purely by a desire to sacrifice his personal happiness to the welfare, and conciliate the good opinion, of his subjects, deeply convinced as he was of the immaculate chastity of his spouse.[20] 'What the king does, that do his subjects imitate',[21] so thought Rama, though in his heart of hearts he knew that Sita was pure in soul, and wholly virtuous.[22] We must remember that Rama's subsequent conduct was entirely on a par with this high conception of Sita's unsullied character, for in an age when it was the usual custom for kings to take many wives,[23] Rama did not marry again after Sita's exile to the hermitage of Valmiki, and performed his numerous royal sacrifices with a golden image of Sita for his consort.[24]

Our aim, however, in this short article is not to descant on the literary merits of the epic or analyse the characters of the hero and the heroine, but to dwell on those features of the social life of the age which strike us as worthy of note. To begin again with the ever-blessed name of Sita, she was eighteen years of age, and her husband was twenty-five years old, at the time of their exile, which seems to have taken place shortly after their marriage.[25] It is well to remember in these days of mercenary marriages and

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exorbitant dowries that Sita's bride price was valour, and that he who could break the great bow of Siva was alone permitted to aspire to her hand.[26] It was indeed a race of heroes which forms the appropriate theme of the great epic. Even the rough sea became calm at the sight of Ravana[27] whose iron temperament is best described in his own words: 'My invariable characteristic is, though I may break in twain, I shall never bend.'[28] Laksmana's ringing words to Rama were—it is only the man who is weak and has gone under who resigns himself to fate.[29]

Very remarkable descriptions of the royal cities of Ayodhya and Lanka are to be found in the second and fifth books of the Ramayana. They reveal a mighty civilisation, which had reached the very acme of material prosperity, where the arts and sciences were applied to minister to comforts and luxuries of every kind that the imagination can conceive. We read of arcades, avenues, colonnades, arches, promenades, squares, rows of 'cloud-capped' buildings, well-watered streets lined with shady trees, temples, council chambers, towers, show-rooms and shops, residences of wealthy citizens, illuminated roads decorated with flags, festoons and buntings.[30] We read of the king's palace, with extensive grounds, and the ladies' apartments with their several sections, containing pleasure-gardens, menageries, and lakes, and beautifully painted and carved woodwork.[31] The cities of Ayodhya and Lanka were guarded by guns and armed cavalry.[32] The city of Lanka, situated on the crest of a high hill, was really a marvel of architectural grandeur. Pavillions studded with gold and jewels, crystal palaces, groves and gardens adorned with art-galleries, dining and drinking saloons, dameries, playgrounds and pleasances, artificial hillocks, fountains and streams, musicfalls, studs,—everything conducive to a refined and pleasant life here on earth, was, in fact, to be seen congregated in the golden city of Ravana.[33] In the centre of the royal palace was the vast seraglio, whose grandeur defies description. Around the soft down bed, fragrant with incense and decked with charming garlands, were artfully contrived figures of beautiful women fanning the king.[34] The descriptions of sleeping ladies in their delicate beauty, the jewellery they wore, the musical instruments lying by their bedside, transport the reader to a fairyland of ethereal dreams.[35]

The city of Ayodhya abounded in theatres and recreation-halls for the use of ladies.[36] On the occasion of the installation of Rama to the heirship to the throne, there was a vast concourse of actors, dancers, and musicians in the capital.[37] On the way to the palace Rama was bestrewn with flowers showered by ladies in gala dress from the windows.[38] From these and other allusions in the Ramayana we find that ladies in those ancient days took a not inconsiderable part in the public life of the city, and had various recreations provided for their entertainment. That music and dancing were among the familiar accomplishments of highborn ladies would appear from references to be found everywhere in the epics, the Puranas, and the dramas. From chapter VII of the Adbhuta Ramayana we learn that Rukmini and Jambavati, two of the queens of Krishna, learnt music for a period of two years, of both the vocal and instrumental kind, from the celestial musician Narada. Queens had their 'anger rooms,'[39] to which they would retire out of pique when they fell out with their royal lovers, and they would not come out from their retirement until they were propitiated, sometimes, as in the case of King Dasaratha, by touching their feet, a sign of the most abject humiliation.[40] Among the festive preparations for the investiture of Rama, were parties of dancing girls, and according to the custom of the times, bejewelled prostitutes,[41] who were ordered to make themselves merry in the second division of the royal seraglio.[42]

Prince Bharata, summoned to Ayodhya on the demise of his father, arriving at the outskirts of the city found the groves and villas deserted by pleasure-seeking ladies and gentlemen, nor did he find the leading men going in and out as usual on elephants, horses and in carriages, nor hear the mighty din of the populous city from afar, and so he suspected that something was amiss.[43] In a drama of the poet Bhasa, who flourished long before Chanakya and Panini, there is a more graphic description of Bharata's entrance into the city. Alighting in the suburbs for a little rest, he espied a temple which he entered, in which there were statues of his departed ancestors. He made obeisance to the images, and was admiring

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the marvellous dexterity of the sculptor who had given such lifelike motion and expression to his stone models, when suddenly he observed the latest addition to the collection, his father's statue, and understood in a moment that the king was no more.[44] The plastic arts must have been in a very high state of development to call forth the exclamation quoted in the footnote.

On the demise of King Dasaratha, his body was not immediately cremated, as none of the princes were present, but was embalmed and preserved in oil against the arrival of Bharata.[45] We learn from a simile used by Sita that Caesarean operations used to be performed by skilful surgeons.[46] Poisoning of wells and tanks and even of fruit bearing trees to prevent the march of the enemy, is not a recent German invention, but was an ancient mode of warfare wellknown to the Rakshasas.[47] Arrived on the seacoast, the monkey-army of Rama (supposed to stand for the non-Aryans of Southern India) carried huge slabs of stone with the aid of mechanical contrivances for building the bridge to Lanka, while a large number of monkeys were engaged in measuring the perpendicular elevation of the bridge with the plumb line.[48]

Even when Lanka was denuded of heroes and the city was making its last stand, Ravana took good care to guard the courts of justice.[49] From the days of Ravana downwards, the fall of princely dynasties and even of the Hindu power everywhere in India was facilitated by blood feuds among near kinsmen, and Ravana could rightly point to their mutual jealousies as a time-worn characteristic of universal application.[50] Ravana's politic advice to Bibhisana accordingly was, even if strangers be well-endowed and kinsmen be without virtues, the latter are to be preferred, for once an alien always an alien.[51] But Bibhisana, the disregard of whose sage counsels led to Ravana's downfall, might well reply to his august brother, in the words of Maricha, that those who habitually speak what is pleasant to the ear are cheap enough, while the speaker and listener of unpleasant but wholesome truths are equally rare.[52]

The monkey general of Rama was fully cognisant of the rules of civilised warfare and took every care to see that the towns through which his army passed were not ravaged by it.[53] Rama laid down the laws of war thus: He who is not fighting, or prays for mercy, or seeks shelter, or is in hiding, or has lost his senses, or is running away, should not be attacked.[54] Similarly we read elsewhere that envoys may not be killed,[55] and that female life is sacred among all kinds of animals.[56] Rama enjoined the performance of Ravana's funeral on the ground that hostility lasts only till death and should not be pursued into the grave.

When king Dasaratha conceived the idea of installing Rama as heir to the throne, he took counsel of his ministers, and feudatory princes, among whom were Aryans and Mlecchas, and chiefs of the hill tribes.[57] On the death of Dasaratha, the leading Brahmins who were the 'king-makers', assembled to nominate a successor to the throne.[58] In the Maha-Govinda-Suttanta of the *Digha Nikaya* we find that on the demise of king Disampati, the 'kingmakers' anointed his son Renu as the king.[59] When the army of Rama was encamped on the outskirts of Lanka, Ravana called a council of war to decide on his course of action.[60] All this would go to show that the royal power was far from absolute, though in the second book we have a remarkable description of the anarchical state of things prevailing in a kingless state which is worthy of Hobbes himself. Peace and order vanishes from the realm, the morals are polluted, heretical opinions gain the ascendancy, the army loses its cohesion and strength, the fine arts, dancing and musical entertainments, and associations for the well-being of the state cannot flourish, temples and gardens cease to be built or laid out, public assemblies are no longer organised, orators are not honoured, right dealing among men becomes extinct, well-dressed ladies cannot make excursions on foot or in carriages to the public gardens in the evenings, nor can men take long rides in coaches or on horseback, nor philosophers hold discourses in their academic groves, nor merchants carrying merchandise from far and near safely travel on their journeys, nor cultivators live in peace.[61] The type of civilisation of which we get a glimpse incidentally in this passage is as far removed from the proverbial simplicity of the golden age as the advanced civilisation of our own days.

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When the Brahman Javali recapitulated the familiar arguments of Indian materialistic philosophy in order to induce Rama to give up his determination to go to exile and ascend the throne of Ayodhya, they had no effect whatsoever on him.—Some of Javali's rationalistic arguments would bear repetition. The funeral feasts to commemorate our ancestors only deplete our own store, without doing any good to their spirits. If food eaten by one enures to the benefit of another, then a dinner in honour of an absent person ought to satisfy his hunger, but it does not. Fasts, worship of Gods, sacrifices, ascetic vows, are all prescribed by the clever authors of our scriptures in order to make us open our purse-strings. There is, in fact, no other world, so follow that which can be apprehended by the senses, setting your back on that which can only be inferred by the philosophic reason.[63] But though these specious arguments were lost on Rama, for the majority of common people worldly pleasures had the same attraction then as now. From the days of the Kathopanishad[63] bad men have ever preferred the pleasant to the good, and the path of material prosperity which Nachiketa abjured. In the Adhyatma Ramayana we read: Wealth is uncertain like the shadow, youth impermanent like the waves of the sea, sexual joys like a dream, life is short—yet people are addicted to these things.[64]

We seldom get any mention of dogs in Sanskrit literature, though allusions to horses bred in Sind, Balkh, Camboj[65] and other provinces, is common enough, but among the presents given by King Aswapati to his nephew Bharata, we find both horses and fierce-looking dogs.[66] Among the animals killed for food by Rama during his exile with Sita and Laksmana, were iguanas and bears.[67] The sage Bharadwaja offered pigs, peacocks and fowl for food and alcoholic beverages for drink to the army of Bharata.[68] The sage Vasistha welcomed the army of Viswamitra with various kinds of wine.[69] When, later on, they fell out, and a fierce battle raged between them, Vasistha was miraculously assisted by a huge army of Sakas, Yavanas, Palhavas [Persians], Mlecchas, Barbaras, Kiratas, Cambojas.[70] On his return from Lanka to his capital, Rama used to regale Sita with fermented drinks and savoury meats.[71] In the Adhyatma Ramayana, Chapter VI, Sita, while crossing the Ganges, showed an offering of meats and wines to the sacred river on her return from exile. After taking leave of the Nishada king Guha, the three royal exiles ate meat and slept under a tree.

When Rama resolved to perform the Rajashuya sacrifice after his installation as king, Bharata wisely warned him of the dangers attending it, and said that as it would lead to keen rivalry among the contending kings for hegemony, and ultimately bring about their destruction, Rama should not be the instrument for the depopulation of the world. Rama had to admit the truth of this observation, and gave up his resolve, saying that whatever leads to the distress of the people should be eschewed, and that wise words, coming even from children, should be accepted.[72] But forthwith he decided upon performing the Aswamedha sacrifice,[73] of which Tod[74] truly says: "Of its fatal results we have many historical records, from the first dawn of Indian history to the last of its princes, Prithwiraj. The Ramayana, the Mahabharata, and the poems of Chund, all illustrate the imposing rite and its fatal results." Among the sacrifices performed by king Rama were innumerable Go-medha (cow) sacrifices.[75] The Aswamedha sacrifice was performed by king Dasaratha with a view to remove the barrenness of his queen. We learn from the Ramayana[76] that birds, beasts, reptiles, and fish of various kinds were offered at the sacrifice and that Queen Kousalya with the other wives of the King of lower castes, spent a night with the sacrificial horse. The object of this nocturnal vigil was to bestow fertility on the principal queen.[77] The ceremonies performed in the steed, the mantras uttered, the colloquies and the pleasantries in which the priests as well as the ladies took part, as detailed in the Vajasaneyi Samhita, are too gross to be described in words.[78] We also learn from the same source that as many as 609 different kinds of animals had to be killed in the Aswamedha sacrifice.[79]

In the Ramayana we find the system of four castes firmly established. In the city of Ayodhya, they were engaged in performing their respective functions with strict adherence to the law[80] For the sin of aspiring to sainthood by practising austerities, the Sudra ascetic Sambuka had to sacrifice his life at the hands of Rama.[81] Viswamitra, finding himself ignominiously routed by the sage Vasistha, exclaimed: "Shame to the

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physical prowess of the Kshatrias! It is the Brahman's spiritual strength which alone deserves that name."[82] And yet the relations between the high and low castes seem to have been cordial enough. Rama had an intimate friend in Guha, a Nishada chief, his '*alter ago*', sprung from the very lowest caste,[83] and miracles like those performed by Vasistha apart, which made Viswamitra an aspirant for Brahmanhood, the spiritual might of the priestly caste was but a poor protection against the physically strong. The Munis of the forest of Dandaka appealed to Rama for protection on the ground of their utter helplessness, saying that they had become as incapable of self-defence as the babe unborn.[84] Ravana, it may not be generally known, was a Brahmin by caste, of the lineage of the sage Pulastya, although a Rakshasa by race.[85] The Vedas were diligently studied in the city of Lanka.[86] Ravana had Brahmin wives.[87] The priestly profession was regarded as degraded and blameworthy. Knowing that Rama, the Supreme Being, would be born in the Ikshvaku dynasty, and wishing to come in touch with him, Vasistha adopted that profession albeit he knew it to be degraded and vile. Thus did Vasistha in the Adhyatma Ramayana try to explain away the humiliation he felt at being a Purohita, even though of the royal family.[88] In this connection it may be recalled that in the Samhitas, a Devala Brahmin whose duty it is to worship the temple gods, is invariably regarded as degraded and unfit to be invited at a funeral repast.[89] That these artificial distinctions and orders of precedence are absolutely without value will appear from the fact, if any were needed in support of so obvious a proposition, that the greatest saint of modern Bengal, Paramhamsa Ramakrishna, belonged professionally to this order of Brahmins.

BIBLIOPHILE.

(1) For examples, read the description of the rainy season in Canto 28 of Book IV—the completest picture of the Indian monsoons we have come across, a veritable *tour de force*. See also the description of the Chitrakuta hills in II, 94-5, of a Rishi's Asram in III, 1 (of the beautiful passage in the poem entitled *Brahman* in Tagore's *Katha*), and the pen-portraits of Ayodhya and Lanka in Books II and V.

(2) Ravana, as portrayed in the Ramayana, is Rama's equal in most things, except in greatness of soul and stern rectitude of conduct. As the ocean can only be compared with itself, and the sky with the sky, so the battle between Rama and Ravana was worthy of them alone, and could not be compared with anything else—(VI, 109).

(3) II, 112. (4) VI, 18. (5) VII, 60. (6) I, 2. (7) I, 1. (8) I, 73. (9) V, 19. (10) V, 55. (11) V, 28. (12) V, 37, 39. (13) V, 60. (14) III, 56. (15) VI, 113. (16) VI, 120. (17) VI, 120. (18) VI, 121. (19) VI, 118. (20) VI 120. (2) VII, 53. (22) VII, 55. (23) King Dasaratha had a seraglio of 750 wives, II, 34. (24) VII, 112. (25) III, 47. (26) I, 66. (27) I, 15 (28) VI, 36. (29) II, 23 (30) I, 5-6 and II, 6. (31) II, 14-15. (32) I, 5 and V, 2. (33) V, 2-15. (34) V, 10. (35) V, 10-11. (36) I, 3. (37) II, 6. (38) II, 16. (39) II, 10. (40) II, 12. (41) II, 14. (42) II, 17. (43) II, 71.

(44) The *Pratima-Natakam*, with Introduction, edited by Ganapati Sastri, Trivandrum, 1915, Act III.

'अहो क्रियामाधुर्यं पाषाणानाम् अहो भगवतिराक्षतोनाम्'

(45) II, 66, 76. (46) V, 28. (47) VI, 4. (48) VI, 22. (49) VI, 72. (50) VI, 16. (51) VI, 87. (52) III, 37. (53) VI, 4. (54) VI, 80. (55) V, 13 and 52. (56) II, 78. (57) II, 1-3. (58) II, 67.

(59) Dialogues of the Buddha: by T. W. and C. A. F. Rhys Davids. Part II. London, 1910. No. XIX, 32-33.

(60) VI, 36. (61) II, 67. (62) II, 108. (63) I, 2, and I, 2,3. (64) Ayodhya-Kandam, Ch. 4.

(65) I, 6. Camboj is the province adjoining Gandhara with capital at Dwaraka, vide Rhys Davids, *Buddhist India*, p. 28.

(66) II, 70. (67) III, 47. (68) II, 91. (69) I, 53. (70) I, 54-55. (71) VII, 52. (72) VII, 96. (73) VII, 105. (74) Rajasthan, Vol. I, Pop. Ed., London, 1914, p. 64. (75) VII, 112. (76) I, 14.

(77) *Aspects of Ancient Indian Polity*, by Narendra Nath Law, Oxford, 1921, p. 190.

(78) Vajasaneyi Samhita, XXIII, 18-32, with Mahidhara's commentary. See also Satapatha Brahmana, XIII, 2, 8-9. Swami Dayananda Saraswati, in his *Rigveda-Bhasya-Bhumika* has tried to discover symbolical meanings for these obscenities, with but scant success.

(79) Vaj. Sam., XXIV, 40. (80) I, 6. (81) VII, 86-88. (82) I, 56. (83) II, 50. (84) III, 1. (85) Adhyatma Ramayana, Sundara-Kandam, ch. 4. (86) V, 4. (87) V, 9. (88)Ayodhya-Kandam, ch. 2. (89) e. g., Manu, III, 152.

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SOME EXAMPLES OF THE BENARES SCHOOL OF SCULPTURE

IN course of my survey of antiquities in Benares and its environs, I explored a number of rare sculptures hitherto unknown for their novel types, some of which were described in my paper called "Benares Iconographical Notes".* A great many of them still remain to be worked at and

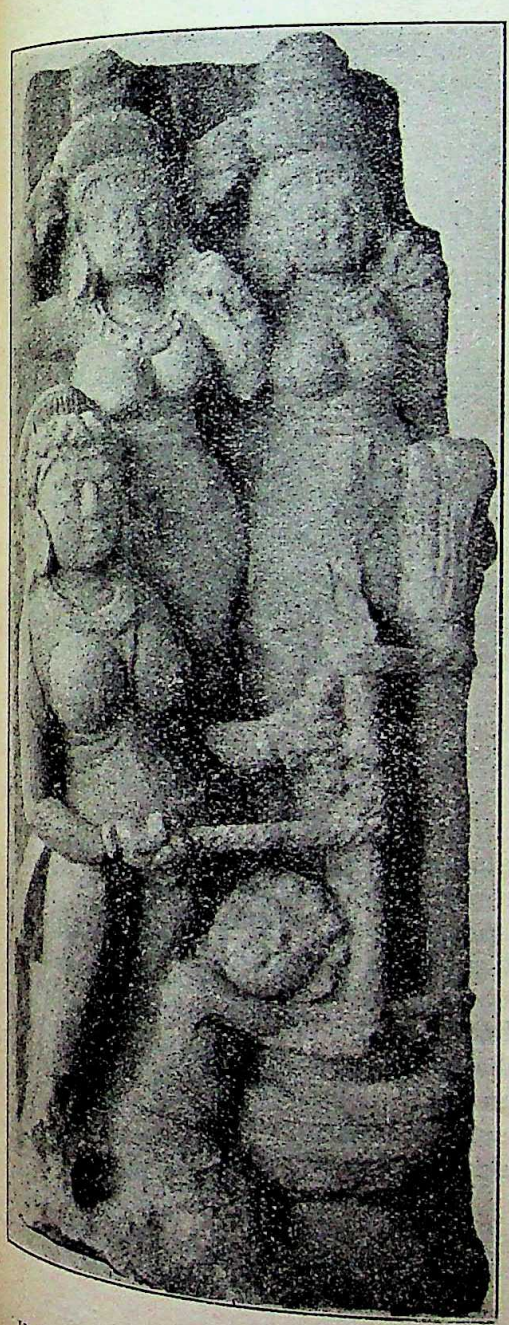

Fig. No. 1.
Krishna Stealing Butter (Kushan Period)
From Benares.

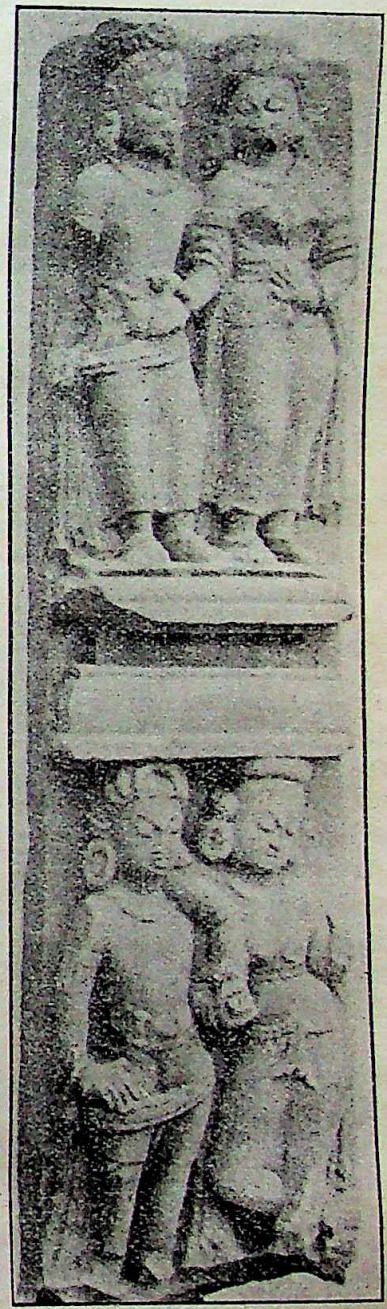

Fig. No. 2A.
A Parting Scene
(Kushan Period)
From Sonarpura, Benares.

* Journal of the United Provinces Historical Society, 1921 (Longmans, Green & Co.)

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Fig. No. 2B.
A Parting Scene (Kushan Period)
From Sonarpura, Benares.

Fig. No. 3.
Radha-Krishna (Early Gupta Period)
From Benares.

properly identified. All these sculptures are valuable from every standpoint: iconographic, artistic and mythological. Out of the lot, I choose to-day some important ones for detailing here with the help of illustrations. All that I have said in my article on the "Benares School of Sculpture" will be found to have an apposite application to these examples. The dress, the ornament, the technique, the stature of the figures, the proportion of height in respect to breadth will mark a distinction, which is absolutely a native growth of Benares. Benares, as a cultural home of early times, developed a School of Sculpture, of which signs are abundantly manifest in the sculptures described below. I know not of similar sculptures found elsewhere to closely draw any comparison with. Thus, in most cases, they may stand isolated until further exploration should bring to light identical types.

Now, let us describe the illustrations *seriatim*.

No. 1. An alto-relievo found by my friend Rai Krishnadas at Benares. It shows Yaśodā, the foster mother of Śrī Krishna,

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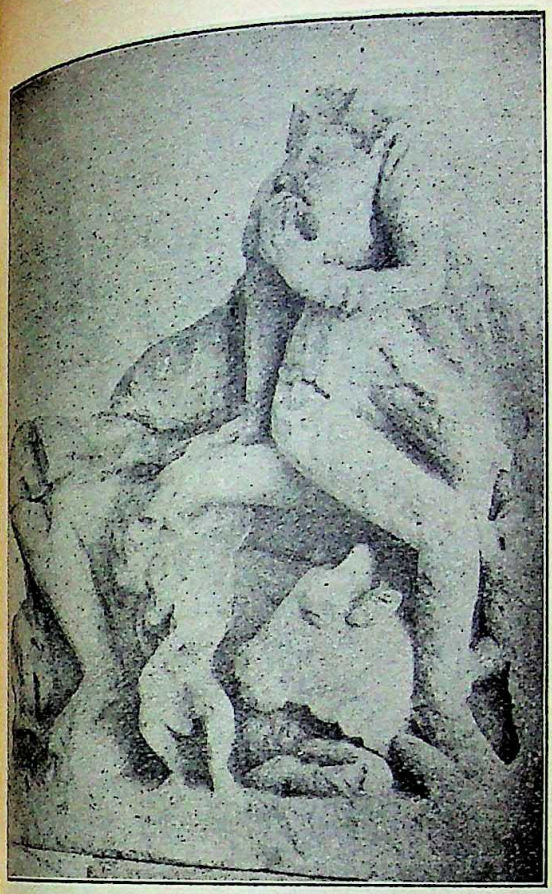

Fig. No. 4.
Hara-Gouri. From Benares.

churning butter and Krishna, a child, stealing it out of the pot. Two young milk-maids (Gopis) are standing with milk-pots on their heads. The sculpture appears to be very ancient, probably of the Kushan or the early Gupta age. Sri Krishna figure of such an early time has not been discovered anywhere before. The child Sri Krishna with curly locks crawling up without the knowledge of Yaśodā and stealthily putting his small hand into the pot beautifully shows here the mischievous habit of his younger days. How the artist of so early a time has succeeded in depicting this scene with wonderful naturalism and with a true artistic merit can be best judged by all art critics. To us, it is simply splendid! The details are few and the outlines are broad and smallest in number that an artist can think of, yet the effect has been satisfactory. The looks of the three ladies is uniformly one of earnest duty. They are quite unmindful of what Sri Krisna has been up to. Judged from the artistic stand-point, it has few parallels among the Mezzo-relievo Sculptures of India. The short stature, a proportion peculiar to the Benares School is also remarkable in all these figures.

No. 2. (A) & (B).—Two obelisks showing a male and a female in each panel. It presumably depicts some story in stone. These two broken pieces, made of fine-grained sand-stone coloured red, have been found out by me at Sonārpurā in the city. It appears that the male figure is one of a prince, who is parting from his wife for a distant military campaign. The lower panel shows him in

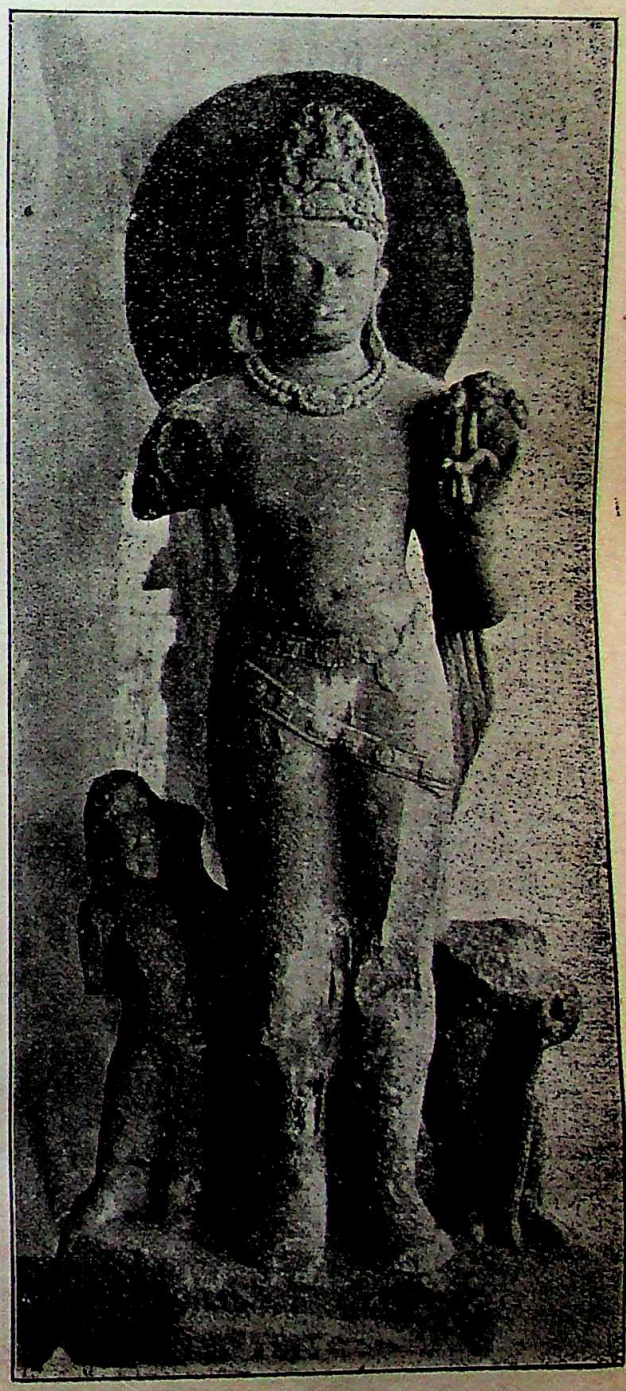

Fig. No. 5.
Surya or the Sun-god (Kushan Period)
From Omkareswar, Benares.

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military dress with short trousers and a dagger tied to his belt. The lower panel of (B) also shows a parting scene. Then in the upper panel of (A), as the story continues, they are clearly shaking hands with each other Then the upper portion of (B) shows finally the prince going away from his beloved. The entire column is missing, and thus we are not quite able to follow the connecting

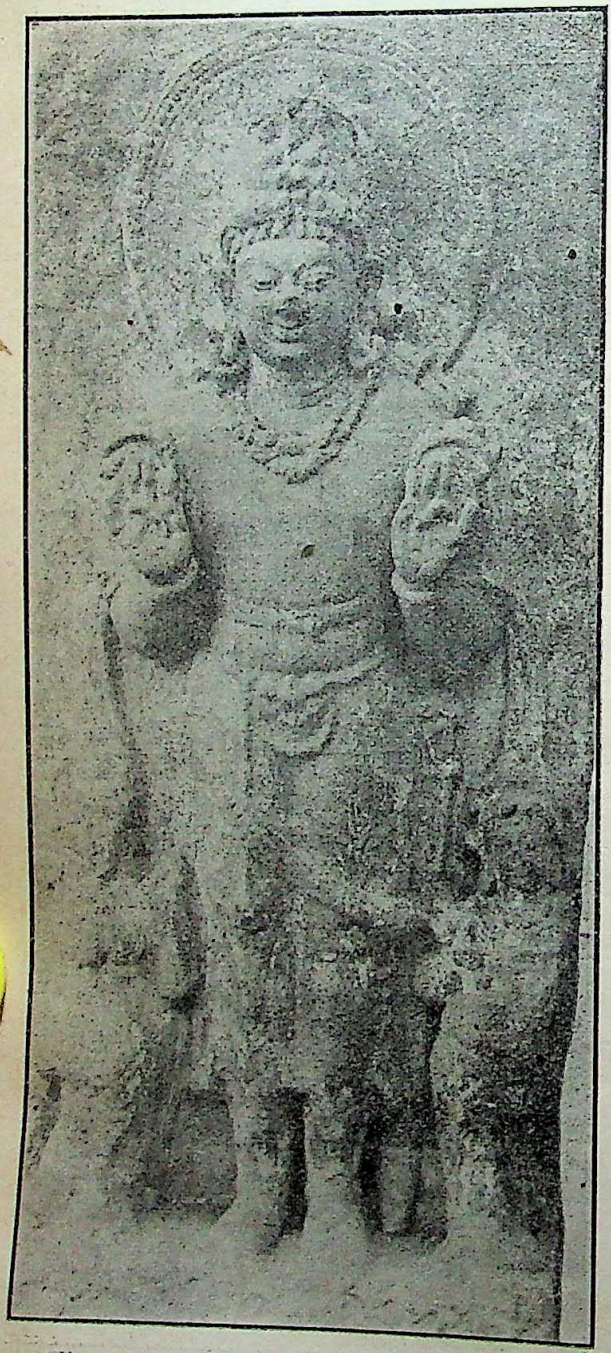

Fig. No. 6.
Surya, the Sun-god (Early Gupta Period)
From Benares.

Fig. No. 7.
A Dancing Girl (Late Gupta Period)
From Benares.

links of the story. From comparison of these sculptures with those of the ancient stone-reliefs of India, we can assign them to the Kushan or Early Gupta Period.

No. 3. A sculpture representing the standing figures of Rādhā and Krishna. At first sight, it appears to be the figures of Hara-Gaurī. But that identification has to be given up for several considerations. In the first place, the male figure has no symbols of Siva nor has he four hands. The posture of the couple is also not in favour of this identification. On the other hand, the thick locks of the main figure, his bending posture (*Bankima That*), the amorous attitude of his

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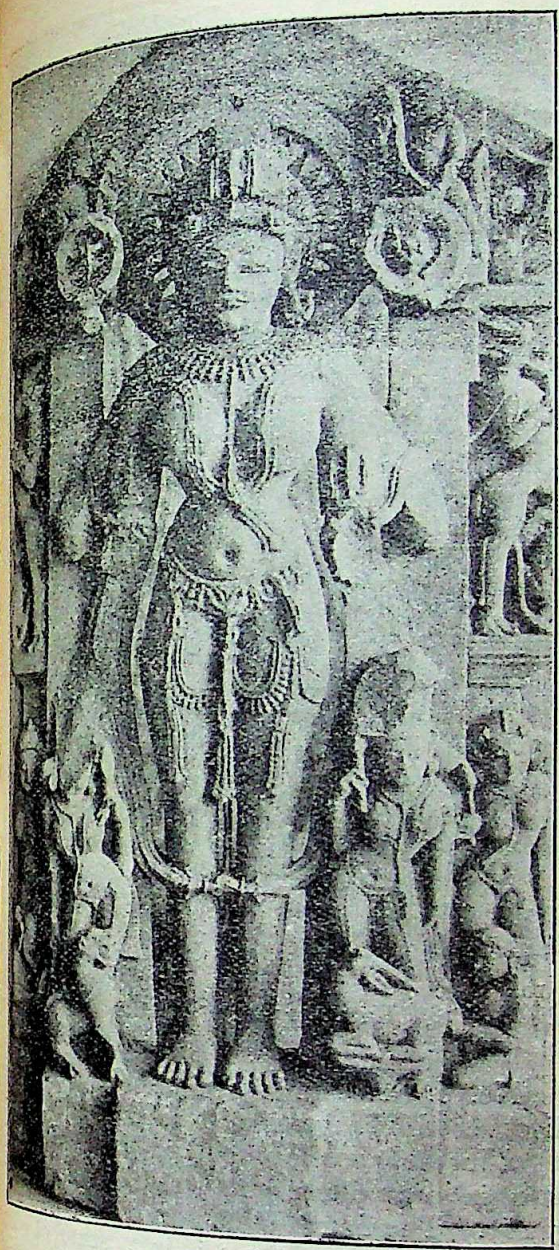

Fig. No. 8.
A Goddess (Late Gupta Period)

beloved, leave very little doubt that it is a *Yugala rūpa* of Vāsudeva Sri Krishna Chandra.

No. 4. This is a broken sculpture representing the seated type of Hara-Gaurī. Much of the Gaurī figure is fortunately preserved. From this, one can form a very high opinion of the artistic merit of the piece. The finely-developed body of Pārvati in its contours would remind one of the lines of *Kumarsambhava*, where Kālidās has described the youthful limbs of Gaurī as she was growing up day by day. Now one may turn to the figure of the bull. I have seen several figures of a bull under the Hara-Gaurī group, but such a realistic figure of bull with its ears, horns and dewlaps, recumbent in an easy posture has never met my eyes before. A little Ganesa is sitting at one end, and a standing figure of a child, probably Kārttikeya can be seen right down the seat of Siva. The sculpture, free from the barbarous profusion and signs of the late decadent art of the mediæval period, may be assigned to the early Gupta Period.

No. 5. A standing figure of Sūrya, found at Omkāresvar near Rājghāt in Benares. The figure had to be dug out of the earth under which it lay hidden up to the neck. It is altogether a new type of Sūrya, I have ever seen. The image has a high ornamental mitre flanked by a plain halo. It wears a fine necklace, earrings and a pair of long boots (or hoses) usual to the figures of Sūrya. The right hand is broken off. The

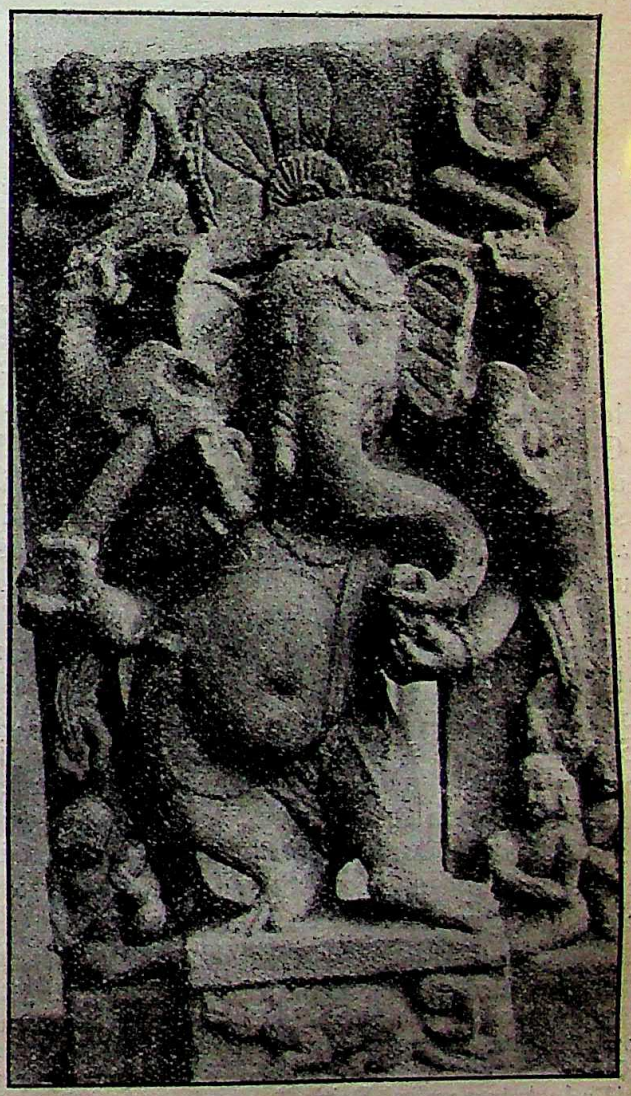

Fig. No. 9.
Dancing Ganesha (Late Gupta Period)

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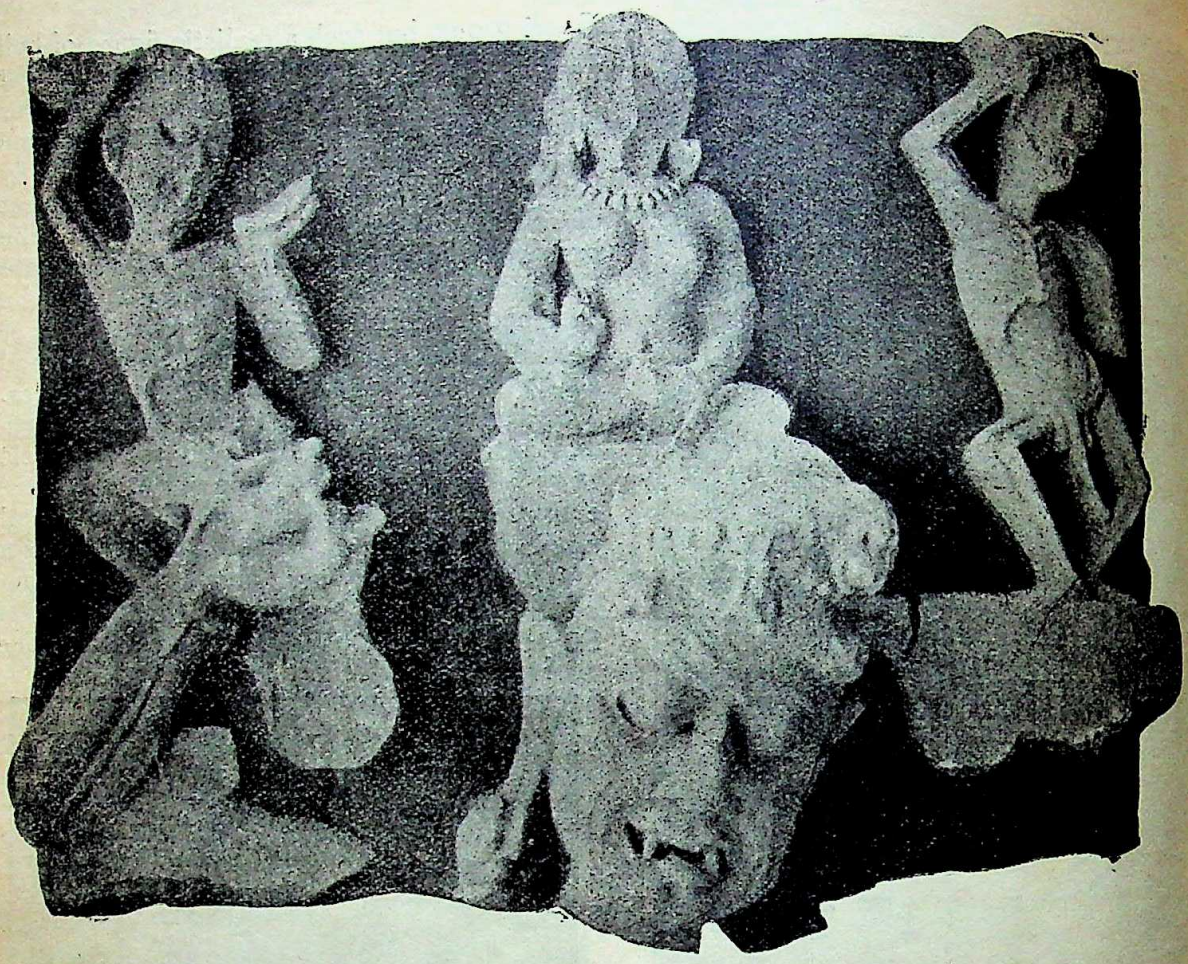

Fig. No. 10.
Krisodari—The goddess of Famine, Pestilence &c., (Late Gupta Period)
From Bhelupura, Benares.

left hand holds some sun-flowers (*Heliotrope?*). On the waist, are two belts, one for the cloth and another for holding a sword, which is shown in the next figure. The Sun-God is attended by two smaller figures, on both sides, undoubtedly of Danda (on the left) and Kundi (on the right) as the ancient iconographic literature has prescribed for his image. In the sculpture in question have not flocked other subordinate figures as found in later Sun-God figures. The image is also conspicuous by the absence of the seven horses associated with such figures.* All this is due to its simple and early form, which fact is confirmed by a very ancient style of art clearly represented by the sculptor.

* For further topics and details, *Vide* "Indian Images," vol. I (Thacker, Spink & Co.,) and a paper on the Sun Images in the "Rupam" by Sj Nalini Kanta Bhattasali, M A. Mr. G. R. Kaye's paper, "Hindu Astronomical Deities" contributed to J. P. A. S. B. (New Series), vol. *XVI*, 1920, No. 3, is also full of iconographical matter.

No. 6. A similar figure of the Sun-God, discovered by my friend Rai Krisnadas, showing a further development in art. Here, the halo is ornamented and the girdle more gaudy. The figure has a sword hanging by his side. The sculpture is in a state of good preservation. From several considerations this figure seems to be a little later in date than the preceding one and thus may be consigned to the early Gupta Period. This type of the sun-statues is original and peculiar to the Benares school of art.

No. 7. An early image of the so-called Bacchanalian type. Evidently, it represents the figure of some dancing girl. The fine and fashionable dress of the lady attired in rich ornaments may lend support to this identification. In fact, the Bacchanalian figures everywhere show men and women indulging in pleasures of the senses. Judging from the style, it belongs to the later Gupta Period.

No. 8. A sculpture representing the figure of a goddess which I identify to be

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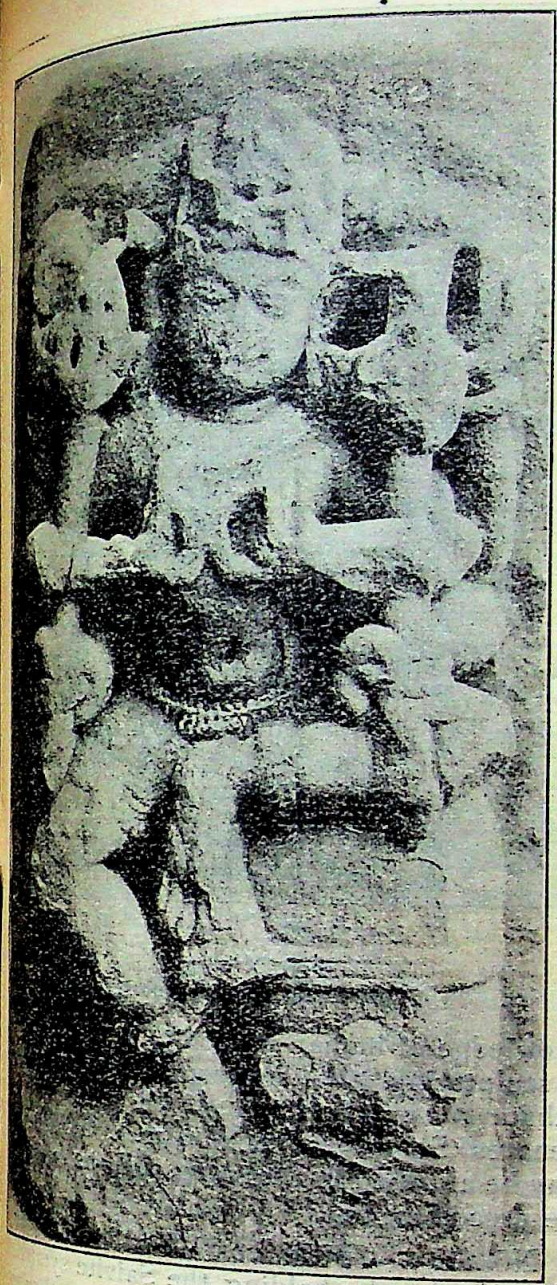

Fig. No. 11.
Siva (Brisha-dhwaja) (Pala-Gupta Period)
From Benares.

the Jainachakrini Debi from the symbols. Such one figure occurs in the Mathura Museum, which has been wrongly identified with the Vaishnavi image by Dr. Vogel.* Our figure is far better in style and earlier in date than the one of the Mathura Museum. The illustrations of the two schools may be distinctly compared. The art exhibited here shows a great refinement in style. Attention may be specially drawn to the beautifully designed figures of the attendants. Their pointed nose, clear-cut faces and looks showing deep mental concentration deserve to be artistically studied. The main figure also has a fine outline of the stature. The sculpture may be assigned to the late Gupta Period.

No. 9. An image of a dancing Ganesa. He has eight hands holding the usual symbols of the Heramba Ganesa. Thus we can call

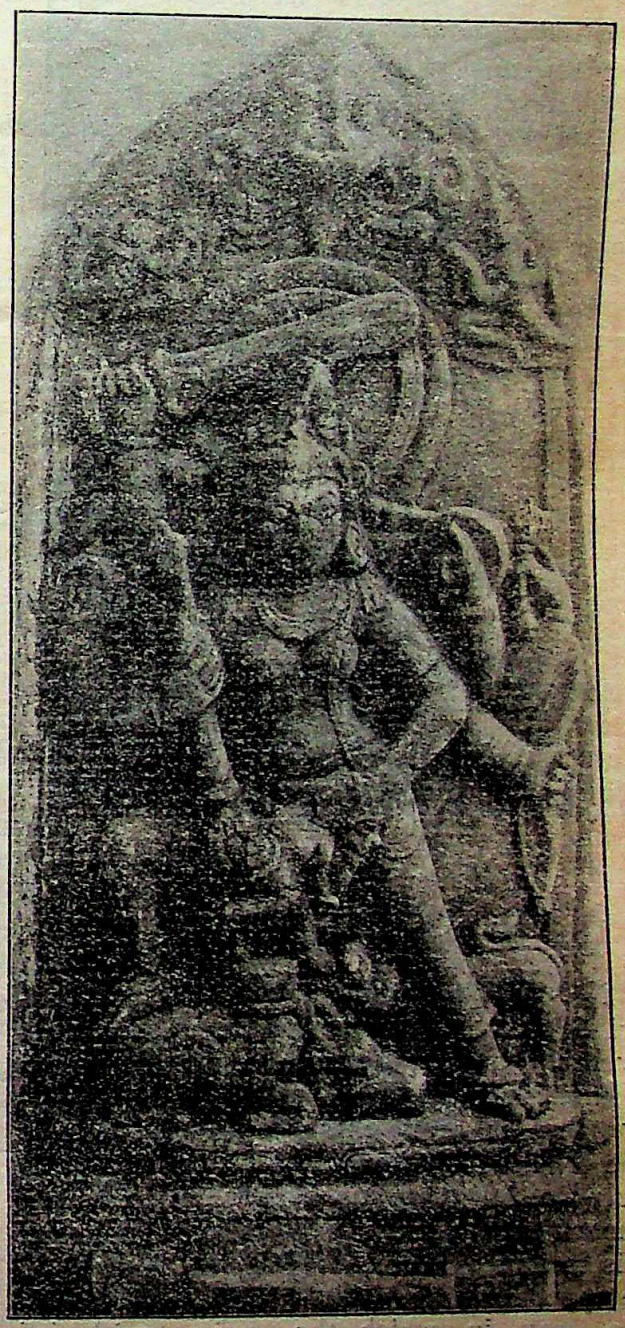

Fig. No. 12.
Ashtabhuja Durga
Killing the Buffalo Demon. (Pala Period)
From Benares.

* Vogel: Catalogue of the Mathura Museum, p. 95, fig. D. 6. Dr. Vogel writes—"In the centre of the top of the slab is a cross-legged figure of a Jina" despite his finally entitling the illustration, Plate XVII, as "Statuette of Vaishnavi."

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this figure of Ganesa as the Heramba Ganesa.* There is a mouse, the God's usual vehicle on the pedestal with a human figure at the back, presumably the donor of the image. The attendant figures, seated on both sides, manifest clearly an antiquity of style. On the ground of style and other important considerations, the sculpture belongs to the late Gupta Period.

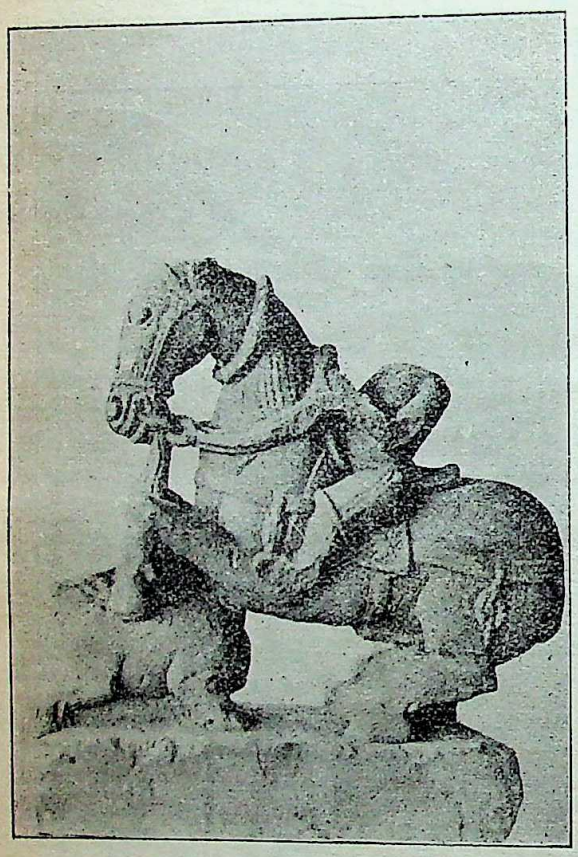

Fig. No. 13.
A Horse-rider
From Surya Kunda, Benares.

No. 10. A broken alto-relievo of Krisodarī figure. The lower part has been ir-recoverably broken away. From what is left, we have no difficulty in properly identifying it.† But it represents completely a new type of Krisodarī images so far known. The figure in full had, no doubt, an emaciated stomach from which it has derived its name. It is curious to note that the two figures on the upper row have also emaciated stomachs. The way in which the artist, with full

Fig. No. 14.
Kinnari (?). From Benares.

knowledge of human anatomy, has succeeded in sculpturing the figures, calls for a high tribute of appreciation to be paid to the Benares School of Sculpture. The relief may be ascribed to the same age as that of the preceding one.

No. 11. A little corroded figure of Siva with six hands holding the Saivite symbols. The fact that it has six hands is rather an uncommon thing in the Brahmanic Iconography. The Sanskrit texts so far known to me, give to the figures of Siva either four or eight, ten or sixteen arms. * Another new point connected with this figure is the vehicle of the God, Nandi, *reclining against a stupa*. Probably, this is due to the period of inter-communion of tolerant Brāhmanism and Buddhism, to which the sculpture belongs. That period in Indian History is the period when the half-Buddhist Pālas were ruling most powerfully in Northern India.

No. 12. An image of Durgā killing the buffalo demon issuing out of the buffalo.

* Indian Images, vol. I., pp. 24-25, for *Dhyanas* and furher details.

† Cf. Ibid, p. 41.

* Refer to Ibid, p. 20.

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The Goddess is *Astabhuji* or eight-handed and belongs to the type of icons that we find all over Northern India in ancient Durgā temples.* The only subject of special interest here is that unlike all other figures of Durgā it has the lion on the left and the buffalo on the right below the main figure of the Goddess.

No. 13. A horse-rider apparently out for sporting excursion. Some indistinct animal is being trodden by the horse—probably the object of the chase. The rider has tight breeches and long boots. This and other sculptures throw light on what our dresses were for different occasions; and *Dhoti* was hardly used for any public occasions. It looks like the figure of Revanta, but more accurately we should identify it as an architectural piece. Date—Mediæval Period.

No. 14. A beautiful figure of a Kinnari or some celestial nymph playing on the harp. It is carved in black granite stone. The human portion and the bird portion have been so faithfully sculptured as to present a sharp differentiation between the two aspects. The ornaments, the *Vina*, and the skin of the thighs of the figure are extremely realistic in design. It is really a piece of art. Finally, I may mention here that all the sculptures described above are preserved in the "Kalā Parishad", Benares.

B. C. BHATTACHARYA.

* There is an Astabhujā temple in Vindhyachal in Mirzapur. For other details, Ibid, p. 36.

TRAGIC FOLLIES OF THE WASHINGTON CONFERENCE

By Dr. Sudhindra Bose, Lecturer, State University of Iowa, U. S. A.

Mr. Lloyd George speaking in the British Parliament, day after the Washington Conference ended its sessions, proclaimed it as "one of the greatest achievements for peace which has ever been registered in the history of the world." Later when Sir Arthur J. Balfour, the head of the English delegation, returned to England he was greeted with monster ovations. Everywhere he was hailed as a hero. The British people, we read in the newspaper dispatch, were "intoxicated with joy." The Prime Minister, presiding at a government luncheon, paid a flattering tribute to Balfour, saying he had taken part in "one of the most notable contributions statesmanship has ever made for the sum of human peace and human happiness." Soon after, the King of England conferred upon him a peerage. He has won a great victory for the English empire. England was intoxicated with joy.

The English exultation is not hard to understand. Perhaps this is due to the fact that "something has been put over" on the Americans. At any rate nobody has seen the American people in America intoxicated with joy over the results of the Washington arms parley. As yet, no proposal has been made to crown the American delegation at the Conference with laurel wreaths, or to reward Mr. Charles Hughes, its chairman, with the United States Presidency. The net result of the Conference, remarked the New York *Call*, is to "reduce the cost of blowing each other up."

One of the newspaper cartoons represented Uncle Sam signing up the United States to act as a "Meal Ticket, Night Watchman, and General Meddler in all Foreign Trouble-Festivals." Another popular cartoon gave the following list of the "great benefits" which the Conference has accomplished for America:

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BROTHERLY TALK
Sometimes Called "Hot Air"
UNEXPLAINABLE BUT SWEET
Sounding Sentiments
NICE, THOUGH RATHER
Indefinite Generalities
KIND BUT HAZY
Theories

Note that the first letters of the four clauses quoted above, when put together, spell BUNK. It is an American slang, and means fudge, tommyrot, sentimental slush.

No doubt in certain quarters high hopes are being built upon the consolidation of friendship between America and England as the direct outcome of the Arms Conference. Some Americans, apparently susceptible to facile optimism, are of the opinion that from now on there can be no more war between these two English-speaking peoples. Those who take this view seem to have a superficial grasp of the situation. They ignore, for reasons best known to them, the latent causes of misunderstanding. They pretend to see no danger whatever "in creating imperial friction points, playing the diplomatic game, and launching campaigns for open doors, equal rights, and commercial freedom." Unfortunately, ugly facts cannot be wiped out merely by closing one's eyes to them. Hence the New York *Nation* thought it expedient to point out that "under what appears the calm surface of the relations between England and the United States are certain eddies and cross-currents which another Venezuelan message like that of President Cleveland might bring boiling to the surface." The great outstanding achievement of the Conference, to my mind, is not alleged Anglo-Saxon friendship or world peace, but chiefly psychological. The revelations which have been made of the present international politics are of enormous educational value.

THE FOUR-POWER TREATY.

Some of the treaties and agreements and intrigues of the Washington Conference are already beginning to clarify. It appears now that strenuous efforts were made to keep the public mind occupied with submarines, chemical warfare, Shantung, Chinese tariffs, and other questions, while a month of secret negotiations were held behind closed doors on the Four-Power Treaty designated to take the place of the Anglo-Japanese alliance. It had recently cast darkest shadows over the Anglo-American relations. Something must be done to get it out of the way. England, which needs the support of Japan, could not, however, persuade the Nipponese to give up the Anglo-Japanese agreement—unless they had something equally effective. Finally the Four-Power Treaty was hatched up. It is in some ways a decided improvement upon the old Anglo-Japanese pact. "Baron Uchida," reported Senator Hitchcock during one of the sessions of the Conference, "has just informed the Japanese parliament that the Four-Power Treaty was not intended to abrogate the Anglo-Japanese alliance, but rather to widen and extend the alliance." The fact that Japan and England are inordinately jubilant over the Four-Power agreement prove that it will protect their interests as well as did the discarded alliance, if not better. Moreover, the Japanese and British empires—the two most pernicious imperialistic nations on earth—will now have the backing of the mighty American Republic. America has to do it, however, and of course, "with a view to the general preservation of peace!" This treaty will require the United States to respect each other's insular possessions in the regions of the Pacific and "maintain their rights." In other words, Americans are in a deal—though somewhat loosely drawn—to KEEP THINGS AS THEY ARE in the Pacific.

The quadruple pact, which practically legalizes and consecrates the wrongs of the past in Asia, was later somewhat sterilized and "sanitated" by the reservation of the Foreign Affairs Committee that "the United States understands that, under the statement in the preamble or under the terms of this treaty, there is to be no commitment to armed force, no

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alliance, no obligation to join in any defence." Yet, the poison-fang is not altogether pulled out of the treaty. It will still make for war, rather than for peace. What is the proof? The treaty itself is the proof. To "communicate fully and frankly", to "arrive at an understanding as to the most efficient measures," to "meet the exigencies of the particular situation," to repel "the aggressive action of any other power"—what do these phrases in Article Two indicate? Just pleasant chats? Kind advice? Sweet, soft words to turn away wrath? Hardly. "These words mean," according to an American publicist who is in a position to know, "what they always have meant—meant when they bound England to fight Germany, Germany to fight Russia, Japan to declare war as England's ally. They are words of alliance, words of war." And what a pity that America—a world symbol of freedom—should be ensnared in such an entangling alliance!

The Quadruple Entente is, in effect, not much different from the rejected Versailles Covenant. "What we have," writes Dr. John Haynes Holmes with much wisdom in *Unity*, "is fundamentally a sanctification of all the conquest and capture, rapine and rape, which have stained the Pacific with blood these many generations, just as we had in the League of Nations a sanctification of the nameless abominations of the Versailles Peace. The Alliance is a pledging of the military and naval forces of the four powers to the maintenance of present conditions in the Pacific, no matter how outrageous or how menacing to peace and progress, just as the League was the establishment of a preponderance of power for the preservation of the *status quo* precipitated by the fall of Germany. Worse of all, this Alliance marks the definite entrance of the United States into the business of imperialistic piracy in the Pacific, as the agreement on China constitutes a similar invitation to join the freebooters already on the scene in looting of the Celestial Empire. America, in other words, is at last recognized as a full-fledged capitalistic power. England, Japan, and France would ignore her if they could, but such policy is no longer possible. America is powerful, and she is hungry! So the robbers offer her membership in their band, with the pledge, so familiar in the organization of all conspiracies against the public welfare, of one for all and all for one!" To call the Four-Power Treaty a thieves' agreement may seem harsh. Nevertheless, all of us who have cut our eye-teeth must perceive that Japan, France, and England are confirmed of their titles which at one time or another they acquired by force or trickery. Nothing has been done to make them disgorge of their seizures. Can such a treaty then be regarded as a "righteous adjustment" of Pacific problems? Is this "a wonderful gesture of self-sacrifice", "a noble gesture of brotherhood"? Can such a iniquitous contract with the three most notorious disturbers of the world's peace be a contribution to the lasting peace of the Orient?

Under the dishonest camouflage of the compact, land-grabbing imperialism and blood-thirsty militarism will go on unabashed. This treaty, observed a keen editorial of *Chicago Herald and Examiner*,

"is purely an alliance to make British imperialism and Japanese militarism safe in the possession of the territories and goods they have stolen from their rightful owners—and which is camouflaged under the false pretense of abolishing armaments, saving the expense of armies and navies, instituting permanent peace on the waters and coasts of the Western Ocean, and doing justice to the weaker people trading over those waters or living on those coasts.

That is a lie. No other word fits its crass and insolent falseness.

The cunning Englishman who came over here to bamboozle Hughes and his associates would not lift a finger to do justice to a weak people or to institute peace in any part of the world any longer than it took England to get her breath, digest her prey and look around for new spoils to be gained by diplomacy and war.

Mr. Balfour has personally inspired and helped conduct fifteen wars during his political lifetime.

During the course of his diplomatic career he has urged Germany to violate the neutrality of Belgium and attack France on that line and assured the German Kaiser that England would regard such a procedure as a military necessity and as no occasion for interference. And in 1917 he stood on the steps of the New York

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city hall and wept over the wickedness of Germany in doing the very thing he urged Germany to do in 1887.

It is only in Washington that Mr. Balfour or any other British agent can find the trustful ignorance and childish credulity which take British professions of solicitude for democracy and for the rights of weak peoples and the safety and prosperity of America without a grin."

How long will the American people choose to remain in their Arcadian innocence of history and diplomacy? How long will they be soothed into slumber by high-sounding words and gilded phrases of the agents of military imperialism?

THE NAVAL TREATY.

The four-cornered pact was accompanied by the Five-Power naval treaty. It is to remain in force fifteen years. The first ten years will be the naval holiday, during which construction of capital ships will be generally suspended. As for the remaining five years, the powers will be at liberty to make replacements in conformity to detailed rules embodied in the agreement.

The treaty gives to America a parity with the naval strength of England, which in reality is a great victory for the English diplomacy.

As everybody knows, England lost its traditional supremacy over the seas by the last war. And being on the edge of bankruptcy, it has no more cash to get that supremacy back, whilst America has all the necessary money and means to build—in the words of an American Ex-Secretary of the Navy—"incomparably the greatest navy of the world." Indeed, the English naval strategists knew full well that, at least, by 1926 the American navy would surpass the English. That was the situation before the opening of the Washington Conference. Now what has happened? The parties to the naval treaty have agreed to a "ten-year naval holiday so that great Britain will have ten years to recuperate her ancient economic and financial standing; and she will be ready in ten years or before to build a new navy, stronger than any other nation's navy in the world." In the meantime, America has been bamboozled to surrender her potential sea-power supremacy. Americans have entered into an agreement which condemns them to second place on the seas. More, they have pledged themselves not to use their superior wealth to remedy their naval inferiority. Would that there were a new Æsop to tell how Brother Balfour got the United States to cut off her navy, because England could no longer afford as great a one! You recall Æsop's fable of the fox with its tail cut off, don't you?

The naval pact provides that America, Japan and England proceed immediately to retire sixty-six capital ships in a way that they would be unfit for use as battleships again. Now battleships are rapidly becoming useless, anyway. Their scrapping will be a fine dramatic gesture. It will please all naive innocent souls beyond measure. And as the future wars will be fought with submarines and battle planes, the naval treaty will only change the direction of naval competition and not end sea-warfare. "The effect of reduction in capital ship tonnage," observes Captain Yates Stirling of the United States Navy in Baltimore *Sun*, "the naval holiday and limiting the size of capital ships is simply to plug up one rat hole. The other holes are left wide open with the usual consequence.

"Sir Percy Scott for several years has condemned the capital ship, giving the submarine the vacated place. Admiral Fiske, then Admiral Sims and General Mitchell declared for the airplane carrier against the dreadnaught and battle cruiser. The action of the Conference, if these expert strategists are correct, then has only anticipated by a few years what nations would have decided of their own single volition when the truth had been forced upon them. So the limitation of capital ship tonnage becomes of doubtful importance to the world when one considers the possibility of a mad race to build submarines, aircraft, cruisers, scouts and destroyers. What once were considered the auxiliary weapons become of capital importance when the great leviathans are removed from the sea. One Frankenstein is killed and as terrible and expensive a monster is reared in its place."

It will then be evident that though they have gone through the motions of peace there is no assurance in the naval pact against war, or even against less

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war in the future.* No limit has been placed upon the disreputable imperial profession. The Biblical command "Thou shalt not kill" will remain in all Christian countries a mere fool, empty creed for the imperialists, "the gentlemen-of-highwaymen". Land armies with their swollen expenditures are left wholly untouched. Submarines are not abolished. And while pious resolutions have been adopted prohibiting the use of poison gas, it is safe to assume that there will be no poison gas attacks until the next big war comes along.†

* "The present series of wars," says H. L. Mencken, an acute observer of world conditions, it seems likely, will continue for twenty or thirty years, and perhaps longer. That the first clash was inconclusive was shown brilliantly by the preposterous nature of the peace finally reached—a peace so artificial and dishonest that the signing of it was almost equivalent to a new declaration of war. At least three new contests in the grand manner are plainly in sight—one between Germany and France to rectify the unnatural tyranny of a weak and incompetent nation over a strong and enterprising nation, one between Japan and the United States for the mastery of the Pacific, and one between England and the United States for the control of the sea. To these must be added various minor struggles, and perhaps one or two of almost major character: the effort of Russia to regain her old unity and power, the effort of the Turks to put down the slave rebellion of Greeks, Armenians, Arabs. etc.) which now menaces them, the effort of the Latin American states to throw off the galling Yankee yoke, and the joint effort of Russia and Germany (perhaps with England and Italy aiding) to get rid of such international nuisances as the insane Polish republic, the petty states of the Baltic, and perhaps also most of the Balkan states. I pass over the probability of a new mutiny in India, of the rising of China against the Japanese, and of a general struggle for a new alignment of boundaries in South America. All of these wars, great and small, are probable; most of them are humanly certain. They will be fought ferociously, and with the aid of destructive engines of the utmost efficiency."

† England, afraid of gas attacks against London and other centres of congestion and production on the island, stipulated to outlaw gas and chemical warfare. How is this promise being kept now? Nearly three months have passed since the Washington party was over; but *Chicago Daily Tribune* remarks that there is yet no "let up in research and preparedness in chemical warfare" in England, where it is "pressing active investigation of gas weapons" and that the English, though "promising not to use gas, will be experts in the offensive and defensive of chemical war." Which proves to all, except yokels fresh from the cabbagefield, how loyally the stipulated gas prohibition will be enforced when England gets into another little unpleasantness like that of 1914.

A Specimen Indian Gentleman.

Mr. V. S. Srinivasa Sastri proclaimed himself as "the Indian representative" at the Arms Conference. His egotism must have received a stiff jolt when H. G. Wells, the tiresome English phrase merchant, referred to him in one of his articles to New York *World* in these amiable terms: "Mr. Srinivasa Shastri is obviously a British nominee; he is not so much a representative as a specimen Indian gentleman."

There is no record of Mr. Sastri making any speech at the Conference. He was "seen but not heard." He did, however, give a few talks in a number of places outside the Conference hall. In these, as was to be expected, he played the regular spouting geyser of British imperialism; but so far as my information goes, he did not "get by". As a professional hater of non-co-operation, he assailed Mahatma Gandhi. Whatever his personal opinions might be, it seemed to many Americans that Sastri owed it to the dignity of his country to refrain from knifing in the back Mr. Gandhi, his own countryman, before foreign audiences. No sensible American politician would ever think of attacking his fellow-American in India, for instance. As "one of the best minds," "the Indian representative," however, considered himself above the ordinary decencies of political life.

Sastri was completely under the *hookum*, the thumb of the English delegation. Charles Merz, in his article on "Personalities at the Arms Conference" in the current issue of *The Yale Review*, tells us that the Indian representative, so-called, gave an interview for publication to a group of fifty newspaper correspondents at Washington. Some of them saw in the interview a "story", as it was supposed to be critical of certain aspects of English rule in India. Then along came Lord Riddell, watchdog of the English delegation, and the interview was peremptorily suppressed. Not a word of what Sastri said appeared in any newspaper!

Attempts were made by American Friends of Freedom for India Society to

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bring the Indian question to the notice of the Conference without a success. What then has India gained from Washington? Nothing but what the *Springfield Republican* terms as the "negative safeguard of non-interference by Japan." The Four-Power alliance, which is virtually a mutual insurance treaty, does not apply to the Indian situation. Japan is no longer required to defend English rule in India. Britannia must paddle her own canoe in the uncertain and troubled waters of India, alone. Will this make her down 'earted'?

China at the Confab.

In a message to the United States Senate last February, President Harding observed that, when the Washington Conference was called, "there existed with regard to the Far East causes of misunderstanding and sources of controversy which constituted a serious potential danger." "The difficulties," he remarked, "centred principally about China when the developments of the past quarter of a century had produced a situation in which international rivalries, jealousies, distrust and antagonism were fostered." Those of us who have been recently in China and studied the Chinese problems on the ground know that the picture given by Mr. Harding was not a bit overdrawn; but how has the Chinese question been adjusted? How has China fared at the Conference? Let us see.

The Province of Shantung, which was awarded to Japan by the "sacredly unalterable" Treaty of Versailles, will be returned to the rightful owner, China, in about five years. This will undo in part the crimes of Versailles, of which Balfour and Lloyd George were the joint authors. China must pay Japan fifty-three million gold marks. And until the amount is paid in full, the Chinese government must employ a Japanese to the position of a Traffic Manager, and another Japanese as Associate Chief Accountant of the Shantung railway.

Slight concessions have also been granted to China in the matter of tariff regulation. Formerly the Chinese had the full tariff autonomy; but since 1843 this right, which is a fundamental attribute of a sovereign state, has been persistently denied to them. By a series of unjust treaties, China has been forced to restrict her tariff on imports to five per cent *ad valorem*. Even this five per cent rule could not be actually enforced. By some intrigues or other, the powers have successfully evaded the five per cent rule. And all that the Chinese government was ever able to collect was three and a half per cent. The new ruling of the Conference is that China should be allowed to levy "an effective five per cent, a surtax of two and a half per cent on general goods and of five per cent on luxuries." These increases are utterly inadequate. Moreover, there is not the slightest hint of giving tariff autonomy to China. The Washington near-statesmen are, however, quite satisfied in their own minds that China will never be able to see it through. At any rate, the face-saving procedure on behalf of China was immensely facilitated by the signatory governments of the Nine-Power treaty when they pledged "to respect the sovereignty, independence, and the territorial and administrative integrity of China." Like a sleight-of-hand performer, the Conference with one hand guarantees the integrity of China, and with the other legalizes foreign encroachments and aggressions upon it. Is not that marvellous? Can anybody in his senses now doubt that China will be as nicely 'protected' in the future just as it always has been in the past?

The famous Twenty-one Demands, by which Japan secured in 1915 valuable concessions from China in South Manchuria, Eastern Inner Mongolia, and the province of Fokien, have not been cancelled. Japan pointed out that the English special privileges, leaseholds, and other economic plunders in Tibet, Hong-Kong, Kowloon, Yangtze Valley, and elsewhere are on a much larger scale than those of Nippon. And since the "virtuous" England would not quit hogging China, why

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should Japan?* For, after all, is not the whole Chinese question a division of economic spoils? "Japan's ally, but America's friend" was the clever slogan of the English delegation at the Conference. There was, however, no real evidence of genuine self-denial on the part of the aggressive nations. "What we saw at the Conference," writes Nathaniel Peffer, an American authority on the East, in a recent issue of *Century*, "was that in no single instance did Great Britain support any American proposal that conflicted vitally with Japan's interest or the old system of exploitation." Under the circumstances, the only thing that China got on the Twenty-one Demands was a protest registered in the minutes of the sixth plenary session of the Conference. That's all!

This is no place to detail the entire Chinese transactions at the arms parley. Briefly, China had to be satisfied with such measly crumbs of justice as fell from the green table at Washington. Did the Chinese delegates fail to get tariff autonomy? Were they unsuccessful in getting rid of foreign troops, extra-territoriality, and alien wireless stations in China? Yes; they did. China will be robbed, robbed thoroughly, and right. That is nothing serious. China is quite used to it. Besides, China is a wobbly weakling among the nations. What right can it possibly have which the big haughty powers have to respect? It is to be hoped, however, that the Chinese patriots should now wake up and realize that "the only question," in the words of the New York *Freeman*, "that ever really interested this Conference for one moment was the apportionment of the loot."

The limitation of armament party has come and gone; but the world peace—well, the less said about it the better. The great problems, which will doubtless provide more cannon fodder for future wars, have been left unsolved. Asia is a spoils-ground, and remains a battle-field of the predatory nations. In the meantime, will the uninitiated ponder over the good old rule, the simple little plan of the super-imperialists, from Beaconsfield up and down,

"That they should take, who have the power,
And they should keep who can."

* The following table, made in 1917 before the collapse of Russia, is quoted from *Foreign Affairs* (London), December, 1921. It shows the various foreign powers in control of China and the percentage of Chinese territory under their spheres of influence.

England	27.8	per cent
Russia	42.3	" "
France	3 4	" "
Germany	1.3	" "
Japan	4.3	" "

The total area under foreign influence is 79 per cent.

EMPLOYMENT OF INDIAN TROOPS OUT OF INDIA

By Prof. C. N. Vakil, M.A., M.Sc. (Econ. London,) F. S. S.,
Department of Economics, University of Bombay.

HALF of the Central Revenues of India are spent on Military Services. It is generally recognised that unless a substantial and permanent reduction is made under this head, retrenchment will not be real. In England the Geddes Committee recommended a reduction of 21 million £. in the Navy Estimates, of 20 million £. in the Army Estimates and of 5½ million £. in the Air Force Estimates; in other words a total reduction of 46½ million £. in the expenditure on the Fighting Forces of England was proposed. Out of this, the English Government has

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accepted in this year's budget a reduction of 28¾ million £. (16 m. £. in Navy ; 10 m. £. in Army and 2¾ m. £. in Air Force.)

The main question in this connection is whether the strength of the Army maintained in India can be reduced without endangering the safety of India. A complete and satisfactory answer to this question requires expert knowledge, which is still the monopoly of the military advisers of the Government of India. The following discussion on the Employment of Indian Troops out of India will, it is hoped, enlighten the layman in understanding at least a part of the question of the strength of the Indian Army and its tremendous cost.

In the following table a list of the more important expeditions in which Indian troops were employed at the bidding of the Imperial Government for non-Indian purposes and outside the frontiers of India, has been given. The way in which the cost of the troops was apportioned between England and India on each occasion has been shown. In some cases the actual or estimated cost to either country has been given. The detailed discussion which follows is confined to expeditions after 1860.

List of the more important expeditions in which Indian Troops were employed outside the frontiers of India, showing the way in which the cost was apportioned on each occasion.

Date.	Expedition.	Ordinary Charges Paid by India.	Ordinary Charges Paid by England.	Extraordinary Charges Paid by India.	Extraordinary Charges Paid by England.
1838-42	1st Afghan.	All	...	...	All
1839-40	1st China.	All	...	...	All
1856-57	2nd China.	...	All	...	All
1856	Persia.	All	...	Half	Half
1859	3rd China.	...	All	...	All
1867-68	Abyssinia.	All	...	...	All
1875	Perak.	All	...	...	Hll (colonial govt.)
1878	Malta.	...	All	...	All
1878-81	2nd Afghan.	All	...	All but 5 m. £.	5 m. £.
1882	Egypt.	All	...	All but ½ m. £.	½ m. £.
1885-86	Soudan.	All	...	...	All
1885-91	Burma.	All	...	All	...
1896	Mombasa.	...	All	...	All
1896	Suakin.	All	...	...	All
1898 to 1914	South Africa, China, Persia, etc.	Some charges in case of Persia.	All	Some charges in case of Persia.	All
1914 to 1920	The World War and after.	All	...	...	All

The actual or estimated cost to India in some of the expeditions was as under :—

Perak	41,000 £.
2nd Afghan	12,516,000 £.
Egypt	1,250,000 £.
Burma	4,705,000 £.
Suakin	231,000 £.
The World War	137,70,00,000 Rs.

The table has been compiled from Welby Commission, vol. 2, p. 305; Parliamentary Paper 13 of 1900; and Annual Financial Statements.

1867-68—Abyssinian Expedition :—The decision to charge the ordinary cost of the Abyssinian expedition was challenged in Paliament.*

Mr. Fawcett said,

"Heavy taxation was infinitely preferable to this country incurring the reproach of having cast the slightest injustice on the unrepresented millions who lived in our dependencies."

Lord Salisbury said,

"Having regard to the future, I do not like India to be looked upon as an English barrack in the Oriental seas from which we may draw any number of troops without paying for them. It is bad for England, because it is always bad for us not to have that check upon the temptation to engage in little wars which can only be controlled by the necessity of paying for them."

The Secretary of State in his letter to the War Office of 9-8-1872, referred to this question.* After enumerating the occasions on which India was called upon to

* Parliamentary Paper, C. 8131 of 1896.

* Welby Commission, vol. 2, p. 293.

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supply troops for Imperial purposes, he said,

"It is certain that all these wars were dictated entirely by the Imperial Government and that the interests of British commerce, the grievances of British merchants, or the honour of the British Crown, were the determining considerations in them all."

Referring to the argument that India had her own share of interest in these wars, he replied that,

"Community of interests within certain interests may fairly be alleged; but it must not be alleged only when it tells in favour of the Imperial Exchequer, and repudiated when it tells in favour of the Indian taxpayer."

He pointed out that in all cases, when reinforcements were sent from England to India, the whole pay of the troops so sent was charged to India, from the moment of their departure from the shores of England; whereas whenever India was called upon to provide troops for foreign expeditions she was charged with their ordinary pay during their absence.

1875 :—Perak Expedition :—At the time of this expedition, the Government of India protested that if the precedent of the Abyssinian war was followed, a principle would be established, which would be inequitable to Indian revenues. The ordinary cost of the expedition was, however, thrown on India, though the Secretary of State agreed that it would not be regarded as a precedent for any future case.

1878-81 :—2nd Afghan War :—This war was considered to have been undertaken solely in the interests of India. It was objected* that the war was the outcome of the Imperial Policy adopted by H. M.'s Government, that it was aggressive, and not required for the defence of India. The Government of India, however, asserted that it "was undertaken for the protection of India from the menaces of foreign aggression."† It was to remove the imaginary possibility of new conditions on the North West Frontier, which might disturb the foundations of English power in India, that this war was fought. The Finance Member held that "great as is the interest of England in preventing such consequences, the questions at issue were primarily and essentially Indian questions." The actual expenditure of the war went beyond all estimates, and the Government in England at last felt the force of the arguments against throwing the whole burden on India. A subsidy of 5 million £. was given from the Imperial Exchequer. India had to provide for 12·5 million £.

1882 :—Egyptian Expedition :—At the time of sending troops for the Egyptian expedition, the Government of India again protested against the charges that were proposed to be levied on India. Their chief arguments were :—(a) That the interests of India were not involved to such an extent in the maintenance of the established rights, either of the Sultan, or of the Khedive, or of the people of Egypt, or of the foreign bondholders, as to justify, so far as those interests only were concerned, a resort to arms, and, in consequence, the expenditure of large sums of money to be borne by the Indian taxpayer.

(b) That though India had some interest in the transit through the Suez Canal, the interest of England was greater. Both countries were equally interested in the trade dependent on the Canal, but almost all the ships, under the British flag, passing through the Canal, were owned by H. M.'s British subjects. Again, though India had greater interest in the Suez Canal than Australia and other Eastern possessions, India should not be asked to pay for armed intervention in Egypt, unless the Australian and other colonies paid their proportionate share.

(c) That the proposal was likely to exercise an injurious effect upon the political connection between England and India. The taxpaying community of England was among the wealthiest, whilst that of India was among the poorest in the world, and it was pointed out

* Lord Salisbury declared that the Afghan War formed "an indivisible part of a great Imperial question." Cf. Welby Commission Report, p. 187; and also Fawcett—Indian Finance, p. 111.

† Financial Statement, 1880.

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that it could not be in consonance with justice or sound Imperial policy that the wealthy and dominant race should relieve itself of charges at the expense of the poor and subject race, if the smallest doubt could be thrown on the equity of such a proceeding.

(d) That a nation, which through its representatives could decide whether peace or war was desirable, is, in so far as the question of taxation consequent on the war is concerned, in a very different position from one which has never in the slightest degree been consulted upon the advisability of war, but which is required to pay the cost of the war by order of a distant authority.

(e) That the finances of India were exposed to special difficulties.

This protest, however, failed to convince the Government in England. They gave a contribution of half a million, and India was asked to provide for the whole of the remaining cost of the expedition, both ordinary and extraordinary, which amounted to 1¼ million £.

1885-86:—Soudan Expedition:—With reference to this expedition, the Government of India again recorded a strong protest. They urged that the operations in the Soudan had no connection with any Indian interests, that they were altogether outside the sphere of their responsibilities, that the pretensions and aims of the leaders of the rising in Africa were a matter of indifference to the Government of India, and that the question of the safety of the Suez Canal was not involved as in 1882. But before their despatch had reached England, the Parliament had passed a resolution that India should bear the ordinary charges of the expedition. Referring to the discussion on this matter, the Secretary to the Treasury wrote, "as my Lords understand the proposed arrangement, there is no desire on the part of the Indian Government to save money by means of the expedition." The Government of India, in answer to this, cited the case of the Mutiny, and repeated the words of Lord Lawrence:

"All the troops and all the material which were sent from England to aid in putting down the Mutiny in 1857 and 1858 were paid out of Indian revenues. It was never urged that, because the measure afforded a temporary relief to the British Exchequer, a portion of the ordinary cost of these troops should be paid by England."

1885-91:—Burmese Wars:—Large additions were made to the strength of the Indian Army after 1885, on account of the fear of a Russian invasion. This increased military power made it possible for the Government of India to pursue an aggressive policy towards Burma, which resulted in protracted campaigns extending over several years, ending in the conquest and annexation of that country. The expenditure due to the wars in Burma amounted to 4·7 million £. The cost of the civil administration of Burma, also, became a heavy burden on Indian revenues for many years. The people of Burma were brought under British subjection, at the cost of the Indian taxpayer.

1896:—Mombasa Expedition:—On this occasion the Foreign Office and the Treasury tried to throw some burden on India, but the Secretary of State remained firm, and pointed out "the absence of reciprocity in such arrangements". All the charges were, on this occasion, as in the case of the expedition to Malta in 1878, defrayed from the English Treasury.

1896:—Suakin Expedition:—But in the same year, another expedition was sent to Suakin, the ordinary charges of which were proposed to be levied on India.* The Government of India again protested in vain:

"In order to strengthen Suakin, and to set free Egyptian troops for employment on the Nile, we have been asked to provide a garrison composed of troops from the Native Army in India. We cannot perceive any Indian interests, however remote, which are involved in carrying out the policy above described; it cannot be alleged that the safety of the Suez Canal is involved; and the taxpayers of India, who have to bear the cost of the ordinary charges of the

* Sir James Peilie and Field Marshal Sir Donald Stewart, members of the Council of India, recorded a minute of dissent against the decision of the Secretary of State to charge India with the ordinary cost of the expedition. Cf. Parliamentary Paper, 236 of 1896.

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Indian troops proceeding to Suakin, will hardly comprehend the reasons for taxing them for troops which are not serving in India, in order to maintain order on the Egyptian frontier, to reconquer part of an Egyptian province, or to assist the Italian forces."

They concluded—

"In these circumstances, we feel it our duty, in the interests of the country of which the administration is entrusted to us, to protest once more in the strongest terms against a policy which burdens Indian revenues with expenditure connected with services in which India has no interest; which is unjust to India, because it applies, to the payment of Indian troops lent to England, a different principle from that which England imposes when English troops are lent to India; and which is inexpedient, because it exposes our Government to attacks to which there is no adequate answer."

In replying to this, the Secretary of State in his despatch of 30-6-1896 laid down three propositions which he thought should govern the relations between the two Governments:

(1) That on all occasions, when the temporary loan of a military force is urgently required either by Great Britain or by India, such assistance will be promptly given, so far as the ability, resources, and the situation of either country at the time may permit. (2) That if the object for which such assistance is required is one in which the Government supplying the troops has no special interest beyond that which must be common to all members of the Empire, the whole cost of the force, so long as it is required, including both ordinary and extraordinary charges, must be borne by the country that needs the assistance. (3) That if the circumstances are such that the Government supplying the troops has a distinct and special interest* in the matter at stake, then, although the interest may be less strong than that of the Government requiring assistance, the Government supplying the troops should be content to bear, in one form or other, a portion of the burden which the operations involve.

The Welby Commission agreed to these propositions, but they said that the real difficulty was to discover the means by which the interests of the two Governments might be most accurately and authoritatively ascertained. As a solution of this difficulty they recommended that the geographical scene of the operations should be the basis for the allocation of cost between the two Governments, and they laid down certain geographical limits within which India might be considered to have a direct and substantial interest. They desired that the propositions laid down by them should be entered in an official document to which the two Governments should be parties. The propositions were*:—

1. That India has not a direct and substantial interest in the employment of forces in Europe; in Africa west of the Cape of Good Hope; in Asia east of China.

2. That India has a direct and substantial interest in keeping open the Suez Canal, and in the maintenance of order and established government in Egypt so far as the security of the Suez Canal is affected thereby. This interest might extend to the coasts of the Red Sea only so far as to maintain the inviolability of that shore, but not to the Soudan, or further extensions of Egypt up the valley of the Nile or its affluents.

3. That India may have a modified interest in questions affecting the East Coast of Africa as far as Zanzibar, and the African islands in the Indian Ocean, except Madagascar.

4. That India has no direct or substantial interest in the African coast south of Zanzibar.

5. That India has a direct and substantial interest in questions affecting Persia, and the coast and islands of Arabia and of the Persian Gulf.

6. That India has a direct and substantial interest in questions affecting Afghanistan and that part of Central Asia which is adjacent to the borders of India or Afghanistan.

7. That India has sole interest in punitive expeditions on her borders.

8. That India has a direct and substantial interest in questions affecting Siam.

9. That India has a modified interest in questions affecting China and the Malay peninsula.

10. That India has no direct or substantial interest in Japan or countries or islands east and south of China.

11. That special cases may arise giving to India a direct and substantial interest in questions connected with Europe or other territories in which the minute declares her to have, as a general rule, no interest.

12. That in every case where the two Governments are not agreed, no contribution should be made by India until the sanction of Parliament has been obtained.

* Sir Donald Stewart and Sir James Peilie, suggested the substitution of "direct and substantial interest" in the third proposition, in place of "distinct and special interest." The Welby Commission (Report, para 300) preferred the amendment.

* Cf. Welby Commission Report, paras 300 and 307; and also Minority Report, para 96 onwards.

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These recommendations were accepted. The practice against the injustice of which the Government of India had so repeatedly and strongly protested received the approval of a Royal Commission, and was embodied in an official document to which the Treasury and the India Office became parties.* A direct and substantial interest of India could now be shown in many remote places with ease. Where this would be difficult India would still have a modified interest. That India had no interest in Europe and other territories had to be accepted, but provision was made for special cases. In case of disagreement between the two Governments, Parliament was to decide. It is well known that the sanction of Parliament in such matters is a mere formality of which the Cabinet need be in no fear. If the Government in England decided to charge India with the cost of a certain expedition against the wishes of the Government of India, the sanction of the Parliament would follow automatically. Besides, it is to the interest of members of Parliament to lessen the burdens of those whom they represent.

1898-1914 :—Expeditions to South Africa, China and Persia :—During this period we frequently hear of the despatch of Indian troops for service in South Africa, China or Persia and other places. These expeditions with the exception of that connected with the South African War, were on a small scale and the expenditure, in most cases was small, though the aggregate must be large. As a general rule, in accordance with the above arrangement, both the ordinary and extraordinary charges were met either by England or by the Colony concerned, which resulted in a temporary saving to the Indian Treasury. A considerable part of the expenditure due to operations in the Persian Gulf was taken from India.

1914-20 :—The World War and After :—During the last war, large numbers of Indian troops served in the Allied cause in all the different frontiers. It would be interesting to get from Government a return showing the exact number of Indian troops despatched to each different scene of action along with the cost. According to resolutions passed in the Imperial Legislative Council and the Parliament, the ordinary cost of these troops was borne by India. The effect of this procedure was as explained by the Finance Member that,

"Although we sent a large number of our best troops out of the country at a time when mere consideration of local safety might well have dictated their remaining here, we pay for them just as if they were still employed in India and at our beck and call."

In 1917, a Special War Contribution of 150 crores of Rs. was given by India to H. M.'s Government. This was provided out of loans ; the resources of the Government of India were increased by 9 crores of Rs. a year to meet the consequent interest and sinking fund charges. In September, 1918, the Imperial Council passed a resolution to the effect that an additional War Contribution, then estimated at 67·5 crores of Rs. be given by India in view of the prolongation of the war. This expenditure was to be met from revenue and spread over two or three years. Soon after this, however, two events occurred :—(1) the Armistice was signed, and (2) the Government of India entered into hostilities firstly with the Amir of Afghanistan and then with the frontier tribes. In view of the heavy expenditure which India had to provide for the Frontier Wars (39 crores in all) the above resolution was revised in March 1920, with the effect that the additional War Contribution contemplated in September 1918, was reduced to 21·6 crores.

It is difficult to form an estimate of the charges which India met on account of the War. We shall, however, hazard an estimate on the following basis. From 1914 to 1920, (taking into consideration the period of demobilisation), the Military expenditure of India has increased directly or indirectly on account of the War, including the payment of "Ordinary Charges" for the troops sent abroad. It

* Parliamentary Paper, 169 of 1902.

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1913, the total expenditure on "Military Services" amounted to about 32 crores of Rs. If no part of the cost of the troops that were sent out of India was paid by her, the military expenditure during the subsequent years would have been less than this amount. Not stressing this point, however, let us suppose that the military expenditure of India would have remained the same as in 1913, if the war had not affected us. The total excess of the military expenditure during 1914 to 1920 over that in 1913 amounts to 176·6 crores of Rs. From this if we deduct the expenditure due to the Afghan War and other Frontier Operations—(38·9 crores) we are left with 137·7 crores. This includes the additional War Contribution of September 1918, which ultimately amounted to 21·6 crores. Of course, this figure of 137·7 crores does not include the recurring liabilities of 9 crores on account of the First War Contribution of 150 crores, which was given by means of loans.

If we take it as approximately correct that "the extraordinary charges" of the Indian troops sent abroad during the War must have amounted to 150 crores of Rs., we may say that in reality India bore both the ordinary and, by means of the War Contribution of 1917 (150 crores), also the extraordinary expenditure of her troops, lent for Imperial Service, partly out of revenue and partly out of loans.

The conclusions at which we arrive from the foregoing review are :—

1. That H. M.'s Government often calls upon India for military aid in non-Indian wars and expeditions.

2. That if large numbers of troops could be sent out of India so frequently, without any danger to the safety of India, the Government does maintain a larger army than is required strictly for Indian purposes.

3. That as a general rule, with the exception of the last war, the revenues of India have been charged with the expenses of these expeditions against the wishes and protests of the Government of India themselves.

4. That in view of the experiences of the last war, and also of the large additions to British territory in Asia, it is likely that India may be called upon to maintain an army larger than required for her own purposes, to be used for non-Indian expeditions as in the past. The fact that the Military Budget of India absorbs half of the Central Revenues, and that it is not subject to the vote of the Legislative Assembly, supports the foregoing apprehension. The fears raised by the Report of the Esher Committee were of a similar nature.

THE HINDU RELIGIOUS YEAR*

THIS is one of the books of the series, known as the Religious Life of India, edited by Drs J. N. Farquhar and N. Macnicol. The title of the book does not clearly express the subject treated. It is almost a complete Hindu calendar dealing with fasts, festivals and worship arranged according to months and dates, solar and lunar. It is not merely a catalogue, but a storehouse also of legends briefly told which have grown round each festival and the practices followed in its observance.

We cannot too highly praise the diligence and industry of the author in collecting the materials of the volume. The calendar is easily obtained from our almanacs ; but the legends, whether Vedic or Puranic, popular or local, connected with the fasts and festivals and the rites performed, require assiduous labour, which, considering the fact that the author is a foreigner, must have been very great. The descriptions are brief but clear, and have no taint of that Christian arrogance with which we are too familiar. The customs prevailing in Maharashtra have received fuller treatment and are probably more accurate in details than those of Bengal and Northern India. The author does not appear to have been able to collect information from the Madras Presidency.

In the first chapter the author introduces us to the Hindu method of reckoning time, and in the second

* By M. M. Underhill, B. LITT. Nasik Association Press (Y. M. C. A.), Calcutta. 194 Pages.

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to auspicious and inauspicious seasons. The account is lucid. The eighth and the last chapter is an interesting list, with notes, of the principal religious fairs of Maharashtra. "In chapters iii to vi the existing feasts have been related in each case to what I [the author] believe to be their origins whether Sun worship with resultant seasonal feasts, Moon worship with resultant monthly feasts, Planet worship, the worship of Siva and Vishnu, or the worship of Animistic deities." This classification appears to us faulty, especially in the inclusion of particular feasts under the four classes. We may accept the Samkrānti days as related to Sun worship, though in Bengal the people do not worship the sun but after bath make gifts of barley meal and earthen pots filled with water. We do not understand how the New Year's day by the lunar calendar which is the first day of the light half of Chaitra can be regarded as a solar festival. The only worship of the Sun is found in the Itu-puja by girls in Bengal and Bihar, on the supposition that the name, Itu, is a corruption of Mitra. We would however, derive the word from Rtu, the season. Again, when the author comes to the Seasonal festivals which he thinks are "regulated by the sun, but in which objects other than the sun are worshipped," we are stranded on a land of controversy. The Holi, the Dipāvali and the Yugādi days are certainly celebrated to mark certain astronomical events like the Samkrānti days; but to say that Ganesa, Durgā, Lakshmi and Sarasvati pujas are festivals regulated by the sun, requires explanation. We wonder why Kāli and Jagaddhātri puja has been relegated to the class of festivals arising from Animistic sources, while Durga puja has been thought to be a solar festival, or why Lakshmi has been removed from her place once acknowledged to a new one with Kāli and Jagaddhātri. Ambuvāchi, marking the bursting of the monsoon, has certainly a better claim to be regarded as a seasonal festival than Kojāgari and Yamadvitiyā. The author tells us that Kojāgari is a harvest festival, and that "from this day the new grain of the recent harvest may be eaten." That harvest festival is Navānna is known to us; but we did not know that Kojāgari was anywhere the Navānna day, when no harvest of any importance is ready.

From the list of festivals given by the author it seems the Hindus of Maharashtra have more than we have on this side of the country. We are told that Mercury, Venus, Jupiter, and Saturn are worshipped on their days in the month of Srāvana. Yet, Mars, as wicked as Saturn, is not propitiated, and his days are devoted to the worship of Gauri. We are further told that "the Pole Star is an object of worship at weddings, by the bride and bridegroom." On this side of India the stars Vasistha and Arundhati (wife of Vasistha in the Purans) are cited at weddings as an example of conjugal happiness. It will be seen from these cases that unless a comparative study is made of the practices observed in different parts of the country, it is not safe to generalize.

It is pretty easy to put together the Vishnu and Siva festivals. We pass them over to consider some of the festivals which, the author believes, have arisen from Animistic sources. He writes :—"A good deal of the worship in modern India, is traceable to very ancient pre-Aryan sources, or where not actually traceable, the reasons for believing it originated in Nature or Animistic worship are sufficiently strong for considering it a survival of Animism." As a general proposition the statement may be accepted; but we wish the author had given his reasons for believing that Visvakarmā pujā, Vyāsa pujā, or Bhishmashtami originated in Animistic worship. We fail to understand how reverence shown to Visvakarma by artisans, to Vyāsa by Pundits, and to Bhishma on his death anniversary has anything to do with Animism. Allegorical representations of natural phenomena like the Ambuvāchi can hardly be confused with animistic worship unless every celebration is thought to be a survival of Animism. Sraddha is undoubtedly ancestor worship, and whatever the root idea might have been, it is now, we believe, reverence to the ancestors. The author speaks of cow and ox worship, monkey worship, snake worship, worship of plants such as Vata, Asvattha and Tulasi, and of Sālagrāma, and the sacred thread of the Brahmins. The Hindus, however, do not regard all worships of equal value, and the author may be presumed to know the meaning of the words, dharma, vrata, pārvana, pujā, sraddha, kritya, nimitta, &c. It is rather late in the day to insinuate that all are of the same order, or that the Hindus worship the objects, natural or artificial, as possessed of soul. We are sorry to observe that nowhere in the volume do we remember to have noticed the word, God, and a perusal is likely to leave an impression in the minds of outsiders that the Hindus are a God-less people. We are convinced that a history of religious life of a people written by a non-believer of the religion whose culture and mode of life are different is bound to be a record of what he conceives to be true. We have no faith in the historical research of religion unless it is undertaken by one who professes the same religion and feels it. Only the worshipper can say what his feelings are; and, we suppose it is these which count. A historian can record events, but every historian cannot interpret them.

The number of Hindu festivals is very large, about two hundred and fifty, and if we take into account the duration of some, the number of days assigned to the observance will be well nigh three hundred. All the festivals are of course not compulsory. But there are none which do not begin with fast and abstinence and end with bestowal of gifts. Those of us who are born and brought up in Hindu families seldom realize how their life is a series of fasts and festivities, austere abstinence and rejoicing from beginning to end of each year. The Hindu life is thus a religious life, a life of joy and harmony with the Unseen. We wish we could observe all the festivals; for it is better to have even faith cure than no cure at all.

The large number is due to the long age of Hinduism and the large extent of the country over which it is spread. It has grown and is growing, for its doctrine is not finality. It is therefore the most catholic and tolerant of all religions. If it is difficult to define 'religion', it is more difficult to define 'Hindu religion'. It is more a type of culture than religion in the ordinary sense. It has therefore been able to embrace within its fold a variety of beliefs and practices. It respects reverential attitude of mind, earnest devotion, and upright conduct and does not care to enquire what the tenets may be. Many a people have thus been Hinduized, who have on their part added something to the old stock. Buddhism

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has given a lot, and the Siva and Sakti Tantra has reshaped many a belief and practice of old. Even Mahomedanism has contributed within recent times a new conception in Satya Pir or Satya Nārāyana. It seems impossible to trace the origin and evolution of the existing festivals, and it is not always safe to argue from a rite to the idea which underlies it. Many can be easily explained, but a large number baffles analysis. No clue, for instance, is obtained as to the reason of certain tithis being special to particular festivals. We do not know, for instance, why the 4th was selected for Ganesa, the 5th for Sarasvatī, the 6th for Shashthī, the 8th for Durgā, the 11th for Hari, or the 14th* (the dark half) for Siva worship. These relations do not appear to be due to chance.

We appreciate the difficulties under which the author labours, and do not feel surprised at his inability to enter into the spirit of the festivals he describes. Let us take Durgā pujā, and see what light he throws on it. We need not notice the accounts, which show that there are variations in worship in the different parts of the country. In one point they agree that the Vijayā celebration is the final part of Durgā Pūjā. Indeed as we shall presently show that it is for Victory that Durgā is worshipped. At the outset the author remarks that "Durgā has become identified with the pre-Aryan Kali of Bengal since Puranic times." We need not question this assertion but pass on to his remarks on the Victory feast. He writes :—"The celebrations on the tenth day are so mixed, in modern times, with those of the Rama Victory festival, that it is almost impossible to disentangle them. It is doubtful whether any further ceremony than the final dismissal of the spirit of the goddess belongs properly to the Durga festival." In connection with Vijayā dasami the author notes that "both legends, [Rama's victory over Ravana, and the Pāndavas taking their arms from their hiding place in the Samī tree], therefore, point to this as a day on which to celebrate victory, and to make military displays." The four or five separate observances followed on this day and described by the author, leave no room for doubt as to the object of the festival. But how can victory be obtained without invoking the aid of Power symbolised in the ten-armed Durgā killing a demon? Indeed Durgā is worshipped in order that by Her grace the Rāmāyana, but the demon who is not dead and does not cease to torment us. Whether Rāma or Raja Suratha introduced the worship are questions beside the purpose. The plain meaning is that a Hindu is human and does not always roam in realms of spirit in search of salvation. He covets victory or success in life. Durgā Pujā is the cult of Bengal where the Sakti cult is the basis of the faith of the majority of the Hindus. Outside Bengal the Vijayā day is known as Dasarā, which is Dasarātra, the tenth night, with the final syllable dropped, as the previous night is known as Nava-rātra the ninth-night, the days being counted as nights. This name Dasarātra also shows that it is a continuation of the previous days of worship.

* The author invariably counts this as the 13th. Why?

Dasarā has no connection with Dasaharā, which, curiously enough, has been corrupted into Dasar in Bengal. The author has reminded his readers that Dasaharā and Dasarā are quite distinct and should not be confused. But we regret to observe that he has missed the significance of the festival. It is not a worship of the Ganges and cannot be said to have Animistic origin as he has supposed. It is true a bath in the Gangā on this day destroys the ten sins which the bather may have committed. But it is not the river which destroys, though personified as woman and addressed as mother. The meaning of the bath is revealed to us when we think of the object and the mantra which must be uttered before bath. The object is the same as the sacramental confession in the Roman Catholic Church. But the avowal of one's own sins is not made to a person, however high and exalted his position may be, but to a river before which there is no temptation to conceal any sin however grievous it may be. Yet the river is sacred, so sacred indeed that nothing but truth can be uttered if one be in contact with its water. An oath with the water in touch is the most solemn declaration to a Hindu. The witness is the Gangā, the earthly representative of the heavenly Gangā who has sprung from the feet of Vishnu, the all-pervading one. In the confession of the Roman Catholic it is believed that forgiveness is really obtained. But a Hindu believes that he must reap the fruit of his action, good or bad. The object of his confession is to relieve the mind of the burden of sins and to make him penitent. There is no space to describe the ten sins which include three kinds committed through the body, four through speech, and three through mind. After enumerating the sins the bather utters the last part of the mantra which is as follows :—O mother, thou hast sprung from the feet of Vishnu, may the ten kinds of sins cease (to torment me, *prasamam yāntu*). So the sinner is before his mother, confessing his sins and appealing to her for comfort by taking them away.

There is yet another question to answer. Why was this day, Jyaishtha sukla tenth, chosen for the confession? Because on that date the sun in his northward course arrives at the Milky Way, the Suragangā. The legend is that on that day she descended from the heavens to the earth. The day is thus popularly the birth anniversary of Gangā. There are reasons to believe into which we cannot enter here that the sun was taken to represent Vishnu. People saw in the approach of the sun to the Milky Way birth and descent of Gangā.

If the classification of the author be accepted, Dasaharā, just like Ambuvāchī, is a solar festival. This is corroborated by the author's remark that "the festival is exceptional, in that if it occurs in a year with an Adhika Jyeshtha month, it is to be held in the Adhika, not in the normal, Jyeshtha month." The fact is, the festival must be held when the sun is in the Ardrā Nakshatra, the presiding deity of which is Rudra or Siva who received on his head the descending Gangā. It may be noted that the star Ardrā (Alpha Orionis) is situated just on the western edge of the Milky Way.

As we have already remarked, it seems to us impossible to generalize and trace origins of all the festivals. Some are of local importance, such as the village deities (Grāma Devī), some are of recent origin; but there still remains a large number acknowledged

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in every part of the country. Without a comparative study of the rites and practices observed in connection with each, it is futile to attempt a classification. The book before us may be taken as a contribution to their study.

JOGESCHANDRA RAY.

BUDDHAGHOSA

Early Life and Conversion.

BY BIMALA CHARAN LAW, M.A., B.L., F.R. Hist. S.

THE name of Buddhaghosa is familiar to every student of Buddhism and of the Buddhist literature. But there are very few who are acquainted with the details of his life. It is indeed very strange that in the annals of the western world there are many master-minds, but of their life history very little is known. One cannot but reflect with a deep sigh that the personal history of Shakespeare, the greatest poet and dramatist in the history of the Western literature should be entirely forgotten although his works survive as the richest gems of the human imagination. Buddhaghosa was one of those many Indian celebrities who have left for us no other records of their career than their teachings and works to be appraised for what they are worth. It is, however, a source of satisfaction to think that this is precisely the fate which the great sons of India welcomed from the depths of their heart. There is no other country in the world where great men have so deliberately tried to conceal their self and sink personal considerations in the interest of the higher aspirations of the human soul. It is comforting to think that what they have concealed from us is but the details of their daily life, their worries and anxieties, and what they have given us is the most valuable record of their inner life and experiences. One, however, while reading through their works, feels a burning desire to know something about the persons themselves, to live over again with them the life they actually lived, the things they actually saw, and, above all, to curve out for oneself the path that leads to fame and glory by following in their footsteps, to prepare oneself by their examples to fight the great battle of life and to confront once more the deeper problems of human life. These are the feelings that come irresistibly but, alas, how can we satisfy their cravings! So far as Buddhaghosa is concerned we have his commentaries and a few later traditions and nothing else; to make a close and careful study of his commentaries is a Herculean task: the traditions preserved are so meagre and so much coloured by the afterthoughts of the later ages of credulity that it seems at first sight to be an impossible task to obtain any reliable information from them, and yet in the last resort these later traditions and myths are the only materials on which an account of his life is to be based. It was Mr. Gray who first collected in the Buddhaghosuppatti [1] all the references to Buddhaghosa's life from the Mahāvamsa and similar other works. But the account given in this work is legendary.

After the death of Thera Mahinda, a Thera named Buddhaghosa appeared.[2] There was a village named Ghosa not far from the great Bo-tree; this village was called Ghosagāma as it was inhabited by a large number of cowherds. A certain king[3] ruled at that time and he had a Brahmin 'purohita' named Kesī who was the foremost among the preceptors of his time. Kesī had a wife named Kesini.[4] At that time it was found very difficult to understand the teachings of the Lord as they were written in Sinhalese. A certain Thera, who possessed supernatural powers and was free from sins, thought thus: "Who is that great Thera who will be able to render the teachings of the Lord into Māgadhi from Sinhalese?"

Thinking thus he saw with his divine eye that there lived a celestial being in the Tāvatimsa heaven who would be competent to perform the task. The Thera appeared before Sakka who asked him as to the cause of his

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coming. He informed Sakka about his mission. Sakka asked him to wait a little. The chief of the gods then approached the celestial being named Ghosa and enquired, "Do you wish to go to the human world ?" The celestial being replied, "I desire to go to a still higher celestial world and not to the human world where there is much suffering ; if the teaching of the Lord is difficult for human beings to understand, I am ready to go there." Thus he consented and his consent was made known to the Thera who was a friend of the Brahmin Kesī. Kesī was told by him : "During seven days from this day, don't plunge yourself in worldly enjoyments ; a son will be born to you who will be very wise and virtuous." Saying this the Thera left him. Exactly on the seventh day,[5] the celestial being, after death, was reborn in the womb of Kesinī. After ten months he came out of her womb. As soon as he was born, slaves (hired servants) and Brahmins uttered sweet words, 'Eat, drink': The boy was named Ghosa on account of this shouting.[6] When the boy was seven years old, he learnt the Vedas and within seven years he acquired mastery over the three Vedas. One day the Brahmin boy, Ghosa, saw peas sitting on the shoulder of Visnu. Seeing him thus seated, the other Brahmins grew angry and said, "Who are you eating peas sitting on the shoulder of our teacher, Visnu ? You do not know your own weight, how will you know the three Vedas ?" Ghosa replied, "Visnu is a māsa, who is called Visnu ? Of these two whom do I know as Visnu ?" The Brahmins could not answer, they only looked at one another. They were struck dumb. The Brahmins informed Kesī all about it. Kesī asked his son, "Have you behaved like this ?" Ghosa replied in the affirmative. Kesī consoled the Brahmins thus, "Don't be angry, he is young." The Brahmins went away, thus consoled.[7]

Kesī used to instruct the king in the Vedas. One day he, accompanied by his son, went to instruct the king in the Vedas. While instructing him he came on a passage in which some knotty points were involved. Unfortunately he could not make out the meaning of those knotty points and had to go home with the permission of the king. Ghosa being aware of it, wrote the meaning of those knotty points in the book while he returned home. The Brahmin Kesī became very much satisfied when he saw the purport and meaning of the knotty points written down in the book. Kesī enquired as to who had actually written out the meaning. He was informed by the members of his family that his son was the writer. Kesī asked his son, "Dear, is this writing yours ?" The boy replied in the affirmative. Kesī informed the king of it and the king became greatly delighted, embraced the young Ghosa, kissed his forehead and said, "You are my son, I am your father." Ghosa was rewarded with an excellent village by the king.[8]

Ghosa learnt the Vedas and he got by heart six thousand padas daily. One day a great Thera, who was a friend of Kesī, went to his father's house to take his food. Ghosa's seat was given to him and the Thera being indifferent as to whose seat it was, sat on it. Ghosa became angry seeing the Thera seated on his seat and he abused the Thera thus, "This shaved-headed Samana is shameless, he does not know his measure, why my father has invited him, he does not know the Veda or any other cult." Ghosa thought thus, "I shall ask him about the Veda as soon as he finishes the meal." He asked the Thera thus, "Do you know the Veda or any other cult ?" Mahāthera being greatly pleased said, "Oh ! Ghosa, I know your Vedas or any other cult." Ghosa said, "If you know the Vedas, please recite." The Mahāthera recited the three Vedas fully bringing about the significance of the knotty points. Ghosa was charmed by his recitation and said thus, "I want to know your cult, please recite." The Mahāthera then recited the contents of Abhidhamma with a special reference to kusala dhamma, akusala dhamma and abyākata dhamma. He also explained these difficult problems of Buddhist philosophy as they are explained in the Atthasālinī, a commentary on the Dhammasangani. Altogether twenty-one kinds of kusala dhamma, twelve kinds of akusala dhamma, thirty-six kinds of vipāka (consequence) and twenty kinds of kiriyācittam were mentioned by the Mahāthera. While explaining Saddhamma (true law), Ghosa listened to the contents of the Abhidhamma and was simply charmed and said, "What is your cult ?" Ghosa asked whether a householder could learn it and he was told that it could be learnt by a monk. Ghosa said, "The cult of the Buddha is invaluable, it pleases me, one becomes free from all suffering, having acquired it." Ghosa then informed his parents of his intended renunciation and he was repeatedly forbidden. He said to his

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parents thus, "I shall take ordination from the Mahāthera, learn the cult of the Buddha and then I shall come back home being disrobed." This time his parents consented and took him to the Mahāthera and spoke to him thus, "This is your grandson who is desirous of receiving ordination from you, give him ordination."

Ghosa was ordained and he was given Tacakammatthāna.[9] Ghosa asked, "What is Tacakammatthāna?" The reply was, "Meditate upon kesa, loma, nakha, danta, taco." All Buddhas realised the fruition of saintship depending on Tacakammatthāna. Ghosa listened to it and thought of Tacakammatthāna; being established in three refuges, he practised ten precepts, having acquired a firm faith in the teaching of the Lord. He said to the Thera thus, "Oh, Sir! the teaching of the Lord puts an end to suffering, my Vedas are worthless and they are fit to be given up by the Buddhas."[10] Thus he obtained ordination from the hand of the Mahāthera whose name is not mentioned in the second chapter of Buddhaghosuppatti where the details of his conversion have been noted. According to the Saddhamma Sangaho,[11] it was Revata who gave him ordination after having embraced Buddhism. It is stated there that a young Brahmin wandered through villages, countries, towns and capital cities of Jambudīpa and defeated everybody, by answering questions put to him. At last, he came to a monastery; there many hundreds of Bhikkhus dwelt; of these Bhikkhus, Thera Revata was the foremost who was free from sin, who acquired analytical knowledge and who used to defeat other disputants. The young Brahmin was one day reciting the mantras and the Thera listened to the recitation and said, "Who is this braying like an ass?" The brahmin replied, "Oh, monk! how will you know the meaning involved in the braying of an ass?" The Thera said, "Yes, I know." The Brahmin asked the Thera all the knotty points involved in the three Vedas, Itihāsas, etc., and the Thera answered them correctly. At last the Thera said to the Brāhmin, "Oh, Brāhmin, you have asked me many questions. I shall ask you only one question, please answer it." The Brahmin replied, "You ask me any question and I am ready to answer." The Thera put a question to him from the Cittayamaka, i.e., the Chapter on Citta. The Brahmin was unable to answer it. Then the Brahmin asked for ordination from him for the sake of mantra. The Thera ordained him. The Thera accepted the Brahmin as a novice and afterwards gave him ordination.[12] The Mahāvamsa records a similar account.

Here is another interesting incident of his life. One day Ghosa, who was in a solitary place, thought, "Is my knowledge greater or the knowledge of the preceptor so far as the teaching of the Lord is concerned?"[13] The preceptor by thought-reading knew such thoughts arose in the mind of Ghosa and he said to him thus, "If you think thus it is unworthy of you." Ghosa begged his pardon and he repented saying, "It is my sin, pardon me." The preceptor replied, "I will pardon you if you go to Ceylon and render the teaching of the Lord into Māgadhi language from the language of Ceylon."[14] Ghosa said, "If you desire, I also desire to go to the island of Lankā. Let me stay here till I remove the false belief of my father." Kesī saw his own son and thought thus, "My son will now be a householder." He then asked Ghosa whether he would be a householder now. Ghosa remained silent.[15] At first Ghosa's father was a Micchāditthika, i.e., one who cherishes false belief and it was Ghosa who made him give up the false belief and to become a follower of the Buddha. It is interesting to mention here as to how Ghosa succeeded in this task. Ghosa went to his own dwelling place and caused two inner rooms to be built making a roof of brick and plastering it with mud and covering it with planks, and one of the two rooms he fitted up with bolts both inside and outside, he kept fire, pot, rice, milk, water, curd, ghee, etc., and he shut the door of the room by a mechanism causing his father to enter the room. Kesī said, "Dear, I am your father, why are you behaving like this?" Ghosa replied, "It is true that you are my father, as you are a heretic and have no faith in the teachings of the Lord, I have inflicted such punishment upon you." Father replied, "I do not cherish any false belief, open the door." Ghosa said, "If you don't do so, you speak of the good quality of the Lord in the words, "Iti pi so Bhagavā, etc." He filled his father's mind with the fear of hell saying, "If you do not give up false belief, you will fall into hell after death." Kesī spent three days there, and on the fourth day, he recollected the quality of the Lord told by his son and uttered, "Iti pi so Bhagavā, etc." Kesī

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acquired a spotless faith in the three refuges. He admitted that the Buddha was his Satthā (teacher). He was established in the fruition of Sotāpatti. Buddhaghosa opened the door of the room, bathed his father with scented water and asked his father's pardon. Kesī praised the Lord in verses. Ghosa became greatly delighted in listening to the word of his father. Thus Kesī had to give up the false belief which he cherished so long through the exertions of his son Ghosa.[16]

APPENDIX.

It is interesting to note that the incidents connected with the birth, early life and conversion of Buddhaghosa fully resemble those connected with the birth, early life and conversion of Nāgasena. Before his birth, Nāgasena was a god living in heaven and consented to come down to the earth, at the request of the Arhats, only to uphold the teachings of the Buddha. Buddhaghosa according to Buddhaghosuppatti, was also a god living in heaven and came down to the earth at the request of Sakka to translate the Sinhalese scriptures into Māgadhi. Both Buddhaghosa and Nāgasena showed wonderful signs of intelligence in their boyhood and both mastered the Vedas within a very short time. Both of them were converted at a very early age by Theras who used to visit their houses. After conversion, the incidents in the lives of both these celebrities are similar. After ordination, Buddhaghosa thought one day that his teacher must be a fool in as much as he instructed him first in Abhidhamma to the exclusion of other teachings of the Buddha. His teacher who was an Arhat immediately came to know what was passing in the mind of Nāgasena and rebuked him for thinking in that way. Nāgasena apologised, but his teacher said, "I will not forgive you until you go and defeat King Milinda who troubles the monks by asking questions from the heretic's point of view." According to Buddhaghosuppatti, Buddhaghosa one day reflected, "Am I or my preceptor more advanced in Buddha's words?" His teacher knowing his mind said, "Buddhaghosa, your thoughts please me not. If you reflect thus you will see that they are not becoming of a priest; beg my pardon." Thereupon Buddhaghosa apologised, but his teacher said, "I shall pardon you if you go to Ceylon and render Buddha's scriptures into Māgadhi."

The story of the conversion of Buddhaghosa also tallies with the story of the conversion of Moggalliputta Tissa (Mahāvamsa Chap. 5). There is one incident particularly interesting. Once Tissa was out while the Thera, who used to come daily to his father's house, came. The men in the house not finding any other seat offered him the seat of Tissa. When Tissa came back and saw the Thera sitting on his own seat, he became angry and spoke to him in an unfriendly way. Thereupon the Thera asked him, "Young man, dost thou know the manta?" Tissa asked the Thera the same question. The Thera replied, "Yes, I know." Then Tissa asked Thera to explain some knotty points from the Vedas. The Thera expounded them and in the end asked Tissa a question from the Cittayamaka. Tissa was bewildered and asked the Thera, "What manta is that?" On the Thera's saying that it was Buddha-manta, Tissa said, "Impart it to me." The Thera said, "I impart it only to one who wears our robe." According to Buddhaghosuppatti, one day a Brāhmana in the house of Kesī, Buddhaghosa's father, offered Buddhaghosa's seat to the Thera who was Kesī's friend This made Buddhaghosa angry and when the Thera finished his meal, he asked him, "Bald-headed sir, do you know the Vedas or are you acquainted with any other mantra?" The Thera replied, "I know not only the Vedas but also another mantra," and then he rehearsed the three Vedas. Buddhaghosa then requested him to repeat his manta. Thereupon the Thera recited before him portions of the Abhidhammapitaka. Then knowing from the Thera that it was Buddha-manta and with a desire to have a knowledge of that, he shaved his head with the permission of his parents and became a monk.

The account in the Mahāvamsa differs from that in the Buddhaghosuppatti in one respect, namely, that Moggalliputta was asked questions from the Cittayamaka while Buddhaghosa was given Abhidhamma passages in relation to kusala, akusala and avyākata dhamma. Saddhamma-sangaho, which closely follows Mahāvamsa, says that Buddhaghosa too was asked questions from Cittayamaka (J. P. T. S., 1890. p 52).

The stories in the Milinda Panho, the Mahāvamsa and the Buddhaghosuppatti are so alike that one cannot resist the temptation of saying that the author of Buddhagho-

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suppatti, who must have been familiar with the Milinda Panho and the Mahāvamsa which are considerably earlier than him, borrowed the incidents from those works and grafted them on to his own.

1. Buddhaghosuppatti or The Historical Romance of the rise and career of Buddhaghosa—edited by J. Gray (1892).
2. According to the Burmese tradition, Buddhaghosa was born in Northern India in the 5th century A. D., in the country of Magadha (Buddhism as a Religion by H. Hackmann, p 68).
3. King Sangrāma who ruled in Magadha at the beginning of the 5th century A. D. Kesi was his spiritual adviser. (Jagajjyoti Asar, 1315 B. S., p. 11.)
4 It is recorded in the Sasanavamsa that Buddhaghosa was a native of Ghosagama near the Bodhi terrace. The Brahmin Kesī was his father and Kesiya his mother (p. 29).
5. Cf. S. V., p. 29.
6. Buddhaghosuppatti, p. 39. S V., p. 29.
7. Buddhaghosuppatti (ed. by J. Gray), pp. 37-40.
8. Buddhaghosuppatti (ed. by J. Gray), pp. 40-41.
9. Kammatthāna means analytical meditation or contemplation. Buddhaghosa in his Visuddhimagga has enumerated 40 Kammatthānas. Tacakammatthāna means meditation of kesa, loma, nakha, danta and taca.
10. Buddhaghosuppatti, pp. 42-45.
11. Pp. 51 52, J. P. T. S., 1890.
12. Saddhamma-Samgaho, J. P. T. S., 1890, pp. 51-52.
13. Cf. S. V., p. 29.
14. Cf. S. V., p. 29.
15. Buddhaghosuppatti, p. 46.
16. Buddhaghosuppatti, pp. 47-48. Cf. Sasanavamsa, p. 29.

GENIUS AND TALENT

I HAVE always thought Carlyle's definition of genius—"the capacity to take infinite pains"—an unhappy effort on the part of that man of genius. Any plodding man can take infinite pains. I think the thing was much better put in the saying of a man that I have heard quoted. His wife had attempted a definition of genius, especially as it differs from talent. "I think it could be put better, my dear," he said. "I do not pretend to be able to say exactly what genius is, and what talent, but the difference may be illustrated by saying such a thing as this: 'I have a genius for losing my scissors: you have a talent for finding them.'"

What he meant was that there is something incalculable about genius, as there was something incalculable in the way he lost his scissors. You could never tell beforehand when, where, or how he might do it. Let him take every conceivable precaution against losing them, as appoint a particular place for them; never do anything after using them until he had put them back in that place; promise his sharp-sighted children a penny a week each, as long as they did not get lost, and so on. They would get lost as they always had done—in every conceivable, or rather inconceivable way.

There would be nothing incalculable in her finding them. It would be only an exercise of observation and intelligence. What things did he use his scissors over, and which of those things was likely to have been the last? The intelligent answer to those questions would reveal their whereabouts. She might take the infinite pains of talent in the search, but would show nothing incalculable. It was not a thing that gave scope for genius.

Genius is the capacity to do easily, and in a sense inevitably, things that mere talent could not do; no, not if it should try till Doomsday. Let it take pains as many as there are grains of sand, still it will not do the thing. Suppose that all the literary men of talent that had been since the world began had been set to work upon the essay, about the year 1800, to see if in any of their hands it would become as different from the old well-known thing as a sweet briar is in summer from the bush in winter. It would all have been fruitless toil. But let Charles Lamb walk in, and say with a stutter "Listen, gentlemen, to my *Dissertation upon Roast Pig*."

They would see that the thing had been done.

It will be done again perhaps some day. But when, by whom, and how, all the talent in the world could not foretell; for it will be the result of something genius whose rising up is incalculable.

J. A. CHAPMAN.

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MACAULAY AND RACIAL DISCRIMINATION

PREFIXED to the draft of the Indian Penal Code by the Indian Law Commission of 1832, viz., Macaulay, Macleod, Anderson and others—of whom, it is well-known, Macaulay had by far the chiefest hand in the drafting of their Report—are the following 'Notes' :

"The physical difference which exists between the European and the native of India renders it impossible to subject them to the same system of prison-discipline. It is most desirable, indeed that in the treatment of offenders convicted of the same crime and sentenced to the same punishment there should be no apparent inequality. But it is still more desirable that there should be no real inequality, and there must be real inequality unless there be apparent inequality. It would be cruel to subject an European for a long period to a severe prison-discipline, in a country in which existence is almost constant misery to an European who has not many indulgences at his command. If not cruel it would be impolitic It is unnecessary to point out to His Lordship in Council how desirable it is that our national character should stand high in the estimation of the inhabitants of India, and how much that character would be lowered by the frequent exhibition of Englishmen of the worst description, placed in the most degrading situations, stigmatised by the Courts of Justice, and engaged in the ignominious labour of a gaol.

"As there are strong reasons for not punishing Europeans with imprisonment of the same description with which we propose to punish natives, so there are reasons equally strong for not suffering Europeans who have been convicted of serious crimes to remain in this country.....It is natural and inevitable that in the minds of a people accustomed to be governed by Englishmen, the idea of an Englishman should be associated with the idea of Government. Every Englishman participates in the power of Government though he holds no office. His vices reflect the vices of the Government though the Government gives him no countenance." (P. 3, par. 3.)

It would be difficult to find words adequately to describe at once the brutal frankness with which the doctrine of systematic racial discrimination is avowed, the barefaced hypocrisy with which it is expounded, and the unabashed sophistry with which it is advocated,—and all this by persons who were proud to call themselves Christians.

One argument of these Christian law-givers to benighted India runs thus : There is so much fundamental difference between the physical natures of the two races (the rulers and the ruled) that equality of treatment would be real inequality, and inequality real equality ! Granted. Let, therefore, for the sake of the unequal treatment which unequal nature warrants, nay, even necessitates, the harder treatment be the Europeans' lot and the less severe the natives'—if only for this reason that the native, as he is supposed to be less civilized, may be presumed to be naturally more prone to crime due to his ignorant, excitable and unreflective nature. Yes, let the original 'inequality' of nature be maintained by discriminating in favour of the native and against the European. But no. To discriminate in favour of the 'natives' and against the ruling ones would be to lower the latter in the eyes of the impressionable 'natives'. Perfectly horrible ! Unspeakable degradation of the rulers !

But with all their consuming anxiety for the bolstering up of a system of political domination of one race over another—or rather one skin over another, for be it noted that it is the European (and not merely the Englishman or the Britisher) in whose favour discriminating treatment is pleaded for,—our Anglo-Indian Moseses are too blind to be thorough-going or are perhaps too merciful to be logical. For what prevented Macaulay and Co, setting up the principle that 'a white-skin in India from the West (*minus* Turkey) can do no wrong,' and accordingly exempting all such white-skins from any punishment whatsoever and thus abolishing at a stroke the very idea of crime in India on the part of the white-skin from Europe ? Nothing but the merciful instincts of our rulers saved us from such a situation !

One very great mistake into which the authors of the Minority Report on the Punjab enquiry instituted by Government let themselves fall (perhaps only thoughtlessly) was the use of the expression 'un-British' to characterise the dark deeds and humiliations heaped upon Indians —'natives' of the Punjab —by their British rulers. The truth is now brought home to us that

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when those accounted the greatest and best amongst the British like Macaulay and the rest are guilty of the advocacy of a system of exploitation backed up by race-arrogance and elaborate make-believe, it is nothing short of snobbery to dismiss atrocities on Indians as un-British, as if 'British' implied everything that is noble, humane, righteous and all that, and the Punjab and other atrocities only regrettable departures from the high traditions of the race in a fit or two of self-forgetfulness. But are the Punjab atrocities such? Is the more recent Mopla train tragedy such? Are they no more than little departures from high ideals, British or other?

To be sure, no. But they are high crimes against Justice and Humanity—elementary human virtues. They are more—far more—than the massacre of Glencoe. Yet nobody dared dismiss the Glencoe episode as 'un-British.' Can we dismiss Oliver Cromwell—that 'Great Englishman' and Scourge of the Irish, responsible for the Drogheda massacre—as an un-British specimen of British rulership?

S. D. NADKARNI.

THE MORAL PULL

MANY of us have bodies that are tired nearly all the time, and yet we are hardly aware of it. They are tired, not only because we have done rather too much work, and had too little play, but because we have passed through a great deal of emotion, much of it of a painful kind. There can be no emotional output of that kind, if of any kind, without a tension of the involuntary muscles, which control the passage of the blood through the arteries, and what is apt to happen is that the tension is so long continued that the muscles lose their elasticity. The man whose muscles are in this state of permanent tension, though he may sleep, as he thinks, soundly at night, *never rests as deeply* as the body requires, and so remains permanently tired.

Why he does not feel tired, or not as tired as he is, is because he has a *moral balance* to draw on to get him through things. Every one is familiar with the use of this asset in great crises. A rock-climber, who has fallen, may hang on at the edge of the precipice a minute or two longer than his physical forces alone would have made possible, and the extra minutes may save his life. He does it by sheer determination not to fall. It is not only in great crises, however, that the asset is used: it is used hourly. It is not only a man's muscles that take him to the end of his day's work, but such things as the sense of duty, the desire to get on, the spirit of emulation, pride in never being beaten, interest in work, and so on. All these together constitute the moral pull.

When Saturday afternoon comes, the moral forces are disbanded, *and they are not called into play again until the scene of action is actually reached on Monday morning.* The man rests, and, if he was as tired at the close of work on Saturday afternoon, though he did not know it, as I have supposed, he may feel towards Sunday evening *more tired than he felt twenty-four hours before.* The explanation is that his body, with all the moral forces called off, *is free at last to tell him how tired it really is.* That, of course, is also the explanation of the "Monday morning feeling."

It is not an advantage to any man to be permanently tired, and to the man who is never tired, but has always a physical margin, it would be of advantage to have a bigger margin, though there should be nothing to spend it on but his golf. It would improve it. Therefore the same advice is good for all. It is *to rest deeper.* Once the body has been drilled to it a little, it is found that almost everything can be done more restfully. One can sit at table, sit in trains, stand, and even walk more restfully, as well as lounge more restfully in an armchair, or settle oneself to sleep so.

J. A. CHAPMAN.

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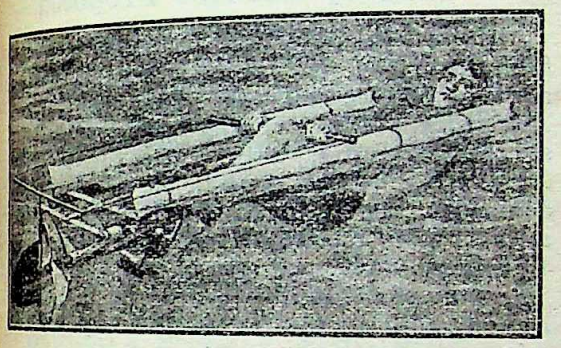
GLEANINGS

A Life-Saving Water-cycle Folds Into Small Space.

A water-cycle has been invented which can be used for life-saving purposes or as a pleasure craft for bathers. It is forced through the water by a gear-driven propeller which is operated by bicycle pedals, the machine being steered by a rudder and handlebar. A "lazyback" is supplied when the cycle is to



The Life-Saving Watercycle.

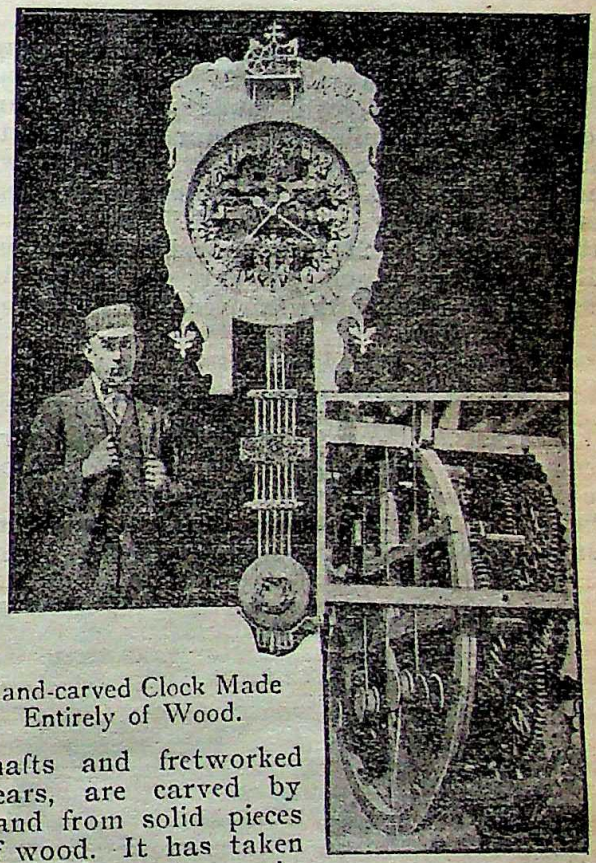
be used as a pleasure craft. The different parts of the machine are adjustable to suit persons of different build, and when dismantled, can be folded and packed in an ordinary suitcase. The complete machine weighs only 30 lb., and when used by a life-saver should develop a much greater speed than the fastest swimmer.

New Means Of Controlling Erratic River Currents.

A means has been devised for controlling the treacherous currents of rivers. The method applied consists in driving a number of concrete piles, about 35 ft. apart, into the river bed and anchoring to the top of each six 1-in. to ¼-in. cables, about 100 ft. long. The other ends of these cables are spread out fanlike, and are connected to the stump ends of hundreds of cut trees, the interlacing boughs of which fill up any part of the river from bed to surface. The sand held in suspension by the running water is gradually deposited among the tree branches, forming in time a solid sand bar, and making possible the diversion of the stream in any direction desired. It is believed that this new method of controlling a river current will be of incalculable value in reclamation work, and in protecting river banks.

Clock Made Entirely Of Wood.

A remarkable clock has just been completed by an ironworker of Peoria, Ill., U. S. A., in which all of the parts, even the



Hand-carved Clock Made Entirely of Wood.

shafts and fretworked gears, are carved by hand from solid pieces of wood. It has taken three years to make the clock, which not only tells time but also gives the day and month, weather prospects, and other information.

Three-Mile-A-Minute Mark Reached By Racing Car.

In a recent race over the Daytona beach course, Florida, the speed mark of three miles a minute was reached by Sig Haugdahl driving a specially designed racing car. The official time for the measured mile, recorded

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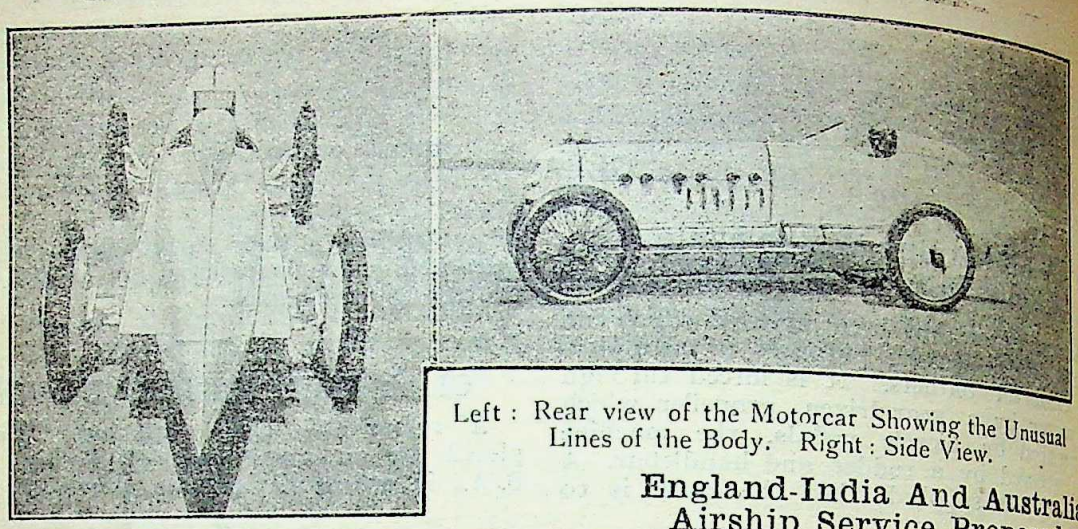
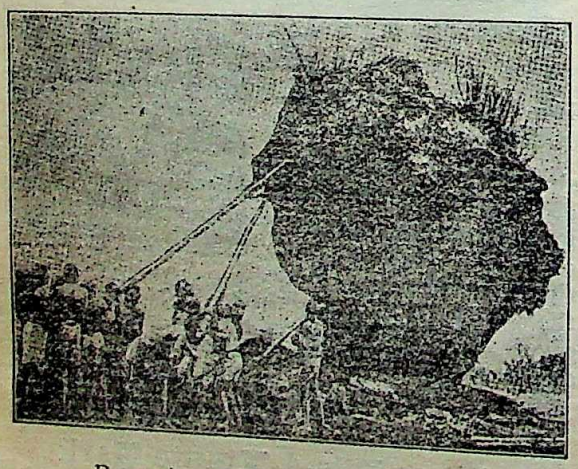


Left : Rear view of the Motorcar Showing the Unusual Lines of the Body. Right : Side View.

electrically, was 19·97 seconds, which corresponds to a speed of 180·27 miles per hour. The previous record made on this same course was 24 miles per hour less than the new mark. The car used by Haugdahl was powered by a 250-hp. aluminum hydroplane motor, weighing only 610 lb. The body of the car is only 20 in. wide and is streamlined. Even the axles and all exposed bolts and nuts have received the same careful treatment.

Skyscraper Ant-hills.

Ant-hills, all over South Africa, but particularly in Rhodesia, are of proportions unknown in America, reaching sometimes a height of 25 ft. or more, and, in spite of the steepness of their sides, covering a very large



Removing a Mammoth Ant-hill.

ground area. They are made of clay, sunbaked to the hardness of bricks, and are the outcome of many years' labor on the part of the industrious ants.

England-India And Australia Airship Service Proposed.

Plans are now being considered for the formation of a company to establish an airship service between England, India, and Australia. It is proposed to have a biweekly service to India, with a weekly extension to Australia, the service to be increased as necessity demands. The aim of the company would be a mail and passenger schedule of 5½ days to Bombay, while the present trip takes 17 days. The time to Australia would be 11½ days as against four to five weeks now required for the trip.

"Talking Pictures" Made With Aid Of Radio.

"Talking pictures" have been demonstrated as a practical possibility by Chicago men who adopted the synchronization of radio and the motion-picture machine as the basis for their experiments. An ordinary picture is first enacted, then duplicates of this film are made and distributed to numerous theaters. The actors and actresses now repair to a radio-broadcasting station, where the original picture is thrown on a screen before them. As the story unfolds on the screen, the assembled cast again speak their parts simultaneously with the action of the film. The projection machine in the station controls the starting and the operating speed of the machines in the theaters, so that, as the voices are broadcast, the different audiences are entertained with a synchronous blending of both action and sound, all of which makes the picture seem almost lifelike.

"Walking Books" Advertise Free Public Library.

The librarian of Stockton, California, recently hit upon a clever idea for increasing the pa

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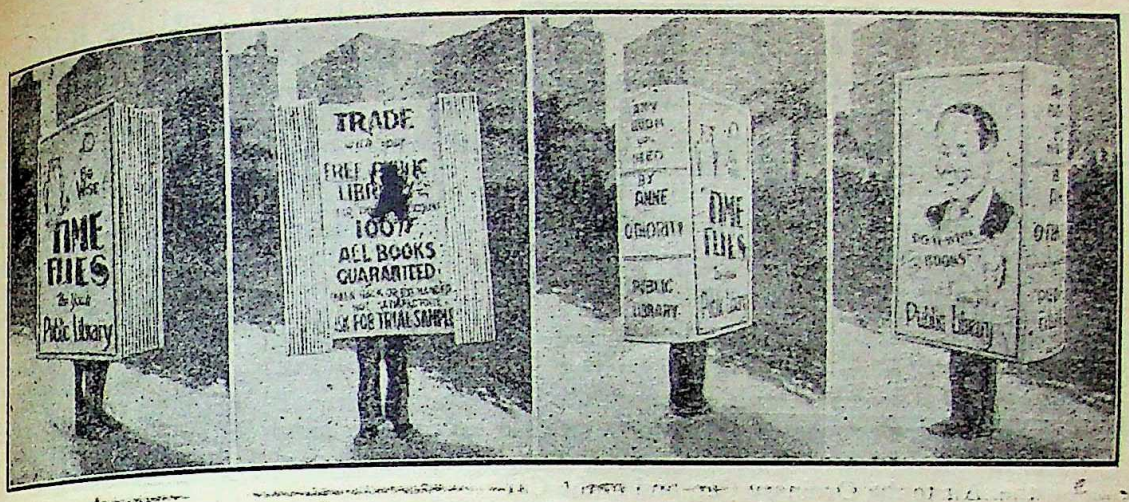
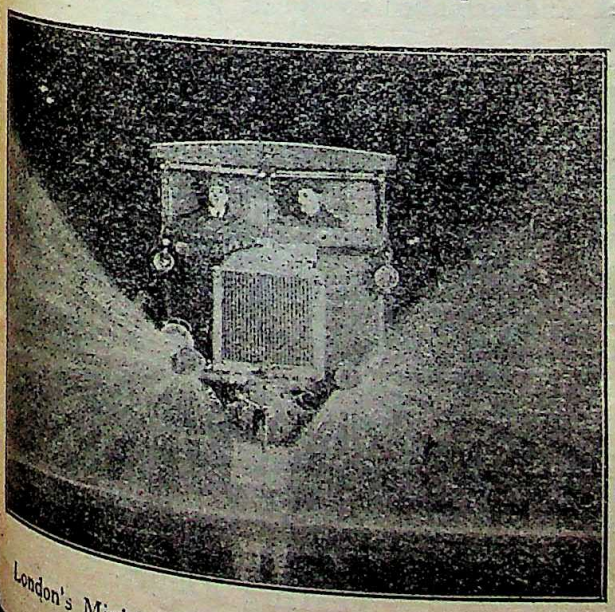


"Walking Book" Advertisements Touring City Streets.

popularity of the public library. A display sign, 4 by 2 ft. by 15 in., was made in the form of a book and was carried about town by a boy who walked inside the sign. Messages to the public, describing features of the library, were printed on the sides, back, and inside "pages" of the book, which bore imprinted on it the name "Anne Othority" as its author.

London's Mighty Midnight Motor Street Washer.

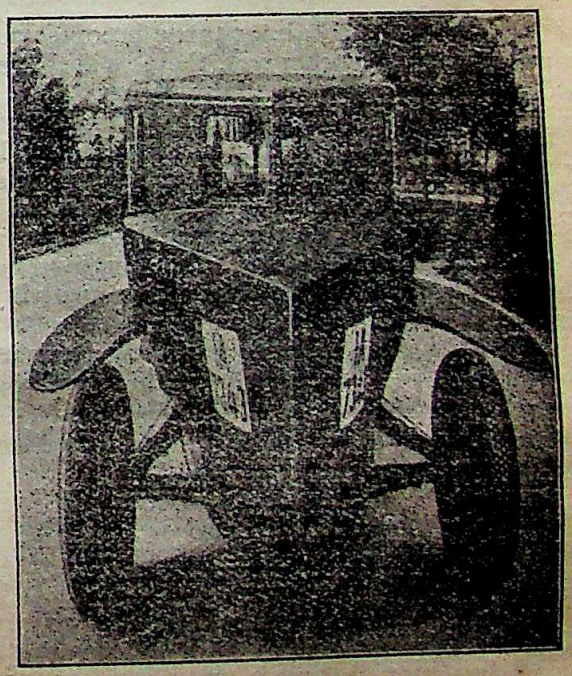
For many years, every night as the clock strikes twelve, every street, in the West End of London, England, has been flooded and scoured with water. Formerly this was done with hose and sprinklers. Now it is being done with a motor street washer that has sprinklers mounted on the front of the powerful car, which throw the water in great streams to a distance of from 25 to 50 ft. The machine can be used also as a first-aid fire engine, as it will throw a jet of 175 gal. at 100 lb. pressure. The illustration—a night view—shows the machine operating as a street washer.



London's Mighty Midnight Motor Street Washer.

Automobile Shaped like a Raindrop.

A car caused a sensation at a recent auto show at Berlin, Germany. The principal aim of the designer was to construct a car with streamlines that would offer the least possible resistance to the air, and for that reason a



Rear View of the Automobile Shaped like a Raindrop.

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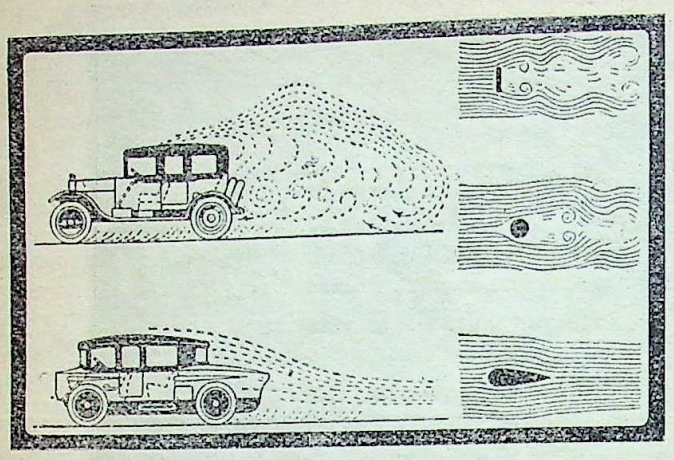


Reaction of the Air to the Ordinary Car, and to the Car Shaped like a Raindrop. The Former, in Upper View, Causes Eddies like the Disk of a Ball at Right, while the Latter Disturbs the Air No More than the Raindrop at the Right.

falling raindrop was taken as an ideal model. Everything in the construction of the car was made subsidiary to this. The body, in both the open and limousine types, follows strictly the raindrop pattern. The motor normally develops only 10 hp.—all that is required to drive the car as a result of its slight air resistance. The centre of gravity of the car is very low, and it rides quite steadily with a chauffeur and two passengers, even at such a high speed as 75 miles an hour, recently attained on a race track.

Beacon Light Visible for 200 Miles.

As the longer air routes become more popular, as they surely will, there will be more and more necessity of night flying, and the companies are anticipating this by the erection of lighthouses at intervals along the line. Lights of limited intensity and with a visual range of from 20 to 40 miles have been in use on the London-Paris air route, but these will be dwarfed by the light that is now being installed on the top of Mt. Afrique, near Dijon, France. This will be of one billion candlepower and will be visible, it is claimed, at a distance of nearly 200 miles under favorable conditions, and will be one of the guideposts on the international air-way between France, Italy, and Algeria.

Vegetable Leather.

According to a recent announcement, the Japanese are producing, from the inner bark of the mitsumata plant, a good grade of vegetable leather which is said to be almost as tough as the so-called French kid.

Stains On Leather Removed By Solution Of Rubber.

For the removal of grease spots of any kind from any leather article, the best method has been found to be to coat the leather with a thick solution of rubber in which the solvent evaporates rapidly. When almost dry, this coating peels off quickly and removes the grease stains with it. In exceptional cases it may be necessary to repeat the operation several times.

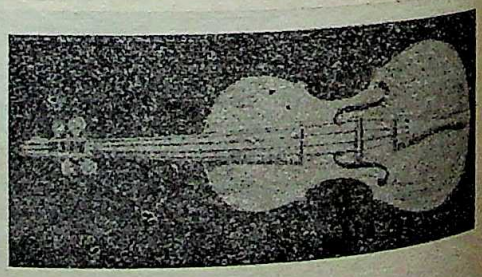
The solution recommended is composed of unvulcanized Para or Ceylon rubber in proportion of one part to ten, by weight, of carbon bisulphide.

Discovery of New Attractive Nonmagnetic Force.

A statement has recently been made that a German scientist has discovered a new attractive force which is nonmagnetic, and yet which causes attraction between, not only iron, but also all other metals and even minerals. It is believed that it will find immediate application in wireless telegraphy and telephony, as the energy requirement is from 300 to 500 times less than that of ordinary electromagnets for the same purpose. It is also claimed that this discovery will make possible a speed of 2,000 letters per minute in telegraphic writing.

Violin Made of Matches, Toothpicks, and Glue.

A patient worker has made a violin entirely out of matches and tooth-picks glued together and fashioned to the proper thickness. In spite



A Violin Composed of 13,000 Matches and Toothpicks.

of the unusual material used in its construction, the violin has a soft mellow tone, said by experts to be of good quality and volume.

Elephants Act as Experts for Testing Floors.

Wishing to determine the strength of his garage floor, a Canton, Ohio, man employed the

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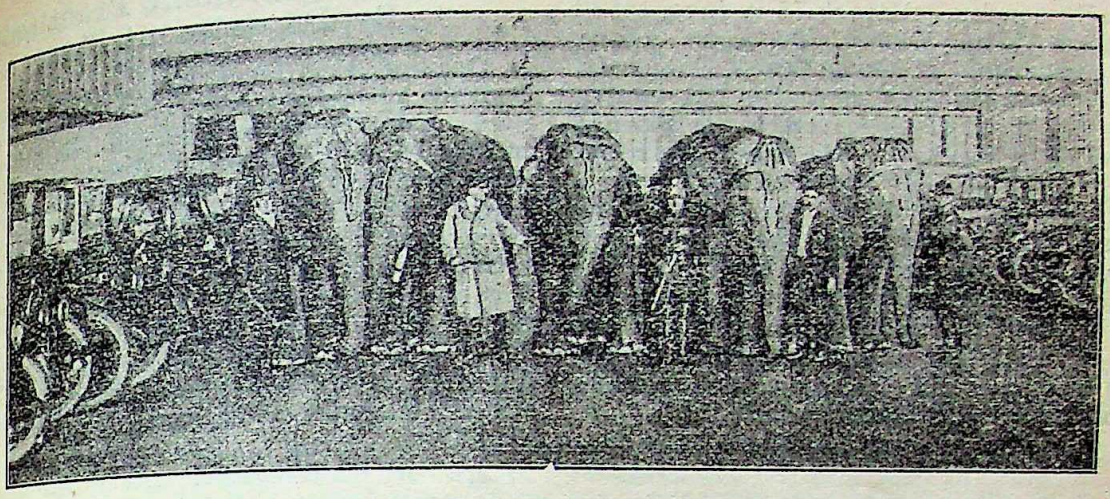
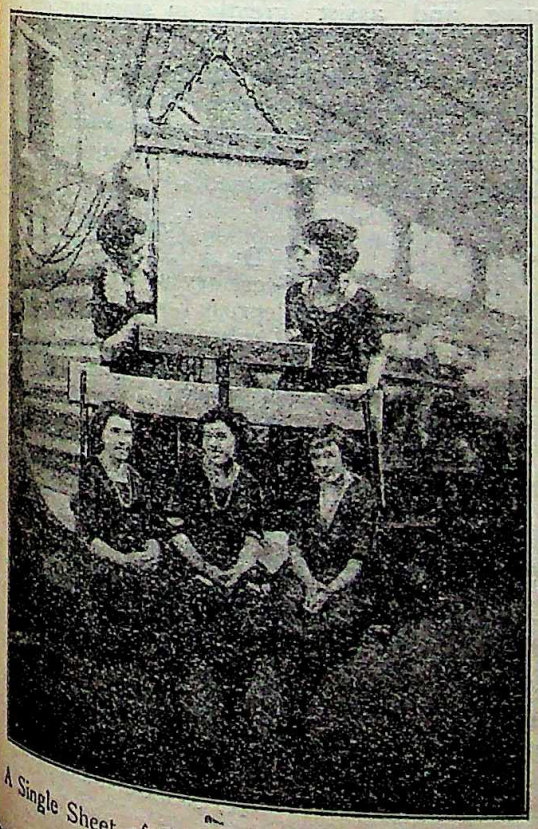


Five Elephants, Grouped as Closely as Possible, are Means for Testing the Strength of a Garage Floor.

services of five circus elephants to act as test load. They were led upon the floor and grouped as closely as possible, making a live load of more than 15 tons on the center of the floor—probably the first of this unusual description to be used for such a purpose.

Paper's Strength.

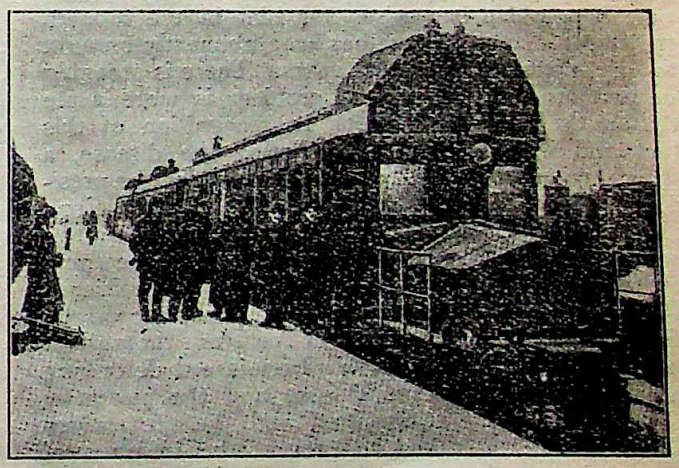
A single sheet of paper, no heavier than the usual letter stock, was suspended in a frame carrying a sheet on which five young women stood and sat. The total weight supported was 769 lb., which included the weight of the platform.



A Single Sheet of Paper Supporting a Weight of 769 lb.

Exceedingly High-Powered Russian Electric Train.

Recently a new type of electric railway car has been developed in Russia that is said to equal anything of its kind anywhere. Trains of these cars are now running from Moscow to Petrograd, a distance of 500 miles, without stoppage for recharging. The train is said to be equipped with electric motors of 3,000 hp.



High-powered Electric Train that Runs Between Moscow and Petrograd.

The Soviet government aided the inventor in the design and development of these high-powered cars, and all details of their construction are being kept secret.

Novel Attempt To Utilize Energy Of Waves.

A new attempt to utilize the energy

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generated by wave action is interesting because of its novelty. A track 75 ft. long, set at an angle of about 30° with the ocean surface, has been constructed at Ocean Beach, California. A weighted car runs on the track, but cannot leave it. The front of the car presents a broad surface at right angles to the track. A cable, attached to each end of the car, runs over a drum at the upper end of the track, and over a submerged pulley at the lower end. The waves striking the car, drive it up the track, and when the waves recede, the car returns by gravity. In this manner the car is given a reciprocating motion, which, transmitted through the drum, can be used to drive a pump or other machinery.

Self-Government Practised By Department Store.

One of the large department stores of Boston has successfully tried a form of self-government patterned much on the order of the U. S. government. Employes elect members of the House by ballot. Department executives form the Senate. Four high executives form the cabinet, and the president of the company is the chief executive. Under this plan, the employes practically regulate their own working conditions, and the system has led to a valuable exchange of ideas, the founding of welfare organizations, and a substantial increase in the store's business.

CORRESPONDENCE

The Problem of the Leper.

To
The Editor,
The "Modern Review" and The "Prabasi",

SIR,

I beg to make through your paper an appeal which should commend itself to the generosity of your readers.

The problem of the leper in this country and the new hope which has arisen for him in the modern treatment of the disease has been frequently brought to our notice during recent years. There is probably no part of India where the problem is more acute than in the Bankura District. In recognition of this fact and with a view to combating the disease, a strong committee has been formed under the presidency of the District Magistrate, G. S. Dutt, Esq., I.C.S. The Committee proposes to work on two lines: First, by the spread of information concerning the disease which will teach the leper and his friends how to prevent the spread of infection and, second, by the establishment of treatment centres throughout the district. A pamphlet has been issued describing in popular language the disease and the means by which it may be transmitted and the precautions which should be taken to prevent the infection of new subjects. A series of lantern slides has been prepared and arrangements are being made to deliver lantern lectures in various centres. An appeal has been issued to all the medical men of the district asking them to introduce the modern treatment into their practices and to assist in the spread of information and offering to them a free supply of medicine for administration to poor patients and such advice and laboratory assistance as may be necessary. In addition we hope to establish special treatment centres for lepers in different parts of the district in charge of men specially trained for the purpose. The many advantages of segregation of lepers has been made prominent in the popular statement and in the appeal to the doctors, but it must be recognised that the accommodation in the asylums is insufficient and that the great majority of lepers, particularly those in the early stages of the disease, are unwilling to enter such institutions. It is hoped that the work of the Committee will reach the large proportion of lepers which the asylums cannot at present hope to reach and prove a fruitful means of relieving suffering and assist greatly in stamping out the disease.

The financial resources of the district are small and therefore an earnest appeal is made to a wider public for the means to carry on this work. Contributions may be sent to the District Magistrate, Bankura, or to the uudersigned.

Yours etc.,
(DR.) CALEB DAVIES.
Secretary and Treasurer,
Bankura Anti-leprosy Campaign Committee,
Sarenga, P. O.,
District Bankura.

Author of the book 'Gandhi and Tagore'.

DEAR SIR,

'Gandhi and Tagore', a study in comparison, which is reviewed in your July number is not from the pen of Aurobindo Ghosh as it is "believed to be". The writer who "has seen neither of the heroes of contemporary India" is Mr. N. K. Venkateswaran, B.A., L.T., of the Travancore Educational Service.

Yours faithfully,
K. SANKARANARAYANA.

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Report of the Indian Sugar Committee on Date Sugar Industry.

SIR,

I was deputed by the Government of the Central Provinces as a witness for examination by the Indian Sugar Committee who, having concluded their labours, have recently published their report on the prospects of Indian sugar. The authorities in the Indore Central India Agency, and the Agriculture Department of the Central Provinces, considering me as a person for several years concerned in the development of date *gur* and sugar in these two Provinces, nominated me as a witness to depose on the possibilities of the date forests which stand untapped and utterly neglected and unutilised by Government and the people. Before I had known that I would be sent up as a witness, I had despatched all my reports, pamphlets, and figures bearing on the prospects of date *gur* and date sugar industry in these two extensive Provinces of India to the members of the Sugar Committee, and I was led to believe that the subject would deserve a better treatment than what it has now received. Being selected as a witness possessed of personal and practical experiences of several years derived from numerous date forests in C.P. and in C. I., I went up with a strong conviction to impress on the Sugar Committee the great importance of the further development and expansion of the date-palm *gur* and sugar project. In this connection, I informed the members of the Committee of my intention to float a joint stock company to take up large date tracts in Central India, and to institute extensive local training of date-tappers to work on the lines of the industry as it prevails in the Districts of East Bengal. The Committee began to cross-examine me very severely on the point, because, obviously, my project of a company was intended to attract public attention and public money in pursuit of an industry about which the members of the Committee appeared to have drawn their inspiration from the unfinished labours and investigations of Mr. Annett of the Pusa Agricultural Department. My lengthy cross-examination was intended to belittle, nay more, to depricate my efforts; and, it was openly said by one of the members of the Committee, that if he were I, he would drop the project of a joint stock company in order to save myself and others from further losses, troubles, and personal sacrifices.

I returned to Calcutta from Nagpur where I was examined by the Sugar Committee in July, 1920. I did not at all feel grateful or delighted to receive the pious advices of the selected Government experts on Indian sugar. They appeared to think that it was impossible to find skilled local lab.ur to tap the date trees, and that it was hopeless to be able to settle in colonies the trained Bengal *Sheolies*, who alone, the Committee thought, were able to extract the date juice in sufficient quantities to make *Khejur gur* or raw date sugar, an article of widespread village industry. It is thus that we find only one brief chapter, XVI, in the bulky report now published, devoted to the consideration of other sources than cane producing sugar in India. Date, of course, is the principal among those other sources, and Jessore in Bengal is considered to be its only home. A little over five millions of date-palm trees yield about 50,000 tons of *Khejur gur* in Jessore annually. A few Madras districts are said also to contribute some quantity. More or less *Khejur gur* is produced in some other districts of Bengal. And, in this way, a little over one-fifth of India's total sugar produce comes out of the *Khejur gur* made by the villagers who own date trees in their holdings. If we leave out of account a few scattered sugar factories directly dealing with the raw produce of cane, the whole output of cane sugar in India comes out of the cane *gur* or cane *rab* widely produced throughout the country by the cane growers in their isolated fields, just as they grow their other crops. This is recognized; and the Sugar Committee have suggested very valuable notes and summaries for the improvement and expansion of further cane growth in India. But with respect to *Khejur gur*, the coming sugar industry for this country in which the Central and the Central Indian Provinces will ere long play an important part, not less, if not more, than what it is in all the eastern districts of Bengal, the Indian Sugar Committee have miserably failed to appreciate the subject. If about five millions of planted date trees of poor and stunted growth in Bengal account for more than one-fifth of the country's sugar produce, do not thumb calculations show that several times that number of full-grown and vigorous date trees in Central India and in the Central Provinces go very far to solve the sugar problem for India? To this, the Committee's answer is in the negative, and it is comprehended within the nutshell of one short paragraph, para 270, pp. 255-56, of the Report.

Before we hear what Dr. Harold Mann of the Bombay Agricultural Department has to say on the results achieved by him from the date-tapping operations inaugurated by him in the Thana district of the Konkan, the Committee have declared that the date trees in that locality are about half a lac in number and that the Bombay date tappers are not so clever as the Bengalees, for they derive about one-third the quantity of available juice. Next as regards parts of Central India, though it is admitted that the number of date trees is very large, and they are extensively wide-spread, the art of date tree tapping, it is asserted, is unknown. Therefore, in the opinion of the Indian Sugar Committee, lacs of tons of available sugar which the date tracts in Central India can yield every year, must run to waste in the further growth and expansion of the date forests until the sickly, home-loving, and malaria-stricken Jessore tappers annually migrate from their villages in Bengal, and settle in increasing numbers and in colonies in the dominions of the Durbars in Central India. This is a remarkable compliment to the Jessore *Gachi* which he has never desired during the course of my personal experiences extending over twenty years! I have made the date tappers of Surat and of Wardha work side by side with their Bengali compeers,—the *gachis* or the *sheolies* of East Bengal. I have never known that quantitatively or qualitatively, in respect of their juice production, the former are less useful or less successful than the latter. Next, for times out of number, smart local labourers, attracted for the very love of the work to extract the sweet *neera* for a drink in the morning, elicit the whole-hearted admiration of their *Osteds* of Bengal and of Bombay during the course of their apprenticeship in the very first month of their new career over the body of the

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date trees within the circles of our *Khejur gur* producing operatives. Will the members of the Sugar Committee, or any other outsiders who have not seen one date tree tapped for its *gur*, controvert these facts of our personal experiences and observations? If not, why condemn our project as a wild goose chase? Why consider the chances of production of a few lacs of tons of date sugar in the Deccan (Bombay, C. P. and C. I.) as remote or impracticable? Why not look upon the wide and extensive date tracts in these Provinces as self-grown and more valuable natural sugar plantations than cane where you can have the *gur* and the sugar for the mere asking, as it were? Thus, I will close with a retort to the Indian Sugar Committee and say that if I were a member of their body in charge of their Report, I would have devoted half the number of pages of their voluminous Report to maps and charts of the date sugar tracts in these two Provinces and to facts and figures, to show how the economic condition of the rural populations in the date forest villages in these parts would have been immensely improved.

HARIDAS CHATTERJEE (M.A., B.L.)

SEVENTH CENTENARY OF THE UNIVERSITY OF PADUA

A *RAPPROCHEMENT* between the Italian and the Indian Universities seemed to have been signalised by the graceful invitation sent from Padua to India on the occasion of the Seventh Centenary of the University of Padua which was celebrated between 14th and 17th of May, 1922. Invitation letters (in Sanskrit) were sent to all the important universities and Oriental assemblies of India. The Vice-chancellor of the Calcutta University, Sir Asutosh Mookerjee, rose equal to the occasion. Realising the international significance of the invitation, he promptly delegated three distinguished *alumni* of the Calcutta University to represent their *alma mater* in the historic assemblage of Padua in which delegates from Universities and learned bodies from *over forty countries* took part. Three gentlemen—Dr. D. N. Mallik, Dr. Phanindranath Ghose, University Professor of applied physics and Dr. Sunitikumar Chatterjee, University Professor of Indian Linguistics—who were staying respectively in London, Berlin and Paris, represented Calcutta and India in this unique gathering of scholars from all over the world.

The function was primarily of a ceremonial nature; but from the point of view of India it is noteworthy that the equal status of India in the republic of letters has been freely and formally recognised by one of the oldest Universities of Europe. The principal ceremony in which the king of Italy was present, took place on the 15th of May. There were a number of *speakers* selected from among the delegates to read addresses of congratulation to Padua. The speakers represented the various countries which were formed into several groups, namely:—

1. Asia (India and China), 2. The Latin nations (France, Belgium, Spain, Portugal, Roumania and the states of South America) as well as Ireland and Greece, 3. The nations of Northern and Eastern Europe (Holland, Denmark, Norway, Sweden, Finland, Esthonia, Leltonia, Lithuania, Hungary), 4. The English-speaking nations of the British Empire (England with Scotland and Wales, Canada, Australia and New Zealand, South Africa), 5. Germany, 6. The United States of America, 7. The Slav nations (Russia, Poland, Tcheko-Slovakia, Yugo-slavia, Bulgaria), and 8. The Universities of Italy.

Each speaker was to speak in his own language and this was quite in keeping with the international character of the meeting. The order of speakers was determined by lottery and as Asia came first and India was privileged to represent Asia, this part of the programme was opened with an address from one of our Calcutta delegates. An address suitable to the occasion had been prepared in which Padua was congratulated on her long record and in which it was emphasised that the modern Indian Universities symbolised India's age-old quest for knowledge, in a new form, while they aspire to bring home to the rising generation of India modern sciences and up-to-date methods of pedagogy, they are equally zealous to conserve the ancient learning of India which, in the days of her illustrious Universities of Taksila, Nalanda and Varanasi, attracted students from practically the whole of Asia. The address ended with the wellknown prayers from the Upanisads: *Saha nav avatu* etc., and the wish was expressed that such a meeting of the members of the various universities of the East and of the West, like brother pilgrims to the same shrine of knowledge, might be productive of fruitful results in the domain of Science that knows no frontier, and lay the foundation of true internationalism.

It was thought that an address on behalf of India should be either in Sanskrit or in Hindusthani (Hindi); and as the letters of invitation from Padua to the Indian Universities were in *Sanskrit*, an adaptation of the speech was made in Sanskrit by Professor Parasuram Lakshman Vaidya of the Fergusson College, Poona, as

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eminent Sanskritist (who is also an M. A. in Pali of the Calcutta University), and who is now studying Buddhist philosophy with Prof. Dela Valee Poussin. This address was written out in the form of a Manuscript in Devanagari characters and Professor Chatterjee read it before the assembly on behalf of the Indian Universities, first among the foreign delegates. There were speeches in Latin, Italian, French, English and German: and the intonation of Sanskrit in that assembly did create an impression.

There was a very great interest in India among the scholars from different universities and specially among students, the more intellectual among whom were profound admirers of Rabindranath Tagore whose name only is the best pass-port for Indians into the heart of the student community of the continent! The presence of three Indian professors in such an intellectual gathering was noticed with pleasure by all and we only wish that other Indian Universities also were represented and by Indian professors. Drs. Mallik, Ghose and Chatterjee had occasions to come in touch with the students and others and converse with them about the intellectual awakening of India and the work done by the various educational agencies of Modern India. Most of the students showed great enthusiasm and the three Indian Professors had to give autographs by the score in Devanagari and Roman. The welcome accorded was most cordial. Professors, pupils and the common people of Padua, proud of their university, entered fully into the spirit of the celebration. The Rector of the University Dr. Lucatells and the Secretary of the Centenary Committee Prof. Ballini (occupying the chair of Sanskrit in Padua University) were the very spirits of courtesy and hospitality. Prof. Ballini is an enthusiastic student of Indology and a true friend of India who appreciates all that is best in Indian culture. Some of the members of the different delegations were honoured with *doctorates* by the Padua University and Dr. P. N. Ghose has been conferred this distinction as a delegate from India.

Very few Indians know what a fascination India exercises on the imagination of Italian savants! From the time of the great Gorresio, who brought out in the fifties of the last century the magnificent edition of the Ramayana with an Italian translation, to Dr. Tessitori in whose untimely death modern Indian linguistics had lost a splendid worker—Indology has an uninterrupted succession of voteries in Italia—the India of Europe. Outside Germany it is difficult to find so many chairs of Sanskrit as we find in Italian Universities. Prof. Ballini of Padua, Prof. Balloni of Pisa, Prof. Suali of Florence along with Dr. Vallauri and Dr. Tucci are some of the enthusiastic workers in the field of Indology trained under the inspiring personality of Dr. Carlo Formichi occupying the chair of Sanskrit in the University of Rome—whose single-hearted devotion to the cause of Indian studies as well as the solid contributions to the science of Indology have won for him this year (1922) the crowning recognition of the highest Prize of the Roman Academy for Philology conferred on this *Sanskrit* Professor of Rome. So it is only proper for our Indian Universities and oriental assemblies to establish a relation of closer friendship and co-operation with their fellow-workers and colleagues of Italy.

KALIDAS NAG.

FISCAL ENQUIRY

THE QUESTION OF FOREIGN CAPITAL.

SIGNS have, of late, been visible in some of the Western countries, indicating the rise of a movement against the investment of foreign capital to a considerable extent. The Report of the Company Law Amendment Committee, presented to the British Parliament in 1918, gives expression, though in a feeble manner, to the dangers of an increasing flow of foreign capital into the United Kingdom. Many of those who made written replies to the questions of the Committee, or who gave evidence before it, expressed opinions, we are told, in favour of disclosure of nationality by all shareholders, and, in some cases, of limitation of the proportion which aliens might hold of the share capital of a Company. While in the case of certain industries the Committee recommends that no restrictions at all be imposed, it nevertheless advocates in such cases the enforcement of disclosure of alien

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ownership if that policy seems to the Legislature to be right. In the case of others it thinks that though it is neither expedient nor essential for national safety that aliens should be totally excluded from ownership, it is necessary to ensure that not more than 20 per cent of the share capital should be held by aliens and that those shares should carry no more than 20 per cent of the voting power.

The Committee appointed by the Board of Trade to investigate the general question of trade relations after the war, which reported in 1916, had also gone into the question of foreign capital. Although the Committee reported against an imposition of restrictions upon aliens becoming shareholders in British Corporations, it did not hesitate to express itself in favour of "definite information as to the nationality of the shareholders in every British Company." "We think, therefore," the Report stated, "that it would not be well to use the two-edged weapon of restriction, specially in view of the fact that after the War it will be unwise to discourage foreign capital from coming freely into the country. But, we think it desirable, that the Government should be provided with definite information as to the nationality of the shareholders in every British company. We therefore recommend that every limited company should henceforth be required to include in its annual returns to Somerset House a statement of the amount of its stock or shares held by, or on behalf of, aliens, together with a statement of their nationality."

France is another country in which measures have been proposed for discouraging the flow of foreign capital. I have come across the terms of the draft of a Bill by a Deputy in France in the year 1913, discountenancing foreign investment. The measure contemplated discontinuance of the word "French" in the following cases: "1. When the enterprise or company has one or more foreign administrative officers when it is a branch establishment of a foreign enterprise or corporation, when more than ten per cent of its personnel consists of foreign employees, or when it is not carried on exclusively according to French laws: 2. When the goods are not produced in France or in French colonies by exclusively French enterprises." It was proposed that persons violating the law, in case they were foreigners, should be expelled on repetition of the offence. I desire further to refer to an extract from the *Morning Post* of December 30, 1912, to illustrate the feeling of antipathy against foreign companies in France. The paragraph runs thus :—

"Mr. Briand, Minister of Justice, has ordered an enquiry to be opened into the methods adopted by foreign companies which organise financial issues of France. This enquiry is the natural consequence of the promise given by M. Briand during the debate on the Rochette affair that he would take measures to protect the savings of France, and to prevent these savings being drained away into foreign countries without good security. It appears that the law of 1907 providing that a declaration must be officially registered, and an announcement inserted in the supplement of the Journal Official, whenever stocks or shares are offered for sale in France, is frequently violated. To save the expenses entailed by these formalities, certain financiers, instead of offering shares for sale in France, have merely informed their clients, through offices in Paris, that these shares are offered for sale in some foreign town or other. It is announced that these proceedings are to be taken against an English firm which is alleged to have sent circulars concerning a foreign stock to French investors. As the principals of the firm are domiciled out of France, action can only be taken against their representatives in Paris."

The English agents referred to above were, we are told, subsequently convicted. France and England are not the only countries in which there has been a feeling of aversion among the people against the investment of foreign capital. This feeling, it appears, exists in an intensified form in many other countries. Josef Grunzel, in his work on Economic Protectionism, refers to a movement in Germany against the investment of foreign capital. A measure was, we are told, introduced in 1912, in the German Reichstag "to set a limit to the denationalising commercial policy" of the

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powerful American trust, the Standard Oil Company. Further, the action that Germany had taken sometime prior to this in the matter of potassium salts, which are considered to be of very great value in agriculture and in which Germany has a monopoly, was with the object of discouraging the flow of foreign capital into the country. The law introduced in 1910 to deal with the situation provided for the compulsory combinations of producers of potassium salts. This was preceded by a report which indicated that "the fear lest the control of the industry should pass into foreign hands was a part of the incentive to this regulative action." "As a result of the marked fall in the value of the potassium plants," the report said, "foreign countries dependant upon this source of potassium would not have let pass the opportunity of acquiring numerous potassium works at low prices, and hence of securing an undesirable amount of influence in determining the policy of the German potassium industry."

The growing strength of the movement for the nationalisation of industries may be taken to be an indication of the increasing intensity of feeling against foreign capital. In Switzerland, for instance, although at several votings by Referendum, rejection was secured of proposals for the assumption of new powers by the Government, yet in the case of the acquisition of the railways the instinct yielded to the prospect of economic advantage. Lord Bryce, in his work, Modern Democracies, said:

"A further reason was that the holding by Germans of a large proportion of the shares in the Gothard Railway, an undertaking of vast international importance, had made it politically desirable for the Swiss Government to obtain full control of that line; and to do this it seemed necessary to acquire the other lines also."

The trend of this movement in Portugal is indicated in the following extract from the *Fairplay*, the leading shipping weekly of England (I am obliged to a Bombay friend for this):

"According to advices from Lisbon, a Bill has been introduced in the Chamber appointing a Commission to liquidate the Transportas Maritimos, and to transfer the steamers to a private company, the capital of which will be exclusively Portuguese. The new company must, it is stated, employ only Portuguese subjects, and the steamers are to be employed in the trade with the Portuguese Colonies."

In Mexico the movement has resulted in the nationalisation of its railways by "the method of merging the different private companies into a large corporation (Lineas Nacionales de Mexico), in which the Federal Government secured for itself a sufficient number of shares to be able to dictate the railroad policy in the interest of the country." (Grunzel.) It appears from a statement made by the *Times* Trade Supplement in a recent issue that the provisions of the Australian Navigation Act have resulted recently in the exclusion of British liners from the interstate passenger traffic of the Commonwealth. This is significant indeed!

It may be asked if in independent and economically advanced countries like England and France, Germany and Switzerland, restrictive measures against foreign investment are considered necessary and advocated for safeguarding their economic interests, how much more should India, industrially backward and politically non-autonomous as she is, stand in need of protection against unrestricted foreign exploitation? The evidence placed before the Indian Fiscal Commission has shown in an unmistakable manner what the feelings of well-informed Indians are in the matter. England, as is well known, is as keen at the present moment as ever to invest her surplus capital in India, and a considerable amount of British capital actually flows into the country every year. There are already indications that this flow will be further stimulated if the present fiscal system is replaced by protective tariffs. Indians demand a change in the present fiscal policy because they are convinced that under a well-considered system of protection, her industries are bound to expand and flourish in an adequate manner. But they are equally convinced that the use of foreign capital to any considerable extent cannot but

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hamper and delay the realisation of this goal, first, by stimulating further imports and discouraging production in the country and, secondly, by exercising a baneful influence in the political sphere.

I have already shown in an article on the subject published in a preceding issue of this journal, how foreign capital is largely attracted to undeveloped countries like India and to others which follow a policy of protection, how there has already sprung into existence a distinct movement in favour of employing foreign capital with the object of setting up extensive plaints for manufacturing various commodities for which India affords a suitable field, and how if this process is to go on unchecked, the increased amounts that the consumer will have to pay under a system of protection for the commodities used by him, will mostly go to enrich not the people of the country for whose benefit alone such a policy is advocated and justified but the foreign exploiter whose activities have rendered the people of India so utterly helpless in the sphere of industry and commerce.

Josef Grunzel, who discusses the question of foreign capital at some length in his work already referred to, goes to the root of this matter when he points out that it is only in the earlier stages of capitalistic production in a country that foreign entrepreneurs' capital will be welcome. He says,

"As soon as the spirit of enterprise becomes active in the country itself, attempts will not be wanting to replace such capital by foreign loan capital, which leaves in the possession of the debtor country the excess of its earning above interest, thus operating to enrich the latter more rapidly and at the same time eliminating the unavoidable personal influence of the foreign capitalist on the domestic economic policy. The most insistent opposition to the foreign entrepreneurs will be found in the case of those enterprises to which is entrusted the safeguarding of any special economic interest of the community in the field of national defence, of trade, industry, or commercial policy."

Indeed, India has long outgrown the stage of industrial development when an unlimited and uncontrolled investment of foreign capital might have been advantageous to her. The persistent demand on the part of far-sighted Indians for the adoption of measures restricting the continuous and continued flow of foreign capital does not, therefore, come a day too soon.

I proposed to indicate how the use of foreign capital to a considerable extent in a country like India is likely to prejudice, in other ways besides those mentioned above, the interests of the country and hamper the development of industries, and this specially under a system of protection. Indians demand a change in the present fiscal policy because they feel that under a system of protection alone can she, under the present circumstances, expect her manufactures to develop in such a way as to be able to compete equally with foreign commodities in her own market. If this object is to be attained, the goods required by her but supplied by foreign countries, should more and more be produced in the country itself. Protection to an Indian industry and discouragement of a similar foreign industry are, therefore, parallel expressions. But let us see how the object aimed at by those who advocate protection is sought to be defeated by an unrestricted flow of foreign capital into the country.

As is well-known, a considerable amount of foreign capital continually flows into the country. But, one may here pause and enquire, how is this capital carried to India? There are still many people who seem to believe that this capital is transmitted to India either in specie or in credit paper. The eminent Liberal writer and statesman, the Rt. Hon. J. M. Robertson, mentions the case of a member of Parliament of literary distinction who was once asked in the House of Commons how he supposed was a loan by investors in the United Kingdom to a foreign country effected. The member answered without any hesitation that this would be done by the transmission of credit paper! In his work on Free Trade, Mr. Robertson explains in a clear and lucid manner how capital is actually exported from one country to another. He writes:

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"Now, the exact form in which a public loan is made from this country will be determined at the moment by all the special circumstances, financial and commercial. If it will be profitable at the time for the British exporters to send, and for the importers in the borrowing country, the transaction will in part take that form. It might, again, take the form of sending of foreign or colonial produce which was in store here for re-export. If, however, the purpose of the loan, as often happens, is the construction of a new State railway in the borrowing country, the bulk of the loan will be likely to go, so far as we are concerned, in the shape of rails, locomotives and rolling stock. Some might even go in gold, if the borrowing Government is improving its currency: we are latterly great dealers in gold as a commodity, the produce of the South African mines. But a loan of, say, fifty millions will never go wholly in gold. It will go mainly in British produce, mostly manufactures. The making of these goods will not only employ labour here but will secure a profit to the capital employed in making them; and that profit will, in ordinary course, provide for the upkeep and, if necessary, the extension of the plant of that industry.

"Thus, broadly speaking, there cannot be export of capital *without* giving employment and profit to British labour and capital. Beyond the small movements of bullion, which, as we have seen, regularly go in time of peace to balance the money exchange between different States, capital simply *cannot be exported save in the form of commodities*. If the borrowing State were simply to receive a British cheque for £ 50,000,000 from the Bank of England, or Bank notes to that amount (which is *not* the way in which things are done), it would have to proceed to buy with that paper the special goods it required, and also further goods, the sale of which in its own or neighbouring countries would bring in the spare money it needed."

It will thus be seen that while India requires less of foreign goods in order that she may be able to manufacture more goods and thereby satisfy her own requirements, the use of foreign capital discourages such manufacture by compelling her to purchase goods largely from abroad.

A most practical and effective method by which the Government can encourage the development of industries in India is by securing the purchase of supplies required for the railways, the army and the public services so far as possible in this country. It is essential that this should be done if industries are to grow adequately and properly in India. Owing chiefly, however, to the dominance and intervention of British capitalists, who exercise an amount of influence and control over Indian affairs out of all proportion to the quantity of capital invested by them in this country, the Government of India have not so far been able to accomplish anything substantial in this direction. The enquiries conducted by the Indian Industrial Commission, together with the information placed at their disposal convinced them that the manufacturing capacity of the country had been far from sufficiently utilised by Government departments in the past, and they formulated proposals which might have the effect of stimulating industrial development to a certain extent at least.

"Those of our members," said the report, "who had the opportunity, when working with the Indian, Munitions Board, of sanctioning the indents on the Stores Department of the India Office, found numerous instances in which articles were ordered from England, which could have been supplied by Indian manufacturers equally well both in respect of price and quality, if the latter could have relied on an established Government practice of local purchase." "It appears to us that, in the interests of Indian industries, a radical change should be made in the methods of purchasing in India Government and Railway stores. The existing system has been handed down from a time when India was almost entirely dependent upon Europe for manufactured goods: but it is unsuited to modern conditions and has had a deterrent effect on attempts to develop new industries in India."

The authors of the Report on Indian constitutional reforms were very outspoken in this matter. They, in fact, admitted that "the maintenance of a Stores Department at the India Office is looked on as an encouragement to the Government to patronise British at the expense of local manufactures."

Subsequently in 1919 the Government of India appointed the Stores Purchase Committee to consider and report, in view of the necessity of encouraging Indian industries, while at the same time securing economy and efficiency, what measures are required to enable the Departments of the Government of

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India and of Local Governments to obtain their requirements as far as possible in India: This Committee recommended that in addition to providing for the full utilisation of existing industries in India, the Government must further give them practical encouragement, especially in the initial stages of their enterprise, and must assure them of a reasonable measure of protection against outside competition.

A review of the stores purchase policy of the Government of India from the year 1862 onwards led the Stores Purchase Committee to the conclusion that the Government of India had not generally succeeded in the efforts made by them in respect of the encouragement of local industries and of the local purchase of imported stores and that this failure had been contributed to largely by the influence of the Stores Department of the India Office. This Committee, which had a preponderating element of Europeans and officials on it, did not hesitate to condemn in clear and emphatic terms the attitude of the India Stores Department, whose advice had so far been the dominating factor in the matter. "We cannot but observe," they declared, that the attitude of that department has been, in the main, one of opposition to any measure which would lead to either purchase or manufacture in India and thus result in the gradual transfer of the supply of stores from the British to the Indian field." No condemnation of the policy hitherto pursued by the Government in the matter could be more scathing than this.

We have seen how in spite of all protests against the stores policy of the Government of India and notwithstanding repeated efforts for introducing radical changes in the policy, the Government have failed to fulfil their responsibilities in the matter. This has been so as I have said above, owing to the very powerful, almost irresistible, influence of British capitalists, seconded by the British officials in India. Indeed, the history of the stores purchase policy of the Government of India affords a striking illustration of the effects of an indiscriminate employment of foreign capital, resulting in exploitation and outside intervention. The question has two aspects, ecomomic as well as political. Both these aspects are so closely interrelated that it is difficult to differentiate one from the other. When, for instance, a loan is floated in England for pushing on, say, development of railways, what invariably happens is that this investment of English capital practically means the import into India of foreign railway materials. This, in other words, means that you substitute foreign goods for Indian goods or discourage the production of Indian goods by encouraging the import of foreign goods. In cases in which no loan is raised but still foreign goods are imported in spite of the fact that indigenous goods are either available or can be manufactured at less or equal cost in India, it is the political factor of the question that finds play, though underneath the surface is discernible the desire of financiers or capitalists to push their private profitable interests.

An unrestricted and uncontrolled flow of foreign capital prejudices the development of industry in India in another way. Competition, in the sense of an efficient rivalry between individuals or nations, is a condition of progress in almost every sphere of life. But this competition, if it is to be of the right sort, should, above everything else, avoid all attempts to restrict it in the interests of any particular classes or communities. It is of no less importance that competitition should, besides, be both fair and equal. This is finely illustrated from the world of sport by W. Jethro Brown in his work, The Underlying Principles of Modern Legislation. Mr. Brown writes:

"The rules of football prohibit punching; the Marquis of Queensberry rules forbid kicking: and, according to the orthodox conception of the game of lacrosse, the lacrosse stick is not to be directed against the skull of the adversary. In all sports there are rules of the game, which define the forms in which rivalry between opponents may find expression. Such rules, in so far as they are good rules, do not enfeeble rivalry; they only regulate its

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character in accordance with a particular conception of the game. Certain muscular activities, proper in the sphere, may be brutal in another. Football is not a prize-fight: high kicking, however creditable on the music-hall stage, is out of place in the prize-ring; and cutting off the adversary's ear or splitting his cranium, admirable as it may be in swordsmanship, is no part of the game of lacrosse. The application of all this to political society is obvious. The true function of social regulation is not to eliminate competition, but to direct it along certain lines with the object of retaining its power as a stimulus to effort while removing or diminishing its undesirable consequences."

One of the reasons why an unrestricted flow of foreign capital is opposed by Indians is that it has introduced unequal and unfair competition. This has placed Indians in the matter of their industries in an utterly helpless and unfavourable position, as compared to Britishers. A competition between an industrially advanced country like England and a weak and undeveloped country like India can never be a competition between equals. As Professor Alfred Marshall says, in a truly open market competition is often constructive and not ungenerous. "But," he adds, "when a giant business is striving to attain a monopoly, or to repel rivals from ground which it wishes to make its own, it is under strong temptation to use ferocious and unscrupulous methods to compass their undoing." Something like this is happening in India at the present moment. If there is a change in the present tariff policy and as a result of this the flow of foreign capital is further stimulated, the present conditions will be further aggravated. In view of the particular relation in which England stands to India, it is certainly the duty of the former to safeguard the interests of the latter. In all international trade policies the British Dominions are able to take full care of their own interests; but India is not in an equally strong position; and rightly, therefore, Professor Marshall thinks that Britain is morally bound to attach to each of her interests at least as great weight as if it were her own.

The pace of industrial advance of a country depends to a considerable extent on the organising ability, technical and scientific knowledge, and practical skill possessed by the people engaged in trade and commerce. When capital is poured by a progressive people into a backward country, to be devoted to industrial and commercial enterprises, it generally happens that the experts and organisers are supplied by the former. This places the country that uses foreign capital at a very serious disadvantage, because in the matter of organising and technical experts it finds itself at the mercy of the country supplying capital. Take for instance the railways, the jute industry and the banking industry in India. These are all dominated by British capitalists. They afford a striking illustration of the effects of foreign capital, demonstrating how unfairly Indians have so far been treated in the matter of the training and appointment of technical experts. This is so because of the very close jealousy displayed by British capitalists and there agents in regard to Indians. In one of his recent works, in which he discusses the chief problems which arise from the contact between different governments and peoples, C. Delisle Burns casually refers to this matter. He acknowledges that when capital is exported, the importing country becomes dependent on the citizens of the lending nation not only for cash and commodities, but also for the intellectual and imaginative ability necessary for organisation. In support of this thesis he mentions the case of Italy which at the begining of the recent war found herself in a difficult financial position, not only because some great banks there had been formed with German capital, but also because the banking and some of the trade organisations were largely dependent upon the ability and experience or German residents in Italy. (International Politics by C. Delisle Burns.)

The most outstanding argument against the unrestricted flow of foreign capital into India, however, is the attitude of rude and aggressive domination that the resident British mercantile community

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in India have so far been found to assume in respect of the people of the country and the opposition that they have generally offered to the introduction of progressive measures having for their object the good of the country. It is imperative that the ascendency of this powerful class should be set down to its proper limits. That the political influence of foreign capital on a backward or weak country has often been detrimental to its interests is a proposition that requires no elaborate demonstration at this time of day, at least in India. Mr. C. K. Hobson discusses this aspect of the question with some amount of thoroughness in his work, the Export of Capital. I make no apology to quote at length some of his observations. He says :

"Capital has been employed in numerous instances to drain countries of their resources, to weaken them economically, and to degrade them morally. The danger is specially great when highly organised communities are brought into contact with primitive peoples of lower education and intelligence. Uncivilised and half-civilised peoples have been ruined for the temporary benefit of countries with a more perfect material development."

"Cases of misapplication of capital have been excessively common. They are not confined to commercial ventures....., which actively oppress helpless nations in the territories where they operate. The desirability of particular investments cannot be proved by the fact that the investors found their outlay financially remunerative to themselves nor does it necessarily follow that a financially unsuccessful investment is unproductive of good to the world at large. The self-interest of individual investors is but an unreliable guide to the interests of nations and of the human race. Were the two interests identical, history would have been different from what it has been. San Thome, the Congo, and Putumayo would not have been a blot upon European civilisation, while many a war might have been checked at its inception."

Mr. Hobson points out how the Governments of weak and backward countries often fall an easy prey to the wills of financiers when they are faced with difficulties, internal or external, and refers to examples, showing how foreign capital has been used for purposes of exploitation in the worst sense of the word. As he says, when the borrowing country is weak, lenders consider that their interests are best served by encroaching upon the political independence of the borrowing country.

I have attempted to show that economically as also politically an unrestricted flow of foreign capital cannot be conducive to the good of a country situated as India is. I have drawn only the dark side of the picture. But, I do not forget that foreign capital has in many cases conferred great benefits on countries using it. It is because under certain circumstances such capital is a beneficial commodity that some of the Indians who have given their thoughts to the question have, rather than demanding total prohibition, urged that steps be taken on the one hand to check the unrestricted flow of foreign capital and on the other to ensure that Indians should enjoy adequate powers of control. It is for the legislature to decide in what way these objects are to be achieved.

SUDHIR KUMAR LAHIRI.

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PICTURE

[*Translated from Rabindranath Tagore's "Balākā"*]

By K. C. Sen, I. C. S.

Art thou a picture mere, on canvas limn'd ?
—That starry cluster, distance-dimm'd
That throngs its nest
Of heaven's breast ;
That tireless travellers' band
A-journeying through the darkness, lamps in hand,—
The sun and moon and stars that speed
Through wheeling year by year :
Art thou not real like those, indeed ?
Art thou, alas, a picture mere ?

'Mid restless change why art thou fix'd in rest ?
Be thou the traveller's comrade blest,
O thou who hast lost thy way !
Why night and day
Dost thou, in midst of all, remain so far from all,
Immured in quietude's inmost hall ?
This dust doth raise
Its grey-hued skirt, and plays
With winds in wanton mirth.
In summer months it drapes the Earth,
Of splendour shorn in widow's weeds austere.
In spring-time of the year
It paints and decks her youth :
Thus dust, too, lives in truth.
These leaves of grass
That lie at the Universe's feet, alas,
Are real, too,—they change from green to sere.
Thou changest not,—thou art a picture mere,
A picture mere !

Once didst thou walk beside us on our way.
Thy breast did heave and sway,
Thy life in every limb of thine
In melody and grace
Did trace
Its own new rhythm and rhyméd line,
Attuned to the music of the spheres.
Since then have passed by many months and years.
And in my life, my world,
That round about thee whirled,

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How real wert thou, in sooth,
O goddess of my youth !
For thou didst paint, with beauty's brush,
All earth and sky, in joy's deep flush.
Yea, in that dawn on Earth,
In thee all Nature's voice had birth.

We walked together hand in hand ;
But thou didst step aside, and stand
Behind the shadow of the night.
Since then, with all my might,
Onward I 've walked, and on,
Through grief and joy, alone.
Daylight and night, the heaven's ebb and flow,
Pass on and go ;
The flowers I greet
Beside the road, move on with silent feet,
In splendour's hues array'd.
In a thousand streams Life's river sweeps unstay'd
With Death as anklets sweet
On its dancing feet.
Afar and farther still
I rove
Stirred by a nameless thrill :
For I have given the roadside all my love.
Where thou didst step aside,
Thou standest still.
And thou dost hide
Behind the dust, behind the leaves of grass,
Behind the sun and moon and stars, alas,
Thou, who wert so dear,
To-day a picture mere !

What senseless fancies cloud the poet's brow ?
A picture thou ?
Ah no, thou art no picture mere.
The painter's lines have not confined thee, dear,
Nor silence stopt thy breath.
Ah no, for if the joy that's thou had met its death,
This river
Would lose its liquid quiver,
This cloud that gleams
Would fold for e'er its golden beams.
If from this world the dark enchantment of thy hair
Did pass and fade,
The wind-fann'd murmurous shade
Of the blossom'd woodlands there
Would dreamlands' be.
Have I, indeed, forgotten thee ?
Ah, no, thou hast thy seat
In Life's own source, and heart's red beat ;
So art remember'd not.

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So we remember not the flowers that dot
The paths we walk with listless hearts distraught.
So we remember not the stars.
Yet they,
Across the viewless bars,
Add fragrance to the breath of night and day,—
Unseen, unsought,
They fill oblivion's void with tunes unheard.
Forgetting's not the same as remembering not ;
So thou hast stirr'd
And sway'd my blood, unknown,
From oblivion's throne.
Thou livest not before mine eye,
For in its pupil dost thou lie.

And that is why
Thou livest in the woodlands green, and in the azure sky.
In thee
My world hath found its inmost melody.
None know they hear thy accents ring
In all the songs I sing.
Thou art the poet that sits within the poet's heart ;
No picture, no, no picture mere thou art !
Thou camest, long ago, array'd in morning's light,
And I have lost thee in the night.
Since then,
In midnight gloom, unknown of men,
Thou hast been coming back to me, my dear :
No picture thou, thou art no picture mere.

BHARATAVARSHA

A Play in One Act.

By Mrs. Norah Richards.

Persons of the Play

Dr. Purana
Dr. Steam
Dr. Whistle
Dr. Whitehall
Dr. Delhi
Dr. Shortis
Dr. Montagu Ford
} *Physicians.*
A Sick Man
His Wife
Bharata, *their son.*
A Boy.
A Servant.

Scene—*The courtyard of any house in India.*

The Sick Man, *his* Wife, Bharata *and Dr.* Purana *are discovered, Dr.* Purana *is seated in the centre facing the* Sick Man *who is lying on a charpai to the right,* reclining against a big pillow. The* Wife *of the* Sick Man *is seated on a pirhi below the charpai, she occasionally fans the patient.* Bharata *is sitting below, and a little to the left of* Purana.

* *Right and left are to be understood as from the point of view of the audience.*

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PURANA. Thy sickness is non-existent, for thy body is unreal. Let thy mind dwell only on thoughts of the soul. Lend not thine ear to those whose delight is in material things, for verily objects perceived of the senses are a delusion; they are of no more substance than the gleam of a polished shell. Material manifestation is as the reflection in a mirror, unreal as the alluring vision of fertile land in a desert, the despair of thirsting travellers who wearily march towards it.

SICK MAN. But O Wise One, the pains of my body are a drag upon my spirit. Daily I grow more weak, more helpless. Soon shall I be unable to rise from my couch. Thus wearily pass my days.

PURANA. It is well. Such weariness gives strength to the soul. The harmless uneventful existence that is thine, frees the mind for contemplation. Remember the earth is a place of suffering, and the extent of thine own suffering is but the result of thine own past. There is no escaping from the harvest of the seed sown in previous lives. The only freedom from pain is freedom from the wheel of birth and death; to be attained by renunciation of the lower self, the renunciation of the joys of life—of the great illusion, *māyā*.

BHARATA. O Wise One, in all humility I ask: is it possible to separate the creator from his creation? Is not the child imbued with the life of its parent? And does not the beauty and well-being of the child greatly please its progenitor?

PURANA. My son, thy question betrays ignorance—the ignorance of a youthful mind, untrained. Know thou, the Creator first created the soul: the inextinguishable life-force which endures through limitless ages. Then for the soul's evolution He created *māyā*—that which does not endure, yet though unreal as the image in the mirror, deludes the sojourners of the earth. Knowest thou not that Māyā-vati of celestial origin, was created for the sole purpose of beguiling men: that she was the embodiment of the goddess of love and desire, than which no delusion is greater?

BHARATA. Yes, Māyā-vati shall be our symbol. But she is real; since it is by contact with her that we men may realize ourselves. Her destiny is to distract us, yet is she to be pitied not scorned, for that which is her fault is also her virtue: and shall not we who have grown strong by resisting her power, care for her and make her sojourn upon earth pleasant and good? What hope for mortals if *māyā* is *māyā*? A poor man is starving by the road side. Shall I say he is *māyā*, and passing on rob him of comfort and myself of a generous deed? My father is sick. Shall we not endeavour to cure him of his sickness, and give him the vital energy to resist the alluring powers of Māyā-vati and thus become valiant and noble?

PURANA. My son, thou speakest without understanding. Knowest thou not that in still waters only, is reflected the light of the heavens? The man who tosses upon the surface of the waters of life knows naught of its depths. In him can be no reflection of the sun by day, nor of the moon and stars by night. Better a sick body and contemplative mind, than a strong body and a mind given over to preoccupation with the affairs of this delusive life. Listen, my son, to the written word which to gods is a delight, but to demons, and to men given over to the enjoyments of māyā—a misery.

"If thy soul smiles while bathing in the sunlight of thy life,
If thy soul sings within her chrysalis of flesh and matter,
If thy soul weeps within her castle of delusion,
If thy soul struggles to break the silver thread that binds her to the Master: know, O disciple, thy soul is of the earth."

SICK MAN. "If thy soul weeps—thy soul is of the earth!"

WIFE. Hari-Rama! Hari-Rama!

PURANA. "Give up thy life if thou wouldst live—The Wise Ones tarry not in the pleasure-grounds of the senses—The Wise Ones heed not the sweet-tongued voices of illusion."

WIFE. Hari-Rāma! Hari-Rāma!

SICK MAN (*moving uneasily*). I would sleep. Pray you remove the pillow.

WIFE (*rises*). Hari-Rāma! Hari-Rāma!

PURANA (*rises and goes to the patient, standing by his bedside*). What is thy pain?

SICK MAN. The result of my past misdeeds.

PURANA. What is the earth?

SICK MAN. A place of suffering.

PURANA. What is physical life?

SICK MAN. Māyā.

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PURANA. Is it to be desired or clung to?

SICK MAN. It is of no account.

PURANA. It is well with him. Remove the pillow and let him sleep. (WIFE *removes the pillow.*) I will retire and meditate. Do not rouse him. May peace and calm flood his being and may he no more cling to unrealities. (*Retires to righthand upper corner of courtyard where he remains absorbed in contemplation.*)

BHARATA (*rises and goes to bedside*). My father grows weaker day by day.

WIFE (*who is seated on the pirhi*). It is well with him. Did you not hear the physician say it was well with him? We are ignorant and must put our trust in those who are wise. Hari-Rama! This life is *maya!*

(*Sounds without*)

BHARATA. Hark! (*Goes to entrance of courtyard and looks out*) Mother, strangers approach.

Enter a BOY.

BOY. Brother, two foreigners have arrived. They send greetings. Their ox-chariot has broken down and while it is being put right, they graciously ask if they may seek shelter and rest in your dwelling.

WIFE (*rising*). Our greetings. This house is theirs. Bid them enter.

Exit BOY.

BHARATA. Mother, come and receive them.

WIFE. I come, my son. (*Goes towards entrance.*)

Enter Dr. WHISTLE *and Dr.* STEAM.

STEAM. How do you do? (*Puts out his hand to shake.*) It is very kind of you to allow us to come in.

BHARATA (*confused, places his hands palm to palm and bows in greeting*). You are very welcome.

WHISTLE (*who is carrying a black bag, does not attempt to put out his hand, but bows profoundly*). How do you do?

STEAM (*bowing to* WIFE). Madam, I greet you.

WIFE (*folds her hands in greeting and pulls her drapery forward over her face*). This house is yours. Be pleased to sit (*indicating carpet on the floor*). My son, have pillows brought.

WHISTLE (*bowing profoundly*). Madam. (*WIFE goes towards pirhi*). Steam, where are we to sit? I see no chairs.

STEAM. Very awkward, very awkward. We had better ask.

WHISTLE. And I say, Steam. What about our sola topies? (*Their topies are rather oldfashioned with flowing muslin pugaries*). Are we indoors or out of doors?

STEAM. Really, Whistle, I do not know. It seems that we have entered the house and yet the sky is overhead. Fortunately the evening sun is weak. We will consider that we are indoors.

WHISTLE. But I say, Steam. I do not see a hat rack.

STEAM (*looking around*). Very awkward, very awkward.

Re-enter BHARATA, *followed by a* SERVANT.

BHARATA (*to* SERVANT, *who is carrying pillows*). Place them there. (*Crossing to* WIFE) Mother, have fruit brought.

Exit WIFE, *followed by* SERVANT.

STEAM (*hesitating*). Sir, on which chair shall we sit?

BHARATA. Chair? Forgive me, I do not understand.

WHISTLE. Er,—er—when you sit in India,—er—on what do you sit?

BHARATA (*smiling*). Ah yes, I understand. In your country it is different. We sit on the floor.

WHISTLE. On the floor! Dear me, how interesting! Come along Steam. Come and sit on the floor.

BHARATA. Be pleased to sit on the carpet.

Whistle. But, but—I think it will be necessary for us to take off our shoes? That is your custom I believe?

BHARATA. Yes, that is our custom; but do not think of it. I pray you be seated.

(STEAM *and* WHISTLE *sit on the carpet.*)

Enter SERVANT *with fruit.*

STEAM. Oh, but really this is very kind of you. I am afraid you are putting yourselves to a lot of trouble for us. (*Helping themselves to fruit. The* SERVANT *places the pillows close to them.*)

BHARATA. Have your excellencies been long in our country?

WHISTLE. We have just arrived. Three days ago we landed, and ever since then we have been travelling in an ox-chariot. A very different method of travelling to that which prevails in our country.

BHARATA. You do not travel in ox-chariots? Then perhaps you ride from city to city on camels?

STEAM. Well, no—not exactly. We travel in trains—trains, you know, pulled by a steam engine

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BHARATA. What sort of an animal is a steam engine? Is it a kind of elephant?

STEAM. My young friend, I will explain. A steam engine is not a living animal of flesh and blood that goes quite by itself. Oh no, it's an animal of iron, made by men's hands. It has no legs, but it has wheels. It is fed with coal and with water. The coal is tossed into a furnace, the furnace boils the water, the water makes steam, and the force of the steam drives the wheels round, and it pulls ever so many carriages full of people, and goes so fast that there is not a single animal in India that could possibly keep up with it!

BHARATA. It must be a devil!

STEAM. No, my young friend. It is an invention of the gods!

BHARATA. What other wonders are in your country?

STEAM. Go on Whistle. Your turn.

WHISTLE. Oh—telegraphs, post-offices, manufacturies, electricity—

BHARATA. But I do not understand. What are these? Are they all fire-eating animals made of iron?

WHISTLE. My dear young man, these are all blessings to mankind and the signs of progress. Now if you wanted to send a message, an urgent one, to somebody in a distant city, I dare say you would put a man on the fleetest animal you possessed and wait perhaps a month for the reply. If you were in England and wanted to send a message to a very distant city, you would just stroll into a post-office, write the message on a piece of paper, hand it in to the clerk, pay a few pence, and within two hours you receive the reply: Progress my friend, progress!

BHARATA. What is progress?

WHISTLE. Oh—er—er—getting along fast. Why, bless my soul, what a long time it would take to travel from one end of India to the other in an ox-chariot! If you had trains now!

STEAM. And post offices.

WHISTLE. And electricity.

BHARATA. It would be a fine *tāmāsā*!

STEAM. Now, tell us something about your country.

BHARATA. There is nothing to tell. One day is just like the next, except when it is a festival day and we put on our richest clothes and go in thousands to rejoice at the *mela*; or when there is a marriage. It must seem to you that we are very quiet and dull after your wonders. We have no progress animals.

SICK MAN (*moving uneasily*). Bharata, my son.

BHARATA (*rising*). Yes, father.

SICK MAN. Give me the pillow. (*Sitting up*) Who are these strangers?

BHARATA. Father, I do not know their names.

STEAM (*rising and bowing*). Sir, Steam is my name.

WHISTLE. And mine is Whistle—at your service.

SICK MAN. There is little you can do for me.

BHARATA. My father, as you see, is sick.

STEAM. Sick? Dear me, how very interesting! We are physicians, you know. May we try and cure him?

BHARATA. Could you?

STEAM. Most probably.

SICK MAN. I do not want to be cured. Life is *maya*, and of no account. I have killed the desire of life. I look alike on pleasure and pain, on gain and loss, on victory and defeat.

STEAM. Is any physician attending him?

BHARATA. Yes, Dr. Purāna. He is there meditating.

STEAM. But would he mind our taking up the case?

BHARATA. The truth is, he is not trying to cure my father's sickness, and it grieves me to see him grow weaker day by day.

STEAM. Well, since he is sick and evidently in need of attendance, may we take up the case?

BHARATA. I should be very glad.

WHISTLE. But Steam, I think it would be only right to hear what Dr. Purāna has to say. Let us speak to him.

BHARATA. No no, he is meditating, he must not be disturbed. Even before you came I felt dissatisfied with my father's condition, and now I am more than ever certain that all is not well with him, though Dr. Purāna and my mother are quite content.

STEAM. Have we your permission to take the case in hand? Are you the eldest son?

BHARATA. I am the only son. Yes, Sir, you have my permission.

STEAM. Very good, then I will question him. Whistle, stand by. (*To* SICK MAN) Well, my dear sir, and how long has this sickness troubled you?

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SICK MAN. For many years, but now it troubles me no more. I am content, and have but one wish—to be left in peace. I have killed the desire of life. Life is *maya* and of no account.

STEAM. Yes, yes, I understand. But tell me now, was there not a time when you longed to be well? To be strong to rise from your bed, and to go about among your own people and see that all was prospering? To administer justice and to maintain order? Tell me now, in those days did you not feel that this life you call *maya* was justified of its existence?—When you yourself justified your own existence by living the full life of a man?

SICK MAN. But that was so long ago. I have forgotten what I felt in those days, and now I have grown powerless to be of use to any living man. "Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men, nor will any of us hereafter cease to be."

STEAM. Quite so, quite so. (*Holding the* SICK MAN'S *wrist for a while and looking intently at him. He turns to* WHISTLE *and leads him away from the couch.* BHARATA *follows.*) A most interesting case, most interesting. Sir, I have come to the conclusion that your father is by no means sick in the ordinary sense of the word. He is merely suffering from the after effects of *Disintegratis Politico*, a sort of *Inertia Politico*, which has destroyed any incentive towards material improvement and progress. In this case, Sir, we as physicians, must assume greater responsibilities than if your father were of our country and lay sick in our land. Here he has more to contend against The blazing sun, drought, deluge, plague, famine. The Caste system, too, affects him, for though in many ways it has undoubtedly worked for the good of his race, still it tends to perpetual lines of demarcation perpetuating customs and usages opposed to progress. Whistle, my bag. (WHISTLE *fetches bag.*) I have here a physic that will put new and vigorous life into him. It is *Liquid Extract of Coal*. I had a theory that I should come across this sickness, and I prepared myself. (*Taking from bag a bottle of physic and a glass phial.*) Whistle, hold this. (*Pours out a dose.*) Follow me. (*Goes to bedside.*)

BHARATA. Father, the new physician has brought you some physic.

SICK MAN. I do not need it. Take it away.

STEAM. Come, come, Sir. Just one draught, and I promise that if you do not like it I shall not ask you to take a second.

SICK MAN. Take it away, and leave me in peace.

BHARATA. But father, the physician is reasonable. If you do not like the first draught, you shall not have a second.

STEAM. Come, Sir, if you want to be left in peace, drink this and we will leave you.

SICK MAN. Very well; if you will then leave me, I will drink it.

STEAM. Splendid! (*Administers the dose.*) Now I'll be off.

SICK MAN (*moving his head briskly and looking intently at the physicians*). Who are you? Where do you come from?

STEAM. We are Steam and Whistle, and we come from England in the West.

BHARATA. And, Oh father, they have iron animals in their country, that eat fire and do the work of camels and elephants; and a letter that takes a month to deliver here, is delivered and answered in two hours there!

SICK MAN. Not possible, my son; unless it's devil's work.

STEAM. Your son is about right, Sir, and it's not devil's work either.

SICK MAN. Then stay and tell me about it.

STEAM. But I think you forget. The condition of your drinking the dose was that we left you in peace. Now let me see—yes—at least two doses of physic daily. That will do for the present.

SICK MAN (*eagerly*). When am I to have the second dose?

STEAM. There must be not less than an interval of five hours.

SICK MAN. Pour out the second dose and leave it by my side.

STEAM. I will pour out the second dose gladly, but your son must administer it to you at the proper time, not before. (*Takes* WHISTLE *and* BHARATA *aside.*) You see? The physic is having a salutary effect. It is very gratifying. Have no anxiety, we will see the case through, and I think I can safely say that we will get him on his legs again.

WHISTLE. And I say, Steam; let's call in Whitehall and Delhi for consultation. They ought to be passing soon.

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STEAM. Why, yes, capital idea ! Sir, two very eminent physicians are on the road with us. They should be passing soon. With your permission, we will go out, intercept them and bring them in for consultation. Is it your wish ?

BHARATA. By all means. (*The Physicians move off.*)

SICK MAN. The dose ! Do not forget the second dose !

STEAM. Dear, dear ; of course not. Whistle, my bag. (*Pours out a dose and gives it to* BHARATA.) Remember, it must not be given for five hours.

BHARATA (*taking Phial*). I will remember.

Exeunt STEAM *and* WHISTLE.

SICK MAN. Come here, my son. What did you say about those fire-eating animals ? Tell me more of their wonders.

BHARATA. Every one there rides a progress animal : that means an animal that goes very fast. They spoke of other things, but I have forgotten their names.

SICK MAN. My son, give me the other dose of physic.

BHARATA. But father, it is not yet time.

SICK MAN. Never mind, give it I say !

BHARATA. No father, I cannot—

SICK MAN (*attempting to rise and raising his voice in anger*). Give me the physic, I say !

Enter WIFE.

WIFE. Why, what is happening ?

BHARATA (*struggling with* SICK MAN). Quiet father, quiet ! The time is not yet ! (SICK MAN *struggles to get up.*) Quiet father, quiet !

WIFE. Haie haie ! What has happened ? He was not to be roused ! He will die ! He will die !

BHARATA. Quiet mother, quiet ! He is going to be cured.

SICK MAN (*struggling*). The dose ! The dose ! I say !

Re-enter STEAM *and* WHISTLE, *followed by Dr.* WHITEHALL, *and Dr.* DELHI, *the latter carries a black bag.*

STEAM. Bless my soul ! Bless my soul ! What's all this ?

WHISTLE. Your physic seems to have been a bit too effective, Steam.

STEAM. H'm so it appears. (*Going to beside.*) Now, my good sir, what is the matter ?

SICK MAN. I want to get up.

STEAM. Not so fast, not so fast. Remember you are a sick man.

SICK MAN. But I am cured ! Your medicine was like wine ! I want to get up !

STEAM. Come, come, Sir. That is not possible—not yet. I tell you cannot be cured so soon.

SICK MAN. And I tell you that I will not stay on my bed any longer (*struggling to get up*).

STEAM. Here Whistle,—give me a hand.

WHISTLE (*lays his hand on the* SICK MAN'S *shoulder to keep him down*). Come, come, lie quiet.

STEAM (*to* WHITEHALL *and* DELHI). This is the patient. He is becoming troublesome. A very rapid change. What do you think of him ?

DELHI. H'm—I should change the treatment. He needs exercise, a little Constitutional Exercise. Just a little at first.

STEAM. What do you think, Whistle ?

WHISTLE. I fear that a change of treatment just now would complicate the case.

STEAM. It might even endanger the patient's life.

WHITEHALL. You have asked me, and I am firmly of opinion that the patient should have exercise. Otherwise he cannot become healthy and strong. Just a little at first.

STEAM. But he will be very difficult to manage. Do you not think it would be advisable to administer a little morphia, while we re-consider the treatment ?

WHITEHALL. No, certainly not. No sedatives or narcotics. He must be kept awake and fully conscious at this stage. But I will compromise. Allow me. (*Crosses to patient.*) My dear Sir, I fully appreciate your desire for action, but believe me, at this stage of your malady it would be inadvisable. So for the present I will merely give you a concoction of Hope and a pill of Promise. You must go slowly, you know. Slowly but surely. Delhi, my bag if you please. (*Takes from it a bottle and a phial, pours out a dose.*) This Sir, is a Concoction of Hope. Drink it up. (*The patient struggles but eventually drinks.*) Now—open your mouth. Here is a Pill of Promise.

SICK MAN. No, no, I mean to get up. I am well, I say, I can no longer stay here. I want exercise ! Constitutional Exercise !

STEAM. Come, come, sir. What is the good of Hope without promises ! Swallow

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this pill and the Constitutional Exercises are bound to follow.

SICK MAN. You promise?

STEAM. Why, yes. That is what the pill means. It is a Pill of Promise. Now—swallow.

SICK MAN (*opens his mouth and swallows*). But when may I begin? I am ready now. I have taken the pill and I will begin the exercises now. (*With a vigorous effort he gets off his couch and standing, totters forward.*)

STEAM. Come sir, this will never do. It will take long to cure you at this rate. Slow but sure. (SICK MAN *allows himself to be raised and led back to his couch.* STEAM *crosses to* WHITEHALL). Do you not think that perhaps after all a little morphia—

WHITEHALL. No, decidedly not—no morphia. I am of opinion, however, that the moment has not yet come for the most advanced treatment, the symptoms not having fully shown themselves. Time must be gained for a little further consultation, that we may avoid making any possible mistake. I think therefore, that as a temporary measure—merely a temporary measure—a Morley sedative* might meet the requirements of the case. What do you say, Delhi?

DELHI. I am of your opinion, Sir.

WHITEHALL. Good. Just hand me the bag. Here Steam: you administer it. One powder will be sufficient. (*Hands it to* STEAM.) To be dissolved in a little tepid water.

STEAM (*taking powder*). Very good. (*Crosses to patient.*) Now my friend, here's another dose.

SICK MAN (*inspects it*). No, it is not what I want. Give me the one that made me feel so strong.

STEAM. But this is twenty times better.

SICK MAN. What is it called?

STEAM. Morley Sedative: but some call it "mere moonshine". So it can't possibly do you any harm even if it doesn't do you much good. Come now, drink it up. (SICK MAN *drinks.*) Sir, your father will probably rest for awhile. Stay by him while we consult, and inform us when any change occurs. (*Joins* WHITEHALL *and* DELHI, *who are conversing down the courtyard to the left, followed by* WHISTLE.)

WHITEHALL. Delhi and I are of opinion that the new treatment has complicated the case, and that the patient has now developed *Constitutionalitis*. The case is becoming serious and will need the utmost care, patience and sympathy. Dear, dear, if only Shortis would turn up; the case is ripe for him now. Steam, my dear fellow, just look out and see if he is in sight. Their chariot was not so far behind ours. (STEAM *goes towards courtyard entrance.*)

Enter Dr. SHORTIS.

SHORTIS. So, here you are, you fellows! Am I allowed to enter?

STEAM (*to* BHARATA). Sir, this is Dr. Shortis, specialist on *Constitutionalitis*.

BHARATA. You are very welcome.

(*The* WIFE *all this time is seated impassive on the pirhi, with her veil drawn forward.*)

DELHI. But where is Monty?

SHORTIS. Not far behind. He is interviewing the village *panchayat*.

WHITEHALL. You come in the very nick of time. Our friend here has developed *Constitutionalitis*.

SHORTIS. Splendid!

WHITEHALL. And we want your opinion. Kindly examine the patient.

SHORTIS. With pleasure. (*Crosses to the bedside and converses with* BHARATA.)

DELHI. Very fortunate, Shortis turning up at this moment.

WHITEHALL. Most fortunate. He is the very man. We must be cautious, however, and not be too easily swayed by his opinion. We must minutely weigh his words, for this is a very critical stage; in fact one might almost call it a crisis. Many a patient's life, and, indeed, many a country's future has been ruined by precipitate action. Delay and deliberation are of the essence of good gov—er - of—er—steady progress. Slow but sure. Slow but sure.

DELHI (*to* WHITEHALL). It is said that Rome, by centuries of experience reduced delay to a science: but you, Sir, if I may say so, beat Rome every time.

SHORTIS (*crossing to physicians and rubbing his hands cheerfully*). Quite right, quite right. He's got it rather badly. Treatment perfectly clear. Constitutional Exercise absolutely essential. No more sedatives or narcotics. No more rules and regulations for keeping him inactive and quiet. Force and repression at this stage would merely make him violent and dangerous. For his own well-being and for general safety he

* *Dramatic requirements have necessitated here a slight chronological inexactitude.*

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must be guided along the line of least resistance.

WHITEHALL. DELHI. WHISTLE. STEAM. — But my dear sir! Caution, caution! Exercise caution! In time, in time my good sir! Not yet. Oh, but I say! This is a bit too drastic! I don't believe in letting off steam just yet!

SHORTIS. My dear friends! One at a time!

WHITEHALL. We must exercise caution!

DELHI. Hear, hear!

WHISTLE. A bit too sudden!

STEAM. I think in the interests of general safety and peace, a little er—coercion might be useful.

WHITEHALL. I beg to differ from you, Steam. Let us not forget that after all, our ultimate goal is not peace nor even safety, as such, but—*the health of the patient.*

SHORTIS. *Precisely.* Gentlemen, the case is most complicated and difficult. You will require much patience. General convenience must be sacrificed for the patient's welfare. Weigh well the evidence of his own actual pain and sufferings, and act swiftly upon them for his speedy relief. Yes—where was I? H'm—no repression—line of least resistance—yes, and finally—daily injections of electorates.

ALL. Electorates! But this is preposterous! Midsummer madness! Rank folly! Holy Moses!

Enter Dr. MONTAGU FORD.

(ALL appealing to FORD.)

WHITEHALL. Come and give us your opinion, Ford!

DELHI. I say, Monty, what d'you think of this?

STEAM. Dr. Ford, listen to this! Electorates!

WHISTLE. Why, he's doing his best to paralyse the patient!

MONTAGU FORD. Gentlemen, gentlemen! A calm atmosphere, if you please! A calm atmosphere! Be seated, and we have a free and informal exchange of opinion.

STEAM. But there are no chairs.

MONTAGU FORD (*looking around*). Dear me, no. Never mind, we will stand. It will be necessary for me to question each of you separately to arrive at the true state of affairs. Whitehall, what is it all about?

WHITEHALL. Steam and Whistle called us in, Delhi and myself to consult about a case. The patient yonder is under the effects of a Morley Sedative. After much deliberation we prescribed for him, but the case is complicated. He has developed acute *constitutionalitis*, and Shortis, here, prescribes drastic remedies and daily injections of electorates. We are doubtful of the wisdom of such a course.

MONTAGU FORD. Thank you. Delhi, what has been your experience in the matter?

DELHI. I agreed with Whitehall that we should give the patient a Concoction of Hope and a Pill of Promise. This undoubtedly excited him and so according to Whitehall's suggestion we agreed to give him the Morley Sedative. Since when we have had quiet for deliberation.

MONTAGU FORD. Yes. And you, Steam? How did you get mixed up in this affair? Tell me what you know of the patient.

STEAM. We sought shelter here, and were most courteously received by this young man and his gracious mother. In course of conversation we discovered that his father was ill. We undertook the case, and found him to be suffering from *Inertia Politico.* I gave him some of my new mixture, Liquid Coal you know, and it worked wonders. In fact it made him a bit too lively. We called in Whitehall and Delhi for consultation.

MONTAGU FORD. Thanks. And you, Whistle?

WHISTLE. Oh, I am always an echo of Steam. I did whatever he asked me: fetched his bag, held the glass and the patient; in fact made myself generally useful.

MONTAGU FORD. Excellent. And now Shortis. What was the cause of the commotion that I unwittingly interrupted?

SHORTIS. The patient having developed *Constitutionalitis*, these gentlemen asked me to prescribe. The case is clear and so is the remedy. I prescribed, but the proposed injections of electorates seem to cause some diversity of opinion. Yet it is the key to the problem before us.

MONTAGU FORD. H'm—I see. I would like to speak with the son of the patient. What is his name?

STEAM. Well really, I am sorry, but I do not know his name. Very awkward, I must ask. (*Going to* BHARATA) Sir, forgive me, but what is your name?

BHARATA. My name is Bharata, son of Bharatavarsha.

STEAM. Thank you. Would you kindly

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come and answer any question that is put to you by Dr. Ford ?

BHARATA. Certainly, I shall be pleased.

STEAM. Dr. Ford, this young man is Bharata, son of Bharatavarsha. (*Goes to* WHISTLE *and gives him instructions to attend to the patient.*)

MONTAGU FORD. Bharata, son of Bharatavarsha: I shall be glad to know your opinion and aspirations in the matter.

BHARATA. O Mighty One, son of the Western Land of Wonders, where one iron-bodied fire-eating progress animal can do the work of a thousand camels or elephants, and do it much faster—my father has partaken of a draught of new wine. He is changed and restless. It is for you, who are a great physician, to judge if the change is for the better or the worse.

MONTAGU FORD. Bharata, my lad, what is your own opinion ? (SICK MAN *stirs.*)

BHARATA. O Mighty One, in disagreement with our venerable physician, Dr. Purana, I believe that the change is for the better, and I ask you to continue the treatment the other physicians from the Western Land of Wonders have commenced.

SICK MAN (*rousing himself*). The promise! The promise! Let me begin! (WHISTLE *tries to quieten him.*) But you promised and I am ready! (*Struggling to rise.*)

MONTAGU FORD (*crosses to* SICK MAN). Come now, what is your trouble ? Unburden your mind to me.

SICK MAN. Freedom ! Independence ! I want to stand alone, vigorous, a law unto myself! I can no longer remain here. I must join the multitude marching on the high road to freedom. See ! There at my very doors ! They beckon me—I come ! I come, O my brothers ! (*Rises to sitting position with his feet on the ground.*) I come ! I come ! (*Rises and totters forward.* WIFE *and* BHARATA *go to help him.*)

MONTAGU FORD (*to* WHISTLE). Do not cross him. Humour him, support him, but gently persuade him to return to his couch. (*Crosses to physicians.* SICK MAN *is gradually persuaded by* WHISTLE *to return to his couch but he refuses to lie down. He converses with* WHISTLE *and* BHARATA *sitting on the charpai.* WIFE *brings pirhi and joins them.*) Well, my friends, the subtle springs of action which lie in his mental development have been aroused. He is now a mental case and requires a drastic change of treatment. In the first place, there must be sympathy and mutual forbearance, without which there is no hope of his recovery. He will not die—I do not mean that, but he will be a constant weight and burden to himself unless we effect a complete cure.

WHITEHALL. Sympathy and forbearance shall be our watchwords. What further do you propose ?

MONTAGU FORD. I will write out a full scheme of treatment. I warn you, however, that it will not be easy to carry out, for I fear there is not a complete understanding between some of us and the patient: naturally so, for is East not East ?—and West West ?—though they have met. It remains now to cement that meeting by mutual self-restraint, courtesy and good will ; thus making the coming together perpetually productive of the very best for the two peoples represented by this case. Our difficulties will be great. Some of the exercises that I shall prescribe will not be easy to carry out ; for though Bharatavarsha is eager, he will have to gain experience before doing them efficiently. And—ah, yes—there is one element that I have inadvertently omitted in the basis of our new treatment—that element is mutual trust Remember, this case is no longer on the physical plane and we shall have thoroughly to readjust our attitude towards the patient.

STEAM. But the patient must work with us. He must also trust us.

MONTAGU FORD. Quite so, quite so. The physicians must trust the patient and the patient must trust the physicians. Otherwise the trouble will become aggravated, causing endless pain and friction, and what is infinitely worse—mutual deterioration of character. Without mutual trust, mutual understanding will be an impossibility. And there must be no place for impossibility in the minds of physicians in their endeavours to heal. Gentlemen, we have undertaken the welfare of Bharatavarsha. We, as honourable men, are bound to it. There is no going back nor shirking the difficulties before us. He is now *our responsibility.* (*Dr.* PURANA *comes down to head of couch. He remains standing.*)

STEAM. But, sir, he was sick when we found him, and he had his own physician.

WHITEHALL. That is so. But remember

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we changed the treatment and complicated the case. The result, however fraught with difficulty, is of our own doing. Our obligation to him is plain, for *intellectually* he is *our child*. His aspirations for constitutional health and freedom should be reckoned to his credit—and to ours. I, for one, profoundly believe that the time has come when the sheltered existence he has enjoyed cannot be prolonged without danger to his highest development. I believe also that placid pathetic contentment is not the soil on which such development can grow. I believe that in having deliberately disturbed his contentment, we have worked for his highest good.

SICK MAN (*suddenly rising and striking out violently*). Away! Away! I need no physicians, I will cure myself. I will be free to live in my own way! To die in my own way! Leave me! All of you!

WIFE (*who has risen, strikes her head and her breasts*). Haie! Haie!

MONTAGU FORD. You see? High delirium. It will pass, but for his peace of mind we should retire. We must face his fury and bear him goodwill through it all. Come Shortis, let us lead the way. (*To Bharata*) Sir, we shall be within call if needed.

Exeunt MONTAGU FORD *and* SHORTIS.

DELHI (*to* WHITEHALL). After you, Sir.

WHITEHALL. I shall remain.

DELHI. As you please.

Exit DELHI.

SICKMAN. Away! Away! Leave me!

WHITEHALL. Not yet, not yet. I shall remain for a while.

SICK MAN. Then cure me. Help me to stand alone. Put an end to my sickness. Give me freedom!

WHITEHALL (*supporting him*). Be patient, O Bhāratavarsha: be persevering, and freedom shall be yours.

PURANA (*remaining standing where he is*). O Bhāratavarsha, new light has come to me. Formerly I taught that physical life was *māyā*, a thing to be scorned, of no account.

SICK MAN (*feebly*). Ah yes,—I remember. Life is *māyā*—of no account.

PURANA. But this young man—Bharata, your son—has enlightened me. A *chela* has taught his *guru*. The seed of his thought which fell on the ground of my mind, has burst and shot up towards the light.

SICK MAN (*looking vacantly at* BHARATA *and stretching his free arm towards him*). My son. (BHARATA *approaches and supports him.*) Bharata, my son; The wise ones tarry not in the pleasure-grounds of the senses; they heed not the sweet tongued voices of illusion. *Māyā, māyā*, life is *māyā*!—though in itself unreal—is yet our greatest reality: for is it not the bridge that spans the sundering torrent, linking human and divine? The self I formerly extolled was a higher self truly, but the self of an individual—a seeming separate existence.

That which I now extol is a universal self—the self of a people!

Henceforth, let no man scorn earthly life: for as the physical human body is the garment of the individual human soul: human life, life politic, is the garment of a composite soul—the soul of a people!

I take not back from my former teaching: but I say unto you—the universal self is the self to which the personal self must be subject for its highest development.

Henceforth, let no smallest detail of perfected physical life be beneath the saintliest man's endeavour.

I say unto you—your sages shall leave their hermitages: your prophets shall emerge from their deserts.

They shall govern your cities: they shall sit in your Councils of State.

The highest civic and national accomplishment shall be to them their highest spiritual good.

Your young men shall flock to Europe and to the borders of Hindustān: there with indomitable will and courage shall they open the Gates of the West and guard the Gates of the East.

Thus, and only thus, O Bhāratavarsha, will your sickness end.

Thus, and only thus, will you gain Freedom.

SICK MAN. But life is unreal—life is *māyā*.

PURANA. *Māyā* is our greatest reality: The earth, our joyous play-ground!

SICK MAN. The earth is a place of suffering, and action thereon but ruffles the still waters of meditation.

PURANA (*approaching*). O Bhāratavarsha...

SICK MAN (*putting up his hand to silence him*). I do not understand. My son, lead me. The new light is blinding: I can no longer see.

(BHARATA *leads him to the couch.*)

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PURANA. Sick—sick unto death !

SICK MAN. Not there, not there. Lay me on the ground. (BHARATA *lays him on the ground and the* WIFE *makes of her lap a pillow for his head.*) My son, who stands there ?

BHARATA. A Physician from the West.

SICK MAN (*stretching out his hand towards* WHITEHALL, *who approaches*). My hours are numbered. I need no physician now. This garment is outworn, but you have placed in my hands threads to weave a new one. My blessing ! (WHITEHALL *retires.*) My son, call your brothers.

BHARATA. My brothers went away.

SICK MAN. Call them. (*Tries to raise himself*—BHARATA *assists.*)

BHARATA. They fell on the battlefields of Europe.

SICK MAN. Ah yes—they fell—but the soil that bears them is the sacred soil of India—*the India that is to be.*

BHARATA. They died !

SICK MAN. They live for ever !—Purana—call Purana.

BHARATA. Swami-ji—my father calls.

PURANA (*approaching*). Maharaj !

SICK MAN. The mists have lifted—and I can see.—*Māyā* is in very truth a reality and the earth a joyous battle-ground.—I am leaving it—for my garment—is useless.—I shall make another.—(*To* BHARATA) Sit at his feet, for he is wise. (*To* PURANA) Teach him—that his country's customs—cannot endure—for ever.—They must change—with the—changing—times.—The old—ever—giveth place—to—the new.—Even as—the faded flower—to the seed—do I—give place—to him.—I shall—come—again.—Be faithful—I shall—return—reap - harvest.—Be faithful.—(*He dies.*)

CURTAIN.

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THE MENACE OF THE HYACINTH

BY SIR J. C. BOSE, F. R. S.

THE tragic and symbolic story of the man who cursed the lilies appears in a recent number of *Current Opinion*; struggling to force his boat against the floating islands of Hyacinth that choked the river, he curses the lily and denounces the Federal Government of the United States for their inability to cope with the spread of the dreaded hyacinth. Intending to swim across, he jumps into the river, but becomes entangled in the hyacinth web, and the inexorable grasp of meshes of silken roots tightens and overpowers him. The hyacinth web is closing round in many countries and the threatened peril is international.

The danger is even more ominous in Bengal. A few years ago the Hyacinth was spreading sporadically here and there; but through neglect the invading host is now marching with incredible rapidity. Unless some immediate and effective steps are taken, the rich agricultural land of Eastern Bengal will be a thing of the past. Pessimists may urge that other countries with far greater resources have not yet succeeded in solving the problem. That is, however, no reason why we should not; but it would require the utmost efforts of the people and the Government to check the peril. One clear fact should always be kept in mind, that man after centuries of toil had reclaimed from the jungle, land for his agriculture. The jungle is now claiming its own and man has to maintain an incessant fight, aided by slowly accumulating knowledge, to keep what he has won. It would require the same persistence as in the past. The

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general futility of the different methods that had hitherto been employed will be presently explained. But before doing this let us get a clear understanding of what constitutes a pest.

The Conflict of Life.

The unlimited spread of organic life is held in check through unfavourable conditions of the environment, and also by conflict with other types with which it has to compete. There is thus a constant struggle between man and beast, between animal and plant life; and as a result of this a balance is struck. Nature takes a long time to make this final adjustment. When a living form is introduced among new surroundings, it perishes if the new conditions are unfavourable; it spreads, on the other hand, with great rapidity when it has no effective enemy to contend against and hold it in check.

Living organisms become a pest when their multiplication remains unchecked. The introduction of the gorse and the rabbit in Australia has created a situation that threatens the agriculture of the country. The writer during his visit to America saw the destruction of the valuable pine forests of Maine, and the neighbouring territories by a pest; an enthusiast had brought with him from Europe a pair of moths in his collecting box; these escaped, and, being free from their natural enemies in their ancestral homes, have spread with incredible rapidity; the Department of Agriculture have not yet succeeded in devising any effective method to check it.

The Problem of the Destruction of the Hyacinth.

A difficult problem like that of the spread of the Hyacinth can never be solved by trying at haphazards the various futile methods hitherto employed. The first and the most important step is the acquirement of detailed and definite knowledge of the life-history of the plant; of this little is known; it does not appear that any one knows all the ways in which the Hyacinth is propagated, nor the *effective* way of killing it. Investigators in their complete ignorance are going round and round in a vicious circle which leads nowhere. Science in popular imagination is akin to magic, a matter of incantations and of secret remedies; and a period of panic offers an unusual opportunity for exploiters to make sensational claims and take advantage of the prevailing ignorance. There is, however, a way out of the tangle. The difficulties which obscure an unknown subject arise from various factors imagined to be important but most of which are of no consequence. One has, therefore, to find out, one by one, things which do not matter and close the different avenues which lead one astray. There then remains only one path which leads to the goal. This is the only secret of all discoveries; and it is twenty years' persistent efforts that enabled me at last to track down the essential element which maintained the ascent of sap. The rest was comparatively easy. *The essential condition for success, then, is to keep the end clearly in view, and wipe out all false side issues.* But this narrowing down the quest to its very essential is the most difficult task, requiring the utmost ingenuity and persistence; without this, nothing is of any avail.

The Hyacinth Plant.

Let us first consider the plant itself; a photograph of a stretch of plant-growth in a large water-course near the Experimental Station at Sijberia on the Ganges is given in Figure 1. The weeds grow to a height of more than three feet, and the growth is so dense that one can walk over the floating mass. The leaves of different plants press against each other, the plants in the interior being thus completely sheltered. In Figure 2 is reproduced the photograph of a single plant; it will be seen that the mass of the roots submerged under water is as large as the shoot and the leaves above water. More than 150 roots have been counted in each plant. There is a horizontal runner under water, which is one of the means for vegetative propagation; but there are

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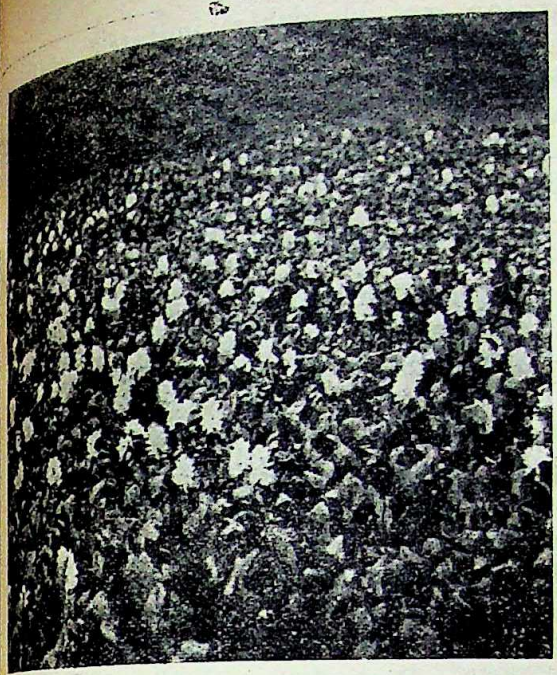

Fig. 1. A Stretch of Hyacinth near Sijbe ria on the Ganges.

as will be presently shown, even more effective means of propagation. The stalks of the leaves are often expanded like a bladder, and this gives the plant sufficient buoyancy to float in water.

The Plausible and the Real.

It is the plausible, the evident, and the aggressive, which rivets our attention; but nothing is more deceptive. The glistening leaves and the bank of flowers offer a visible challenge, and the routine man of science takes the obvious course of killing the obnoxious object out of sight. But out of sight is not always out of mischief. For there is a power hidden from sight of men that gives the plant its energy for struggle. It is the hidden roots which are incessantly working underground, absorbing food from the soil and storing it up in the plant. The rich outward panoply of exuberant manifestation of life may be laid low, but the latent life is held in a state of suspense in the root to be awakened once more.

On clearing the tanks of Hyacinth, it is found that there is a growth of new crop after a few months, though this is less rapid. *From this, it is clear that detached fragments of submerged roots are effective in the propagation of the pest. Hence no method will be satisfactory which does not ensure the destruction of the submerged roots.* It is necessary to bear this in mind, since this important fact has never been taken into account. A single root has been known to give rise to the spread of the Hyacinth through an area of 600 square yards in the course of a few months. A parallel instance of the spread of a weed by means of fragments of roots is well known to those who are interested in keeping good lawns in their garden. The much advertised weed-killers afford but a temporary relief; it is the fragments of detached roots buried underground that give rise to a new crop, which can only be kept in check under constant vigilance.

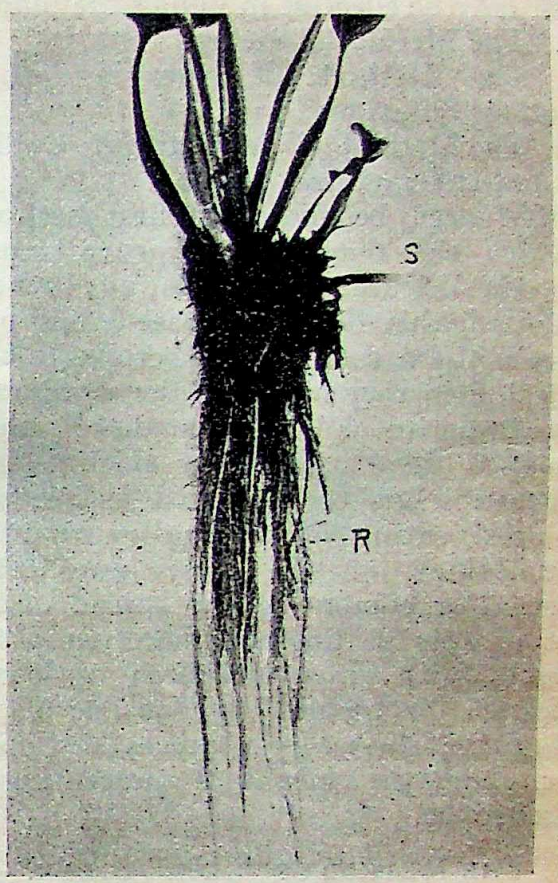

Fig. 2. Hyacinth with the mass of submerged roots R. S is the horizontal runner.

Possible Methods of Eradication.

The possible methods of extermination of the pest may be classified as follows:

1. By introduction of fungal parasites

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which may be effective in killing the plant.

2. The Method of Steam.

3. The Method of Spraying with Poisonous Solutions.

4. The Method of Mechanical Collection and Destruction.

Little need be said of the first method, in which the remedy may prove worse than the disease. For it is not at all certain whether the fungal pest would not subsequently attack valuable crops. In the West Indies they imported the mongoose from India to kill the snakes; they developed there a taste for chickens and a situation has been created as regards the preservation of the poultry from the depredations of the now unwelcome guest. For combating the spread of the pest of rats in England, injection of the rodents with virus has been seriously proposed by certain irresponsible bacteriologists; the sanity of others has, however, been the means of preventing a catastrophe.

The Method of "Live" Steam.

America has made notable advance in science, typical instances of which are seen in the pioneer work of Franklin in electricity and Langley in aviation. Unfortunately there, as in other countries, true science is in danger of becoming obscured by widely advertised sensational science. The spectacular method of turning on the steam-hose has been employed in the United States and accounts of its efficacy have been exploited in the press. They implicitly followed this method in Burma, though it was very costly; the nozzle of the hose touched the plant and the leaves were actually split and discoloured by the steam; but the results expected did not occur; for in the course of a few days many new shoots appeared from the plant supposed to have been scalded to death! This failure did not, however, deter the intrepid authorities, who believed in drastic measures and, therefore, wanted larger expenditure to be incurred in securing High Pressure Steam Generators. Now, it never occurred to the experts who set the fashion so slavishly imitated in this country, to enquire into the object of the application of steam, which was evidently meant to scald the plant to death. Now, what is the fatal temperature for the plant?

Determination of the Death-point.

It has hitherto been impossible to discriminate between two plants one of which was shamming and the other actually dead. This has been rendered possible by the electric investigation carried out at the Institute; moreover, the invention of the Death Recorder enables the plant itself to signal the exact moment of transition between life and death. The Hyacinth plant placed in a bath is suitably attached to the Recorder and the temperature gradually raised. It is thus found that a violent spasm corresponding with the death-throe of the plant occurs at a temperature of 60° C or 140° F (Fig. 3), which is 72°F lower than the

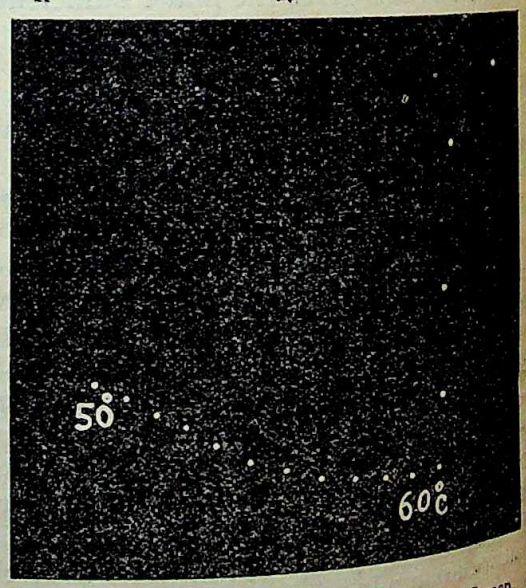

Fig. 3. Death Spasm of Hyacinth at 60°C seen in the up curve.

temparature of ordinary steam (212° F). There is thus absolutely no sense in the demand for employment of costly generators, since a dead portion of a plant cannot be killed any further even by the employment of high pressure steam. This is but a parable of the enormous

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waste of public money in the exploitation of the sensational science which goes on from one extravagance to another in the false hope of something being discovered by chance.

The reason of the appearance of new shoots from the scalded plant is that steam could not reach the portion of the plant submerged in water; hence the observed renewal of growth.

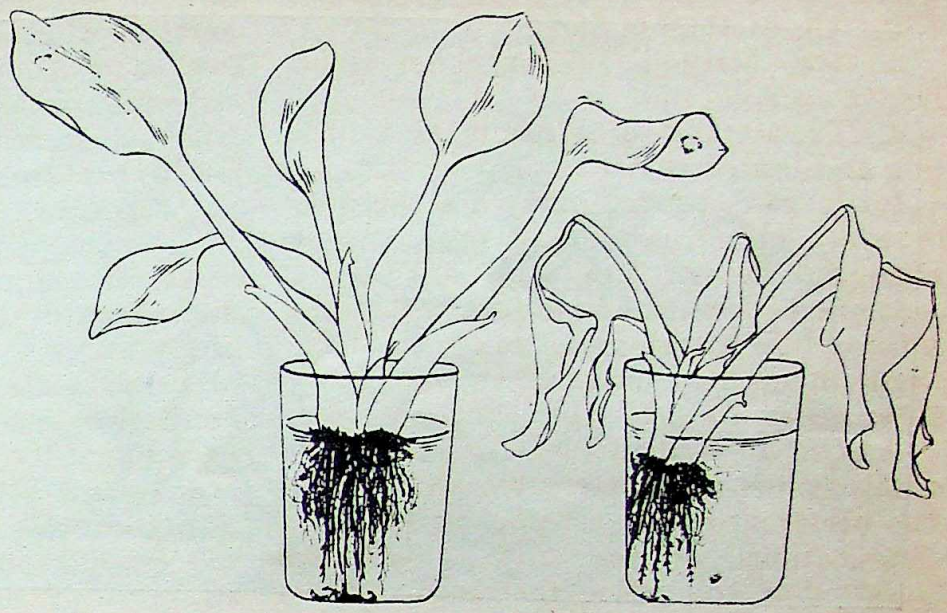

Fig. 4. Effect of poison applied to the root of the Hyacinth. The illustration to the left is the appearance of the plant before, to the right after application of poison.

The Method of Spraying Poisonous Solutions

A very large number of poisons are known to science for destroying plant growth. Any secrecy maintained in the composition of the poisonous solution would not thereby make it the more effective. The method of spraying has been extensively used in America, with results which will be presently described. We shall first consider the general question of the practicability of the method and its supposed efficacy. The Hyacinth is spread over enormous areas, often difficult of access; it would, therefore, entail the purchase of a very large number of spraying apparatus of a portable type. This would require skilled labour and the expenditure on these two items would be prohibitive. But even this heavy expenditure might have found some justification had the method been effective in the destruction of the pest; but it is not. For, on account of the very dense character of the growth, the sprayed poison would not reach the sheltered mass in the interior; and a single plant which escapes the poison would be enough to start an extensive new growth.

Is Poison Conducted Downwards in Plants?

We shall next turn to the scientific aspect of the method itself. Local death of the upper part of the plant by steam did not, as we saw, kill the submerged portion. The question now arises, whether poison applied above by the spray would be effective in killing the roots submerged in water. This point should have been investigated at the very beginning; instead of this, it was imagined that the poison absorbed by the leaves would somehow be conducted to the roots below. An exhaustive inquiry on the subject has, for some time past, been carried out in my Institute, of which a short account is given below. My recent investigations on the physiological machinery concerned in the movement of sap have shown that a poisonous or any other solution is carried by the ascent of sap upwards, and not downwards, against the direction of the ascent. *Hence in order to cause the death of the plant, the poison should be supplied to the root and not to the shoot.* Ignorance of this fundamental fact has led to much perverted ingenuity and to advocacy of methods of destruction of the Hyacinth, which are foredoomed to failure.

The March of Death.

Experiments carried out with Hyacinth have fully supported the theory described above. This will be understood from the following experiments. A vigorous Hyacinth plant seen to the left of Figure 4 was afterwards placed with the roots in a poisonous solution. It is a matter of indifference what poison is used, the

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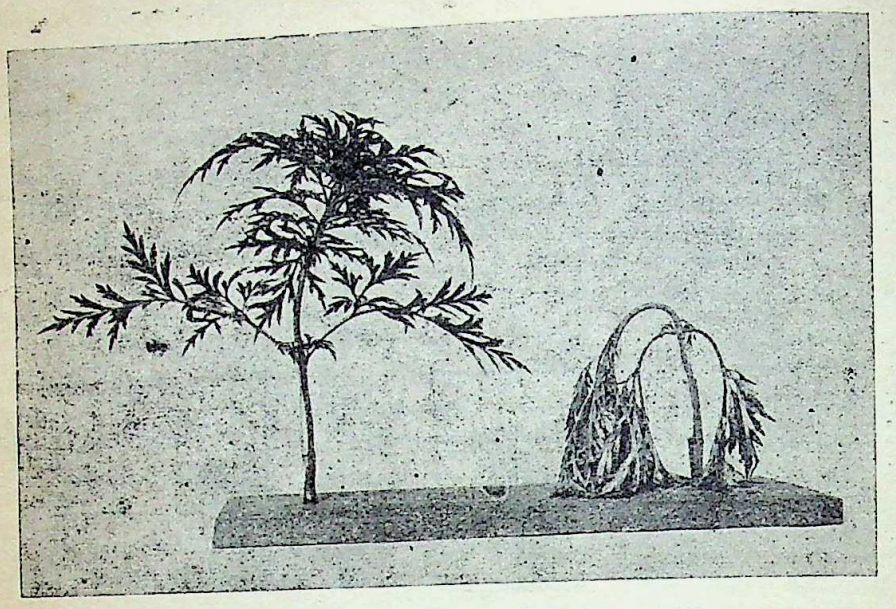

Figure 5. Chrysanthemum plant, before and after application of the poison at the lower end.

result is invariably the same. The roots absorb the poison, which rises with the ascent of sap and kills the plant from below upwards. And this upward march of death can be easily followed by the advancing death-discoloration which creeps upwards. In the course of about six hours the plant is killed throughout, when it collapses and becomes a huddled mass of dying and dead tissue. The appearance of the plant after poisoning is seen in the right hand illustration in Figure 4. That this is universally true is visually demonstrated in the reproduction of a photograph of the cut stem of the Chrysanthemum plant (Figure 5) before and after the application of the poison at its lower end.

Effect of Poisoning the Shoot.

What happens to the plant when the shoot alone is poisoned instead of the root? This is the actual conditi on produced by spraying, for the poison cannot directly reach the root floating in water. It can only do so by the conduction of the poison through the plant downwards, if such a conduction is at all possible. From theoretical considerations this has been shown to be a practical impossibility. The experiment in verification of this is carried out by placing a stalk with the leaf-blade in a close-fitting funnel, which is filled with a poisonous solution. The results are in fullest accord with what was anticipated from scientific considerations. It is found that the effect of poison is purely local; the leaf-blade immersed in poison becomes discoloured and crumpled up by the direct action of the poison. There is, however, no transmitted effect, and no downward march of death. The leaf-stalk, immediately below, remains green and fully alive. An identical result was obtained with the Chrysanthemum plant. Figure 6 illustrates the inefficacy

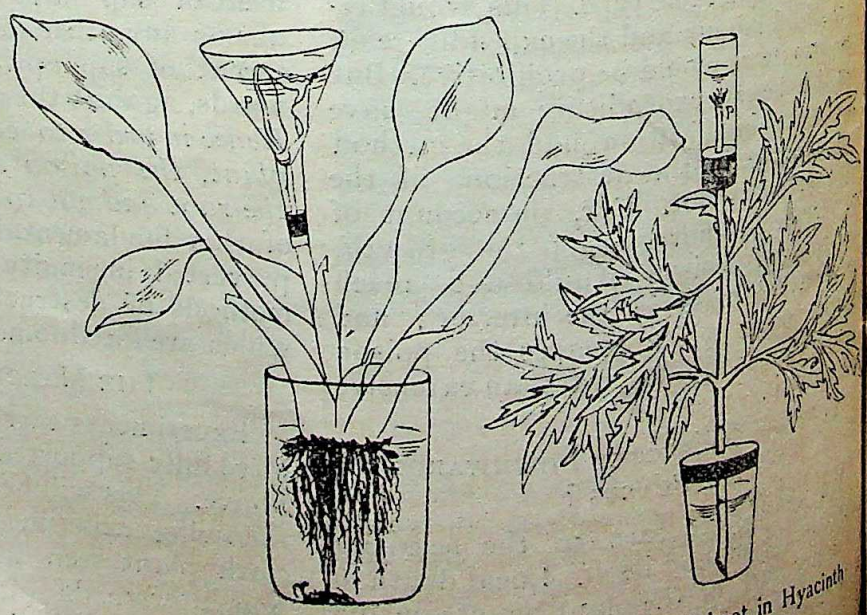

Fig. 6. Effect of poison P applied to the upper part of shoot in Hyacinth and in Chrysanthemum. The lower part remains fully alive.

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of poisoning the shoot in killing the whole plant; a scientific approach of the problem would have made one realise the absurdity of expecting any different result. The naive report of the Government Engineers in certain American States may have an unconscious element of humour, but is nevertheless a painful revelation. The Engineers declared that the use of the spray with poisonous solution did all that could be expected of it, but they had to confess that "it could not keep up with the growth of the menace."

The definite results of investigation described above clear up the obscurity that had surrounded the subject and thereby narrow down the problem to its essential element, namely, the destruction of the roots, without which the plant cannot be extirpated. It is hoped that the scientific results obtained will save the Governments of this and of other countries from a repetition of the blunder and enormous waste of public funds; the money thus saved would be better spent in taking the immediate steps necessary to keep the pest in check, and in the pursuit of exact methods of science towards its ultimate eradication.

The Method of Mechanical Collection and Destruction.

The practical step which should be immediately taken is the collection of the Hyacinth and its destruction. The cost of labour for this purpose would not be as prohibitive as in other countries; it would be a certain and not a fictitious method for the destruction of the pest. The money expended on labour will be well spent in this country in affording relief to agriculturists who are most affected by the pest. A further and a necessary condition is collective action at definite times; otherwise the clearance of any place would be nullified by the infection from a neighbouring area. The cultivators have fully realised their peril and have demanded the enactment of legislation and for concerted action. All legislative measures entail some hardship; but precautions could be taken to guard against their possible misuse. For the first few years it should serve more as an educative measure, and nothing could be more important than the training which makes people realise that it is by their collective action alone that national efficiency would be secured. The conjoint efforts of the people and the Government in fighting a common danger also augur well for the future.

Further Investigations.

The investigations on the Hyacinth have fully taxed the time and resources of my Institute; this was rendered possible only by the postponement of other urgent and important work, to which we have now to return. The continuation of further work should be undertaken by a well selected and efficient staff. The most important investigations leading to fruitful results would be:

(1) An inquiry into the life history of the plant, and the different modes of its propagation. It may thus be possible to discover the most vulnerable point in its life cycle.

(2) There are certain possibilities for economic utilisation of the Hyacinth, so that the cost of its collection may, to a certain extent, be recovered. For this it would be necessary to test the qualification of the staff to be employed in regard to scientific knowledge and practical common sense.

This latter point is important, as fanciful claims have been made by an expert that paper could be manufactured out of Hyacinth; there is no doubt that any vegetable waste could be so employed to make a laboratory specimen, but the cost incurred would be very much greater than the value of the outturn. Not long ago some excitement was caused by the reported discovery by another expert in this country of certain vegetable substances which could be utilised as a valuable source of revenue; nothing has been heard of it since; the test for any similar claim would evidently lie in its proving to be a business proposition.

Finally, for ensuring efficiency the staff thus employed should submit periodic

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reports accessible to the public, so that the work carried out could be subjected to scientific criticism.

The danger which confronts us is indeed great; but it is only at such a crisis that the people are drawn together and become unified; they then begin dimly to realise that it is not prosperity but adversity that evokes their latent manhood to confront, to resist and ultimately to win. They had in the past conquered many an obstacle and built this beautiful homeland of golden corn and green verdure. They will realise that in this coming struggle against common danger, as also in all matters relating to national up-building, the necessary conditions for success are: less lethargy and more efficiency, less extravagance and more effective economy, less secrecy and better understanding.

REVIEWS AND NOTICES OF BOOKS

[*Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.*]

English.

LABOUR PROBLEMS AND LABOUR ADMINISTRATION IN U. S. A., DURING THE WORLD WAR: *Parts I, II, being Nos. 3 and 4 of Vol. VIII of the University of Illinois Studies in Social Sciences: By Gordon S. Watkins, Ph. D, Assistant Professor of Economics, University of Illinois, Urbana, U. S. A. Price $ 1 each vol.*

The systematic publication of studies in economic, political, and social sciences generally, often on topics of burning public interest, in serial form, by teachers and advanced students connected with these departments of studies, forms a highly commendable feature of many of the more progressive American Universities. Some of these Studies are the outcome of considerable original and painstaking research, and deserve to be better known and appreciated in this country, where the opinion is often wrongly held that all American research means compilation. To students of Economics desiring to make a comparative study of the economic, political, and social conditions of different countries, and to politicians seeking information regarding measures that are being adopted by other countries to solve many of those economic, political, and social problems which are now more or less common to the civilised world, these publications are almost indispensable. The Calcutta University could enhance its reputation and usefulness to a considerable extent by undertaking the publication of similar Studies by the most competent amongst its Professors and Lecturers.

The First Part of the Study under review is called the "Nature and Analysis of the Labour Problem," and is divided into four chapters, viz., I. Economic Organisation and the Labour Problem; II. Attitude of American Labour toward the War; III. Labour Conditions in relation to Production; and IV. Analysis of Recent Industrial Unrest. In the chapter on the "Attitude of American Labour toward the War," we are told that "the rank and file of the working class (in U. S. A.) did not accept the outbreak and continuation of the World War with any degree of equanimity or approval." Enemy propaganda and the dissemination within the ranks of the working classes of the socialistic and syndicalistic doctrine that all wars were capitalistic in origin and purpose and served only to bring "wealth and power to the ruling classes and suffering, death, and demoralisation to the workers," was partly responsible for such an attitude on the part of the American labourers. But the heterogeneous character of the American population and the undesirable conditions of work prevalent in many industries, together with the very unequal distribution of wealth which forms such a characteristic feature of American industrial life, were probably the main causes of this lack of patriotic enthusiasm which, at least in the early stages of the War, considerably affected the production of essential War Supplies. According to an estimate made by Prof. W. I. King, of America, 65 per cent of the population of U. S. A. own only about 5 per cent of the national wealth; 33 per cent of the population own about 35 per cent of the national wealth; and the remaining 2 per cent of the population own 60 per cent of the national wealth

To counteract the anti-war philosophy and

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enlist the workers' co-operation the Government not only found it necessary to engage in an extensive propaganda to explain to them the fundamental issues of the War, but it had also to curtail the workers' freedom by declaring as unlawful all associations which aimed by physical force, violence, or injury to bring about any governmental, social, industrial, or economic change in U. S. A. during the War. But this was only done when strikes, sabotage, etc., became of almost daily occurrence and the labour situation assumed a very serious aspect. There was in the country about this time even a wide-spread agitation for labour conscription, advocated by many employers, politicians, and the press, but the fear of diminished industrial efficiency and of open rebellion among the working classes prevented the adoption of the proposal. The majority of American industrial workers, however, remained loyal to the Government in this national emergency, or the United States' participation in the War would have been made quite ineffectual. It is true that they opposed extreme proposals of the Government and occasionally participated in strikes, but in the main they were in agreement with the policy of the Government and did nothing to endanger the country's success in the War.

In Chapter IV, among the general causes responsible for recent industrial unrest in U. S. A., Dr Watkins mentions the following :—

1. The high cost of living and the failure of wages to keep pace with the rapidly rising level of wages.
2. Inequality in wage scales as between different occupations, different establishments, and different localities.
3. The demand for a shorter work-day.
4. Faulty distribution of labour supply and the absence of adequate machinery for securing a better distribution.
5. Distant or absentee ownership and control of industry.
6. Autocratic government of industry.
7. Inadequate machinery for setting labour difficulties.
8. The prevalence of profiteering.
9. The spread of internationalism.

In addition to these, he also mentions a number of specific causes, found in particular industrial establishments or localities, such as, inadequate housing and transportation facilities for workmen, lack of healthful and desirable social environment in industrial neighbourhoods, undesirable conditions of employment, demand for recognition of trade unions and the right of organisation, demand for a minimum wage scale, etc.

The above brief summary of the causes of industrial unrest in U. S. A., shows how universal are the causes that agitate the labour world to-day and what a mass of light can be thrown upon the problems of industrial unrest in India and their solution by the study of the causes of similar unrest abroad and of the measures undertaken to remove it. The author lays great emphasis on the fact, frequently forgotten by governments and employers, that industrial unrest in itself is only a symptom, and not a disease. "Behind this phenomenon of discordant industrial relations lie industrial conditions that are not in keeping with the dignity of.....labour and therefore are not voluntarily accepted by the vast army of workers, skilled and unskilled workers. Removal of these conditions is the primary step towards industrial peace." For those superficial observers who are in the habit of attributing the causes of present labour unrest to active foreign propaganda, he has similarly a word of warning. Enemy propaganda would be powerless to create disaffection in the minds of the workers if the causes for such disaffection were not present in the actual industrial conditions of the country.

Part II of the study, called "the Development of War Labour Administration", discusses the nature and constitution of the various Boards and Committees, executive, administrative, and judicial, created by the United States Government for dealing with the numerous labour problems that arose and called for immediate solution during the War. It contains three chapters, viz., I. Decentralised Labour Administration; II Co-ordination in Labour Administration; and III. "Conclusion", which sums up the results of the study and enumerates the lessons to be learnt from the United States' labour administration during the War.

Before the War, there were only two national Government agencies for the adjustment of industrial grievances in U. S. A.,—the United States Board of Mediation and Conciliation, and the Division of Conciliation of the United States Department of Labour. These two agencies were found to be utterly inadequate to cope with the spread of industrial unrest following United States' entry into the War. So it was imperative that new agencies should be created to assist them in their work and such agencies were brought into existence in considerable numbers, from the various national and divisional committees of the Council of National Defence, whose duties included the somewhat haphazard adjustment of disputes between labour and capital, to various other committees controlling the important key industries and transport services of the country. In fact, Government control was adopted wherever it was believed that such control would make for diminished friction and increased efficiency. Thus in democratic America, as elsewhere, the policy of laissez-faire was abandoned in the face of a grave national crisis and we find constant interference by the Government in the industrial life of the people. "There was," as the author says in the Introduction, "not only wide-spread disregard of commonly accepted economic doctrines, but a wider abandonment of customary economic practices"

After nearly a year's experience of the War, the American people came to recognise that uniformity of methods, concentration of control, and co-ordination of administration in handling labour were quite as necessary to national productive effort as were similar policies in the field of the production of war materials. And, with the usual American despatch, the work of co-ordinating the hitherto largely decentralised labour administration was taken in hand and the result was the rapid emergence of a number of national agencies having for their object not only the supply and adjustment of labour in various industries but also the improvement of working conditions in industrial establishments generally, including safety, sanitation, housing, transportation, wages, hours of work, training of and the settlement of labour disputes.

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With the development of a centralised and co-ordinated labour administration founded upon the broad principles of social and economic justice, the details of whose work we have unfortunately no space to discuss here, the problem of labour unrest and other acute industrial difficulties were solved with unprecedented success.

Among the most important lessons to be learnt from the United States Government's labour administration during the War—lessons which have a permanent and more than local value—are, first, the clear demonstration of the possibility and practicability of harmonious relations and earnest co-operation between all parties to industry—capital, management, labour, and the Government—provided that both capitalists and labourers try to understand each others' difficulties and the former are prepared to recognise the rights and dignity to which the latter are entitled as human beings; secondly, the magnitude of the community's interest in the industrial system, particularly in the personal relation in industry and the conditions of employment; and thirdly, the demonstration of the fact that for the successful operation of industry and the maintenance of amicable relations between labour and capital, a national labour policy and a co-ordinated labour administration under a central authority are indispensable.

THE LABOUR PROBLEM AND ITS COMPLETE SOLUTION: *By P. M. L. Varma, B. Sc., M. R. A. S Published by the Gokul Publishing House, Budaun, U. P. Price Rs. 3, 4 s. or $ 4.*

In curious contrast with the above scientific study of the labour problem, stands this hodge-podge of economics and eugenics, of theology, mysticism, nd communism, which Mr. Varma serves out as his "complete solution" of the labour problem. And, like most 'complete solutions' of troublesome problems, it is no solution at all, though the author's over-weening self-conceit leads him to congratulate himself on "accomplishment and achievement in the regions unknown and unexplored before." He finds in the writings of economists and specialists on the subject little that is really relevant or of permanent value. To achieve his end he would check the free operation of many economic doctrines (including the law of demand and supply), abolish land-lordism, regulate the growth of population, limit the income of workers to an "average or Minimum-Comfort wage", of capitalists to "double the return of invested money in broken form", and so on.

The author seems to possess an acute mind and to have read widely on the subjects he deals with. His observations on the defects of the existing industrial order are sometimes quite illuminating. But his arguments, when he condescends to use them, are not free from the underlying fallacies of the socialist school and his generalisations are frequently based on imperfect or unwarrantable assumptions. In any case, he must get hold of a philosopher-King with unlimited powers to carry out and keep alive his scheme of socio-economic reform. Until such a ruler is found, or the psychology of man changes, it is bound to remain untried and we must continue to look forward to more practical solutions of the labour problem.

AN INTRODUCTION TO CO-OPERATION IN INDIA: *By C. F. Strickland, I C. S., being Vol. I, of the Series "India of Today", published, under the General Editorship of the Central Bureau of Information, Government of India, by Messrs. Humphrey Milford. Price Rs. 2.*

After discussing the need of concerted action on the part of the small producer if he is not to be fleeced by his numerous enemies or ousted in competition with his powerful rivals, the author goes on to describe the advantages of co-operation over other forms of associated action, such as Collectivism, Communism and Syndicalism. He then briefly describes the success attained by consumers' co-operation in England and by producers' co-operation in Italy and takes a rapid survey of the past growth of the co-operative movement in India and its present position. The rather one-sided character of this movement and the danger of a too rapid expansion of co-operative credit are pointed out and the last chapters outline what little progress has hitherto been made in this country in the field of non-credit co-operation. Those who cannot spare time for a detailed study of the rise and growth of this beneficent movement will find the booklet useful.

COCHIN UNDER H. H. SIR RAMA VARMA ATHAM TIRUNAL, G. C. I. E., MAHARAJA OF COCHIN: *By C. D. Nayar. With a Foreword by Sir D. E. Wacha.*

Judged by the progress made in recent years, Cochin certainly deserves to rank with the most advanced of modern Indian Native States. H. H. Sir Rama Varma, G. C. I. E., the present Maharajah, belongs to the best school of our native princes and in his strenuous work for the uplift of his subjects he has always been ably supported by the Maharani, Sreemathy Parakutty Amma—a gifted and cultured lady. Mr. Nayar's illustrated booklet is a well-deserved eulogium on the life and work of this royal pair.

ECONOMICUS.

EMINENT ORIENTALISTS; INDIAN, EUROPEAN, AMERICAN. *First Edition. Madras. G. A. Natesan & Co. Rs. 2.*

In this little volume we have been presented with critical sketches of the lives and achievements of a number of distinguished scholars who have done much to resuscitate India's lost history, and interpret her ancient culture. The book contains short biographies of no less than twentyfive savants, e. g., Jones, Wilkins, Colebrooke, Wilson, Turnour, Fergusson, R. L. Mitra, Telang, Bhau Daji, Indraji, Bühler, M. Williams, Maxmüller, Fleet, Arnold, Griffith, Nivedita, Whitney, A. Borooah, Macdonell, Smith, Keith, Tilak, Deussen, Bhandarkar, and Sylvain Levi. There are, no doubt, some striking omissions. We miss the lives of scholars like Prinsep, Cunningham, Külhorn, Luders, Roth, Weber Muir, Lassen, Goldstucker, Rhys Davids, Fausboll, Grierson, Zimmer, Senart, Kern, Oldenberg, Hoernle, Jacobi, Dahlmann, Winternitz, Hopkins, Garbe, Barth, Burnouf, Bloomfield, Pargiter, Stein, Cowell, Rapson, Thomas, Saratchandra Das, Umesh Chandra Batavyala, M. Chakravarti, K. Pillai and others. Nevertheless the book has removed a long-felt want and will, doubtless, be appreciated by the ever growing number of our young men who take

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an increasing interest in the study of Indian antiquities.

In the hope that they might be of some little use to the publishers at the time of bringing out a second edition, we venture to enclose a few notes on matters that struck us as we read through the book.

Pp 34, 35. The author has confounded the Monghyr grant of Devapala with the Bhagalpur grant of Narayanapala and has attributed it to Vigrahapala. The copper plate grant issued from Monghyr is the 17th year on the 9th day of Vaisakha and belongs to the reign of Narayanapala, and not to that of Devapala or Vigrahapala who, by the way, was the fourth, and not the fifth, king of the Pala Dynasty. The plate was discovered at Bhagalpur and not "amidst some ruins at Monghyr." The copper plate discovered at Monghyr and translated by Wilkins, belongs to Devapala and bears the date

P. 73. Monier Williams compares Wilson to the Vedic Aruni. But the episode mentioned in the footnote to bring out the point of the comparison is taken not from the *Vedas*, but from the Epic.

Pp. 124, 126. "Lorringer" should be " Lorinser ".

P. 212. For Kataumi Pillar inscription, read 'Kahaum Pillar inscription'.

P. 275. An important work of Sister Nivedita, which seems to have escaped the attention of her biographer is the " Footfalls of Indian History."

HEMCHANDRA ROYCHOUDHURI.

FOOD AND HEALTH: *By Chandra Chakraberty. Published by R. C. Chakraberty of 58, Cornwallis Street, Calcutta. Price 2 s. or Re. 1-8.*

The author wrote this book while at New York, U. S. A., in 1920 and sent the manuscript to Calcutta for publication. We get no information in the book as to the calling of the author but its perusal leaves no doubt that even if the author is not a medical man, he seems to be well read in medical subjects generally.

The book contains a lot of useful information on food as well as on the preservation of health and on the prevention of contagious and infectious diseases which will greatly benefit Indian readers. Indeed, what may rather be considered as a defect of the book is that there is *too much over-crowding of information* which is likely to make it rather tiresome reading not only to general but to medical readers also. The author could have well left out much of the unnecessary technical details which abound in many parts of the book and which are too specialised to interest even ordinary medical readers, and they are thoroughly unintelligible to general readers. For instance, much that is contained in chapters I and II, the microbic decomposition of albumen (page 181), the detailed chemical composition of tea leaves and of the yolk and white of eggs, etc., etc., are too technical to be interesting to ordinary medical readers and would not be understood or assimilated by general readers. The presence of these details would, we are afraid, make the reading of the book tedious and tiresome to many.

Much extraneous matter has been introduced in the book which is altogether outside the scope of a work of this kind. Such subjects as the pathological changes in the organs in Malaria and other diseases, the treatment of cases of opium poisoning, the detailed chemical, physiological and therapeutic references about stimulating drinks and intoxicating drugs, etc., etc., could have been advantageously omitted.

There are a few inaccurate and loose statements here and there (pages 15, 70, 78, 80, 110, 117, 174, etc.) and a good many printing mistakes which we hope to see rectified in the next edition of the book.

The author has not touched the important subject of *Vitamines*, and this we consider to be a serious omission.

The chapter on "Water" is very short and the information supplied in it is meagre and incomplete. We hope that in a treatise on Health, considering the deplorable condition of water-supply in this country, this important subject will receive more elaborate attention from the author in the second edition of the book.

A large portion of the chapter on *Malaria* is too full of technicalities to make it a popular reading. Its usefulness has in this way suffered much.

Inspite of these defects, the perusal of the book will prove profitable to its readers The chapters on food are well written and they contain a large amount of useful information regarding all kinds of our daily food. The essay on " sexual glands " will amply repay perusal. The last five chapters on *Immunity*, *Serum-therapy*, *Organo-therapy*, *Fasting Cure* and *Psycho-therapeutics*, give useful information within a short compass.

CHUNI LAL BOSE.

REDEMPTION FROM THIS WORLD *or the Supernatural in Christianity: By A. G. Hogg, M. A., Professor of Mental and Moral Science, the Madras Christian College. Edinburgh: T. and T. Clark. 1922.*

"An attitude of easy, irresponsible disbelief in the miraculous is simply a belated survival." Miracles, or as the author prefers to call them, special providences, did not come to an end with Jesus Christ; the miraculous is not a burden on the Christian's faith, but its inspiration, and a permanent factor in practical Christianity. By a new interpretation of the doctrine of Christian redemptions the author has attempted to develop his position. We regret we have no time to review this book at greater length, but to Indian *Bhaktas* the book ought to prove interesting, and the comparison between the Jewish and Adwaita views of the problem of unmerited disaster and suffering, at page 245, may provoke challenge.

THE GOSPEL OF SWADESHI: *By Professor D. B. Kalelkar. G. Ganesan, Madras. 1922.*

A pamphlet with a foreword by Mahatma Gandhi.

(1) THE FOREIGN POLICY OF INDIA. (2) AGITATE! (3) THE MENACE OF THE WEST: *By Bernard Houghton I. C. S. (retired.) S. Ganesan, Madras. 1922.*

These three pamphlets from the bold and fearless pen of Mr. Houghton form instructive reading. The greatest mistake of Indian politicians would be to leave the foreign policy of India in the hands of the bureaucracy, which, by its muddle-headed Afgan and Russian policies, has piled up a monstrous army expenditure, which renders educational and sanitary improvement hopeless.

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Under the guise of national defence, also, the expenditure is sought to be justified. India must pay for her chains. A Government which devotes 63 percent of its income to the army in times of peace is totally unfit to rule, in the opinion of the author, and stands condemned out of its own mouth. The unwholesome combination between capitalism, Indian and European, and the forces of reaction centred in the bureaucracy, is quite natural and is to be seen everywhere in the world, where wealth, vested interests and power have always combined to keep down the people. The strong repugnance to agitation betrays only the intense selfishness of the well-to-do classes. "The preservation of our privileges becomes the preservation of law and order; our egotism figures as patriotic fervour; our lust to dominate as a desire to civilise backward peoples. Our very avarice is disguised as solicitude for the welfare of the subject nations." And yet, "villified, imprisoned as agitators may be to day, freedom once won, they sit in the throne of power and guide the destinies of nations. And rightly so."

THE DAWN OF A NEW AGE: *By W. W. Pearson. S. Ganesan, Madras. 1922.*

Some of the articles in this little volume, e. g., Practical Swaraj, are reprinted from this magazine, though the fact is nowhere mentioned. Analysing the salient features of the Tagore educational movement at Santiniketan and Mahatma Gandhi's work and personality, Mr. Pearson shows how they are essentially the harbingers in India of the dawn of a new age.

AHIMSA AND THE WORLD PEACE: *By Wilfred Wellock. S. Ganesan, Madras.*

This is a brightly written little volume in which the author, who has suffered imprisonment for the sake of his principles, pleads on behalf of the pacifist movement and the abolition of war. A few poems by the author are appended at the end of the volume.

JAIL DIARY: *By C. Rajagopalachar. Madras, Swarajya Press, 1922.*

Mr. Rajagopalachar was the General Secretary of the Indian National Congress at the time of his simple imprisonment for three months from December 1921 to March 1922. His 'History Board' in jail made him out to be illiterate, but if it is a ridiculous blunder it is not more so than many other official records of greater pretensions. The *Jail Diary* is a human document of extraordinary interest, and we have read it through from cover to cover. The very first entry shows that the writer believed that Swaraj would be won before January and that on his return from Jail he would find that Mahatma Gandhi had finished his Swaraj work and had got back to his normal occupation, viz., research in dietetics. But one of his very last entries runs as follows: "I did not imagine that my release at the end of this week would be such a 'Dead Sea friut.' What can I do outside with every fellow-worker and Mahatmaji in prison? I wish my term had been longer." Those who are interested in prison reform will find ample materials in this little book of 136 closely printed pages, and the horribly insanitary conditions of most of the wards, the bugs, fleas, mosquitoes and lice which infest them, the abominable jail dietary, the farce of non-official visitors, the cruelty, injustice and inappropriateness of many of the disciplinary methods, all come in for vigorous, but not unsympathetic, criticism. The treatment of political prisoners calls most loudly for amelioration. As for the superintendent, an 'I. M. S. officer, who is the 'Prison King', and has to administer a thoroughly wooden and soulless system, the writer says: "I see that he is not given a free hand to deal well with political prisoners. In fact, while he is asked to show liberality and sympathy towards them, he is at the same time asked to *keep within the rules regarding ordinary prisoners*, so that liberality and sympathy come to mere words." While the writer is for absolute non-violence on the part of non-co-operators, and the passive resignation to every kind of oppression in jail without protest, he seems to be of opinion that the Mahatma's insistence on non-violence on the part of the masses everywhere, who have not adopted the creed of non-violence as the essential preliminary to his programme of civil disobedience, was a mistake. He however believes in the law of conquest by self-suffering, as the strengthening of the spirit of the nation is the essential requisite for the attainment of freedom. "Nothing has so strengthened the nation as the cheerful manner in which numbers of the most cultured classes have undertaken to suffer and are undergoing the rigours of the worst forms of jail life." Again, "the nation is too weak, too far drawn in economic misery to be able to fight and win in one campaign. We have to carry on many campaigns before we can come to the end of it; and peace and recuperations are necessary at the end of each campaign." Nevertheless, "we have now all the disadvantages of a retreat, and with the mass mind, a retreat is a great handicap to work with."

"The grand principle of responsibility in a bureaucracy is that only the lowest in the grade shall be fully responsible, and all the others shall, as far as possible, be free from blame for any mishap. The ascending order of irresponsibility is the life principle of the bureaucracy."

"It is the duty of civilised governments to show leniency, but it is on our part a weakness and a lapse from our ideals to think of claiming such leniency..... It is to suffer unjust punishments, without protest or complaint, that we have come here, and we would be pulling off our own foundations if we attempt when inside jail to agitate, protest, or offer *satyagraha* against the hardship imposed on us there.....In the battle of truth against falsehood, of good against evil, wherein we have discarded all the weapons and trust to the favour of spiritual weapons only, it is a fatal error to allow Satan to find his way into our fortress. All our strength would be gone beyond recovery if we allow falsehood to poison our souls. We shall overreach ourselves if we attempt to overreach truth."

Here is a penetrating piece of observation: "The Superintendent has become very nice and has changed from his original royal reticence to active benevolence. keeping of course enough of the bureaucratic feeling from degenerating into common humanity."

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"We ought all to know that Swaraj will not at once or, I think, even for a long time to come, be better government or bring greater happiness to the people. Elections and their corruptions, injustice and the power and tyranny of wealth and inefficiency of administration will make a hell of life so soon as freedom is given to us. Men will look regretfully back to the old regime of comparative justice, and efficient, peaceful, more or less honest administration. The only thing gained will be that as a race we will be saved from dishonour and subordination."

"There is nothing like temporary privation to make one enjoy and appreciate the real beauty of the simple essentials of life. In the unbridled license of ordinary life in these days, we have lost the capacity for real enjoyment of simple things and hanker for more and more complications. With all that they do not satisfy. Occasional strict privation gives a tone to the system, both physical and moral, by giving an appetite for essential things."

"Prison-going by itself will not achieve anything unless the heart partakes in it and not the mere body.....How many, who have now accepted imprisonment, have done it as a moral necessity arising from their inner revolt against national humiliation, and not as a mere device for the embarassment of the Government, with which they hope it will not be able to cope?"

"Slave-labour has not been abolished. The whole system of jail administration is but a scheme for slave labour in the fullest shape.....not only is reformation absent, but it is almost an article of the creed of all jail authorities that the convict is beyond moral redemption.....it is a mere factory for slave labour giving the absolute minimum of food and intended to get the maximum of work. The slaves are not owned, but hired for a limited period. So there is no abiding interest in their health or morals....."

"How false is the argument about labourers doing heavy work needing a drink of liquor in the evening! The mendacity of the apologies and pleas of Government officials and departments in this matter is proved by the rigid and successful enforcement of Government rules totally prohibiting liquor in jails where such heavy work is extracted from prisoners without detriment to health or slackening of efficiency."

In the writer's opinion, concentration of all political prisoners in one jail specially adapted to the purpose, under the supervision of carefully selected officials, is the only remedy for their gross maltreatment. The jail authorities would also feel immensely relieved thereby, for "all that they want is that there should not be inconvenient light thrown into the jail and the presence of reforming influence and pressure brought to bear on the barbarities and corruptions of their administration. They have no other animus against political prisoners."

The writer became a great adept in spinning while in jail. He considers the Charka a great blessing in soothing the spirit and quieting the nerves, and better than the vanity of useless reading, for it enables one to do something practically useful.

The book is full of reflections and observations which are as interesting as they are instructive, but already we have exceeded our limits and must refrain from further quotations.

Wilfrid Scawen Blunt was sent to jail for taking part in a prohibited meeting at Woodford in Ireland, and there wrote his wellknown sonnets, 'In Vinculis'. Mr. Rajagopalachar closes his book on somewhat the same note as the last of these sonnets:

"Farewell, dark gaol! You hold some better hearts
Than in this savage world I thought to find.
I do not love you nor the fraudulent arts
By which men tutor men to ways unkind.
Your law is not my law, and yet my mind
Remains your debtor. It has learned to see
How dark a thing the earth would be and blind
But for the light of human charity.
I am your debtor thus and for the pang
Which touched and chastened, and the nights of thought
Which were my years of learning....."

POLITICUS.

A SURVEY OF INDIAN HISTORY, 1757-1858. *By K. H, Kamdar, Professor of Indian History, Baroda College. Price Rs. 3*

This is a large volume of 588 pages, which, though evidently intended for students wishing to prepare the subject for the higher University Examinations, will very well repay the labour of the general reader, who may wish to know the history of the British Conquest of India in its various phases and in sufficient detail. The narration of facts is lucid and has been skilfully blended with pithy criticism of nearly every event, episode and administration during the long period of a century, in the course of which India passed into the possession of England. The arrangement is, in some places, a bit confusing, owing to absence of clearly marked sections or marginal notes, describing the contents of the various chapters The work seems to have been hurriedly got up, possibly owing to printing difficulties. The want of a bibliography and reference to authorities is a serious defect.

The history of the British conquest of India, abruptly ending with the Queen's proclamation, is, as it were, without a moral; and although a small concluding chapter in Mr. Kamdar's book at the end summarises a few historical lessons of a century's work, a bald impression is left on the reader's mind that he has waded through a series of wars, conquests and their tiresome accompaniments, without receiving any permanent benefit, such as a real historical study is expected to offer. In fact, the crowning piece of the history of British conquest comes after the mutiny, when, consolidation and peace being fully established, the real test for estimating the effects of a foreign conquest could be properly applied. The book, from beginning to end, contains a sickening repetition of the same sorrowful tale. Under the ever present plea of peace and order, nearly every conquest and every aggression, even in far off Burma and Afghanistan have been justified by the administrators; very often, indeed, nearly every undertaking has been subsequently criticised and condemned by some one or other of the ruling class themselves, although what was once enacted, was hardly reversed.

Admitting that the degeneration of India demanded a drastic change in her fortunes, one might plausibly justify the East India Company's doings up to the year 1818, e.g., the year of the fall of the Marathas, when the supremacy of England having been fully and finally established, a genuine regard for India's good

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would have required a complete halt in the policy of further conquest and expansion. How ennobling would such a consummation have been! England and India both always united in mutual affection and good will, both striving to work for the common good of humanity! An historian, in such an event, writing a century after the fall of the Marathas, would have had to record quite a different story, from what Mr. Kamdar had to do.

Coming to particular points, a few remarks may be offered.—

P. 153-54. Hyder's character has been wrongly viewed, so far as the political equilibrium of Southern India is concerned, while that of his son Tippu has, in my opinion, been correctly estimated.

P. 277. Is there no contradiction here, when Mr. Kamdar says that Shah Zaman appeared at Lahore, although he had not left his capital?

P. 298. Very many States assumed independent power in India in the 18th century; to use the word crown or throne in such cases is, I think, a misnomer, *e. g.*, in the case of the Peshwas, when they were merely ministers, ruling for the king.

P. 300. The origin of Wellesley's Subsidiary System has not, I believe, been correctly traced. Ample evidence in Maratha papers exists to shew that they had already started the same policy in a crude form, which Wellesle later defined in precise terms as required by the circumstances of his time.

P. 306. While Wellesley's actions and policy have been admirably detailed, the final judgment passed on his achievements leaves much to be added. In fact, more attention has been shown to Clive and Hastings than to Wellesley, who with Dalhousie was responsible for rounding up and reddening the political map of India and committing England to an irrevocable imperial policy. Dalhousie, in this respect, has been well summmarised in pages 534 and 535.

P. 538. I wonder what difference it makes as regards the vital interests of the people, whether a province is governed by a Commissioner, a Lieutenant Governor, or a full-power Governor. Changes like these, even though proclaimed under the specious name of "Reform", may be convenient to the rulers for their administration but cannot affect the people. Similarly, the five-year term of a Governor or a Governor-General has perhaps done greater harm than good to India. They are mere instruments for executing a cast iron policy, which they cannot change or mend. Every newcomer gets a plausible excuse of want of acquaintance for the first year or two; and when he realises the situation is ready to act, he finds his term over, and has to make room for another newcomer. Perhaps permanent life-long appointments would ultimately benefit India more, although they might have a monarchical tendency.

What Lord Northbrooke says on England's foreign policy (p. 461) is perfectly true and is exactly what all Indians have been saying all along. But has that principle been ever acted upon by the British rulers? In fact, one becomes sceptical as regards the oft repeated assertion that the democracy of England is always well disposed towards Indian interests and aspirations, and that if things are not what they should be, it is because this democracy is entirely ignorant about actual conditions in India. This does not seem correct. The people of England do not take any personal interest in distant India at all. They fully trust their agents on the spot and have always endorsed what the latter have proposed and will ever do so. Individual administrators of the type of Northbrooke and Ripon come only by chance and have ever proved themselves powerless in effecting any lasting good of India, against the general feeling of England; nay, the liberal policy and independent views of such exceptional men, have, as a rule, been disapproved, if not openly condemned. In fact, the words "reforms" or "measures of public good" seem to have lost their real meaning. Wellesley and Bentinck, Minto and Dalhousie, Hardinge and Canning have each and all talked and incessantly worked for peace and order, for consolidation and construction, for administrative perfection and centralization (p. 577-78), for fostering Indian trade and strengthening India's defences, in short, for doing the highest good to India, until at last all their labours have resulted in depriving the people of all initiative and power for self-help and in making India more and more dependent upon England. In fact, all such talk entirely ignores human nature which is the same all the world over. The hard realities of this human nature will have to be faced and can be changed by no amount of plausible pleading or lucid exposition, since even the great Proclamation of Queen Victoria has remained a dead letter. The political unification of India stated on p. 535 is equally a high-sounding phrase, without any practical meaning. In this world no individual can help another, much less can a nation do it. To assert that India's welfare depends upon the stability of British rule is a cant and ignores human nature.

However, these are points beyond Mr. Kamdar's scope. Otherwise his comments on very many events are indeed admirable; in fact his handling of such measures as the Queen's Proclamation or the India Bills of Fox and Pitt and others will be found exceptionally clever and thoughtful.

A national historian of India has yet to arise. Mr. Kamdar shows the promise. He has great capacity for labour and judgment, for assimilating and marshalling essential details out of a huge mass of confusing materials and so many ever conflicting views. He has evidently much in his mind, which he discreetly leaves unsaid. Let us hope that Mr. Kamdar, whom we must recognise among the few silent workers, will develope into a great historian in the future.

G. S. S.

MARATHI.

KRANTI-KAUSHALYA *or skill in bringing about a revolution: a play in 3 acts. Author—Mr. G. S. Jamadar-K. Phatak. Publisher: Mr. G. S. Jamadar-Kurundwad. Pages 91. Price Re. 1.*

This is a dramatic play based on the Pauranic legend of the King Ven, said to have been killed by the Brahmins, when he stopped all religious and sacrificial performances in his state in spite of all protests from his subjects. The author has altogether changed the story and made the king commit suicide. Bhrigu, a Brahmin sage, is shown to be the arch-revolutionist. But there is no revolution and no action assigned to Bhrigu in the He appears on the stage half a dozen of times

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just only to chide the king. The whole book, from cover to cover, is full of absurdities.

DUTTANCHI KAVITA *or Dutt's Poems. Publisher Mr. V. D. Ghute, M. A., Gwalior. Pages 60+100. Price Re. 1-8.*

Dattatraya K. Ghate was a young Maratha graduate in whom poetic genius had just begun to germinate. But he left this mortal wor'd before the tree flowered. However, the short pieces, 48 in number, which he composed, are collected, edited and published in a book form by his son, with a long introduction of his own and a foreword from 'Chandrashekhar', his father's intimate friend. The poetic pieces presented in this book, though lacking in high flights of imagination, evince a poetic flash of no mean order, sweetness, and a ring of patriotic spirit, qualities which undoubtedly raise the poet in the estimation of the critical reader. But the poet's son, not content with this encomium, claims for his father a higher praise, urging forward a plea that a poet should be judged not only from what he actually achieved, but also from what he was presumably capable of achieving—a plea, which, if admitted, will in many cases revolutionise criticism, literary and otherwise. The book is nicely got up and moderately priced.

ASPRISHYA VICHAR *or Thoughts on Untouchability by Mr. S. M. Mate, M. A. Publisher: Mr. S. K. Shinde, Secretary, Vangmaya Vihar Mandal, Poona. Pages 62. Price as 10.*

If any proof were needed to show the growing consciousness of the educated Hindu community to the evils of the prevailing doctrine of untouchability of certain castes among them, it is supplied by this little book, wherein a high class Brahmin has powerfully advocated the cause of the so-called untouchables and demonstrated the utter futility of the arguments that are put forth in support of the maintenance of the evil. Mr. Mate has examined the problem from every possible point of view, political, social, economic, and sanitary, and conclusively shown that if India is to be regenerated, untouchability must first go. The latter portion of the book is especially interesting being full of information bearing on the traditions, customs, occupations, etc., of the untouchables in Maharashtra. The book deserves to be widely read and pondered over.

NIRMALA *(a novel) by Mr. K. M. Chiplunkar, B. A., LL. B. Publisher: Vangmaya Vihar Mandal, Poona. Pages 295. Price Re. 1-8.*

The ancient ideal of Indian womanhood is said to be in conflict with that held forth at present by the Western education imparted to Indian girls in schools and colleges. This idea is at the root of many divergent opinions and grossly exaggerated pictures and caricatures of educated girls in social novels. In the present novel Mr. Chiplunkar has faithfully drawn pictures from the real society, barring one or two incidents which are unedifying. The main character, Nirmala, looks like an unfinished picture. On the whole, the book is readable.

HARI NARAYAN APTE—*a biographical sketch by Mr. B. M. Ambekar. Publisher: Aryabhushan Press, Poona. Pages 110. Price as. 10.*

Mr. Apte's name is familiar in every household as the premier novelist in Maharastra. The present reviewer, while reviewing his novels in these columns, had occasions to compare him with the distinguished Bengali novelists Bankim and Rabindra and to show the points wherein they resembled or differed. Comparison apart, there is an unanimous agreement that Haribhan Apte was a towering figure among Marathi writers, especially in the class of fiction-writers. He was a self-made man. Though not a graduate of any University, the Bombay University had recognised his scholarship by appointing him an examiner in M. A. examination, and also a lecturer in philology. He rarely took a prominent part in Indian politics, yet he was a trusted friend and adviser of the late Hon. Mr. Gokhale. He threw himself whole-heartedly in the administration of the Local Self-Government and was for a long period the elected President of the Poona City Municipality. The New Poona College is a standing monument of his educational activities. Yet he remained undecorated at the hands of Government which is a clear indication of his independent spirit. Such a man certainly deserved a rich honor at the hands of his countrymen—at least a full and copious work dealing at length with all his many-sided activities should have been written. That is exactly the weakest point of our Marathi writers—especially of men of the Moderate party. For while within two years of the death of Lokmanya Tilak, his two biographies put in their appearance, great worthies like Ranade, Telang and Gokhale, have not yet found a biographer among their staunch and devoted followers possessing great literary ability. Thanks to Mr. Ambekar, that he has at least written a short sketch of Mr. Haribhan's life. The writer is an untried hand, the information given is scrappy, and the want of acumen is evident in every page. With all these faults the book is welcome and does credit to the author's fidelity towards his departed friend.

WILSON PHILOLOGICAL LECTURES FOR 1915—*by the late H. N. Apte. Publisher: Aryabhushan Press, Poona. Price Re. 1-8.*

These lectures were delivered under the auspices of the Bombay University and the subject was: Marathi, its sources and development. In all six lectures were delivered and they all evince careful handling of the subject, wide reading and skill in the treatment of the subject. Mr. Apte could not publish these in his lifetime, and in the meanwhile certain researches were made, which threw a different light on certain statements made by the lecturer, but the learned gentleman, Sardar Mehendale, to whom was entrusted the work of editing this posthumous publication, has inserted later information in footnotes at proper places and made up the gap This has enhanced the value of the lectures. Every student of Marathi language and literature will now find the book indispensable for the deep study of the subject.

V. G. APTE.

MARATHI SHEEGHRA DHWANI LEKHAN PUDDHATI *Or the Text Book of Mahratti Shorthand System.*

This nicely got up book has been prepared and published by Mr. Vasudeo Sitaram Bendrey of Poona. He aims at adopting his system for all vernacular languages of India, and judging from what he has

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done for Mahratti language, we have no doubt of his success, provided expert men of Hindi, Urdu, Bengali and Gujarathi literature co-operate in his labours.

As regards Mr. Bendrey's Mahratti Puddhati, it appears to have been soundly developed in consonance with the peculiar psychology of the Mahratti language. It is simple and can be mastered by men of general erudition. The signs of phonography shall afford great facility to speed, as is the case with the Modi characters. It also transpires from the analysis of the system that it has been evolved by the author on the best elements which he found in Dutton and Boyd's systems of English Stenography. We commend this system to the notice of Bombay Government and urge upon the necessity of eradicating the evil of nonsensical Police reports which were the basis of many a prosecution of late. The book is priced at Rs. 2-8-0 and can be had of the Author, 154 Shanwar Peth, Poona City.

K. S. T.

BENGALI.

KANTA-KAVI RAJANI KANTA: *By Nalini Ranjan Pandit. Published by Calcutta Book Club, College Street Market, Calcutta. Price Rs. 4-8.*

"Biography", said Carlyle, "is the most universally pleasant, the most universally profitable, of all reading." But it is in this very department that Bengali literature is comparatively poor. The life of the poet Rajani Kanta Sen, which has just appeared from the pen of Babu Nalini Ranjan Pandit, is therefore a welcome addition to the scanty stock of vernacular biographies. Apart from the fascination which the very name of Rajani Kanta has for the people of Bengal and apart from the keen interest which a sympathetic, yet critical, presentation of the facts of his life is bound to rouse, the attractive manner in which Nalini Babu has woven together fact and comment, hint and suggestion, explanation and forecast, appreciation and admiration, and brought out the intimate connexion between the poet's inner life and his outer surroundings, should, by itself, secure for his book a wide popularity among students of Bengalee literature. It may be mentioned that Nalini Babu was requested by the poet himself to undertake the task of compiling this biography; but when Nalini Babu acceded to this request, a request he could not have possibly refused in view of the relationship which existed between him and the poet, little did he calculate for what a deal of worry and trouble he had let himself in. Nothing short of a careful perusal of the book can suffice to convince one of the immense labour, the patient investigation in trackless fields, and the lavish expenditure of money, which the collection of data, the verification of notes, and the procuring of photographs have entailed. It is precisely this which lends to the book a human interest, as pathetic as it is instructive.

The book is broadly divided into three sections. The first deals with the details of the poet's personal history and family life. The second, which in a sense is the most remarkable part of the book, gives the public a lucid and inspiring account of his illness and stay in hospital, most of these facts being gleaned with infinite labour from the scrappy records of conversation with many visitors which have been kept in the form of what may be called a diary but is in fact nothing more than the written answers to questions asked of the poet at a time when, owing to his disease and the surgical operation necessitated by it, he could not speak. It is here that we have to record our grateful appreciation of Nalini Babu's presevering inquiries into and painstaking elucidation of the above diary which have alone made it possible to find out the names of those who visited the poet in hospital as well as the trend of the conversations they had with him, and thus to piece out and make intelligible the poet's thoughts and feelings while undergoing acute bodily pain and confronted with the doom of an inevitable death. It is no exaggeration to state that Nalini Babu has, by his interpretation of the diary laid all future Bengalee scholars under a deep debt of gratitude. The third and the last section is an attempt at a critical estimate of Rajani Kanta as man, poet, and devotee. It is perhaps too soon after the death of the poet that this task has been undertaken, yet no reader of the biography can fail to be impressed by the wide knowledge of the poet's life and by the deep sympathy with his ideals and aspirations which the author has brought into play in formulating cut-and-dried opinions and giving a definite lead to all future criticism on Rajani Kanta.

The volume teems with many an unpublished poem and song of Rajani Kanta and also contains a choice selection of illustrations, including a facsimile letter of the poet. Rajani Kanta's family life, as depicted by the pen of Nalini Babu, is the record of the usual struggle genius has to carry on against circumstances. As a student in his teens, Rajani Kanta gave distinct promise of the high destiny that awaited him in after life, even though the cruel hand of death cut him off from that consummation towards which his powers were growing. His inborn love of poetry and music, his enthusiastic association with literary and national movements in Bengal, and the awful desolation that came upon his life when he fell a victim to an incurable disease, have all been deftly delineated by his biographer. The record of Rajani Kanta's hospital life, which takes up nearly one hundred and fifty pages of the book, shows how his character was deepened and spiritualized under the very stress of that solemn ordeal through which he had to pass, and also shows how a poet's fancy and a patriot's yearning were melted, fused, and merged into that calmness and resignation which is born of a realized faith in the Divine. Among the many pathetic cameos which arrest our attention in this part of the book, Rajani Kanta's interview with Rabindranath deserves special mention. The place which Rajani Kanta occupies in the heart of his countrymen is the theme of the concluding section of the book. This is where we feel we are least competent to offer any criticisms of our own. We would only add that Nalini Babu has shown great analytical skill in differentiating, as far as may be, the several aspects of Rajani Kanta's character and genius; he has subdivided his critique into a discussion of the poet's humour, his nationalism, and his spiritual side, discipline, and wound up with a statement of the general value of his poetry.

All who have any abiding interest in Bengalee literature must have at one time or other felt tempted to appraise Rajani Kanta's contributions to it; but in the absence of a compendious survey

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of his family life and of the successive developments in his mental outlook, this could have been at best amateurish and incoherent. Now that the public have access to Nalini Babu's scholarly production, a thorough and systematic study of Rajani Kanta has become a duty and a duty which may be properly discharged.

ANANDAMAYA DHARA.

KANARESE.

BASAVA BHANU: *By S. D. Pavate, B. A., LL. B. Hubli. Price one rupee. Can be had of the author.*

This book is the result of a controversy that has been furiously raising round Basava and his teaching. As the name indicates, the author has successfully defended Basava, and in support of that he has cited authorities from the scriptures and from the sayings of Basava itself. Mr. Pavate is a Sanskrit scholar deeply read in Lingayat religious literature as well as other Advaita philosophy. No one who desires to know something of "Shakti Vishishtâdvaita" philosophy should be without it.

Basava the apostle of cosmopolitanism taught and lived a philosophy of his own. Both his life and teaching were in consonance. His teaching is a revolt against the formalism of old; but he did not live long enough to consolidate the work he had begun. No equal of his appeared on the scene after him. The Brahmanism re-imposed upon this religion also its formalism.

"ALLAMA SHIDDHARAMARA SAMVADA": *Published by the Veerashaiva Young Men's Association, Davangere.*

This is a small pamphlet which is in the form of a dispute between two Sharanas (Mahatmas). Shiddharama is for earthly glory and Allama is for Nishkama Karma or what is in Lingayatism precisely and technically called the "Sivayoga" or Sharanu, or what Maharshi Aravind calls complete surrender.

M. S. K.

KARNATAKA SINHASANA STHAPANE: *By S. N. Kulkarni. Edited and published by S, R. Desapande, B. Sc., Secretary, Shri Vidyaranya Prakasak Sansthe—Malameddi, Dharwar, Pp. 141. Price one rupee.*

Karnataka Sinhasana Sthapane or the Foundation of the Karnataka Empire, is the first publication of Shri Vidyaranya Prakasaka Sansthe or Shri Vidyaranya Kannada Publication Society started by Mr. R. H. Desapande, M. A., and his son.

This book is a historical novel describing the circumstances under which Madhavacharya, the great political sage founded the Bijayanagara Empire in the beginning of the Fourteenth Century to stem the tide of Mahomedan invasion. The incidents are well connected and the story is interesting. The get-up of the book is excellent and every Kannadiya ought to read and profit himself by it.

A. R. JALIHAL.

GUJARATI.

ATMA RAMAYANA: *By the late Vaidya Karunasankar Mulji. Published by Prabhasankar Jayashankar Pathak. Printed at the Purandare Pathak Printing Press, Bombay. Pp. 86. Thick cardboard. Price Re. 1 0-0 (1922).*

A disquisition on the Jnân Marga, the book is based on the Ramayana, and is in an allegorical form. It tries to treat of abstruse subjects like the relation of the Atma to the Paramatma and other Vedantic topics in a simple style, and that is all that can be said, as the abstruseness remains all the same.

SHRI KRISHNA CHANDRODAYA CHITRA KATHA: *By Shah Balubhai Fulchand of Nadiad.*

It is a small book of 19 pages of a most disappointing kind. Its object is to illustrate several incidents in the life of Krishna by means of pictures, but the pictures are miserable and sloppy, and the letter-press hardly better.

SHAIVA DHARMA NO SANKSHIPT ITIHAS, (शैव धर्मनो संक्षिप्त इतिहास): *By Durgashankar Kevalram Shastri. Printed at the Lady Northcote Hindu Orphanage Printing Press, Bombay. Paper Cover, Pp. 154. Price Re. 1-0-0 (1921).*

This book gives in a short compass the history of one of the most widely observed cults in India from the earliest times. It also gives its present condition in different parts of the country. It is a very readable and instructive little volume.

KATHIAWAD NI JUNI VARTAO (काठियावाड नी जुनी वार्ताओ): *By Hargovind Premshankar Trivedi. Printed at the Gujarati Printing Press, Bombay. Cloth bound. Pp. 264. Price Rs. 2-8-0 (1922).*

Kathiawad has been, from of old, the land of romance and chivalry. There is an amount of "floating" literature in the province, embodying tales of romance and chivalry. If caught and perpetuated it is likely to prove of great importance from a historical and linguistic point of view. Very few efforts have till now been made to collect and publish such stories and many of them must have perished with the Bhats and the Charans who had them by heart. The collector of these stories had an innate love for them from his childhood and he has now been able to give us about twenty-nine of them and told in a pleasing form. The glimpses we get of the life of the natives of Kathiawad from them are both attractive and valuable. A sympathetic introduction by Prof. B. K. Thakore, who says that he has heard similar stories as a child sitting in the lap of their *Dhobi* narrator, sums up their utility from various standpoints. We are all the same afraid of one thing, and that is monotony, so that in future collections it would be better to see that monotony is avoided.

K. M. J.

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COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this Section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of book reviews and notices will be published.—Editor, "The Modern Review."]

Income of the Calcutta University.

The following is taken from *The Calcutta Review* :

"Even conceding that the estimated income of Cambridge is only £105,546 12*s.* 8*d.*, it is wrong to state that 'the estimated income of the Calcutta University for 1921–22 would not be less than that of Cambridge noted above.' Without taking into account the income of the trust funds of the Calcutta University which are used only for specified purposes, we may point out that the Budget for 1921-22 shows that the income utilised for Post-graduate teaching in Arts and Science is only Rs. 5,87,945—about one-third of what Cambridge spends from the *University Chest*. May we ask in all humility on what authority does the Editor make such a misleading statement about the finances of the Calcutta University ?"

We referred to the *total* income of the Calcutta University from *all* sources, including the income of the trust funds ; and we spoke of the income of the *university*, *not* of the Post-graduate departments. In support of our statement, we cull the following figures from the Draft Budget Estimates of the Calcutta University for 1921-22.

	Rs.
Government Grant to Post-graduate Teaching	15000
Fees from Post-graduate Students ...	96000
" " Presidency College " ...	25000
Fee Fund Receipts	9,19,430
Law College Receipts	1,90,300
Hardinge Hostel Receipts	38,090
Inspection and General Administration Fund Receipts	25,000
Ramtanu Lahiri Fellowship Fund ...	11,000
Students' Mess Fund	81,128
Minto Professorship Fund	13,000
Hardinge " "	12,000
George V " "	12,000
Carmichael " "	20,246
Sir Rashbehari Ghose Fund	40,000
" "	68,750
Sir Taraknath Palit Fund	23,235
" "	22,700
" Foreign Scholarship Fund ...	14,500
Khaira Fund	22,250
Total Rs.	1,649,629

Curiosity About a Letter.

A writer in the *Calcutta Review* has somehow come to know that Sir Michael Sadler wrote us a letter some time ago, and asks why it was not published. The answer is, because it was not meant for publication. The writer also asks why we made a certain correction. The answer is, because it is our practice to make a correction whenever we discover a mistake ourselves or one is pointed out to us by anybody. Unimportant mistakes which the reader can correct for himself are not usually corrected.

Communalism as the Basis of Indian Democracy.

While admitting the merits and excellence of the line of arguments adopted by Dr. Radha Kamal Mukherjee in laying down the ways as to how the Indian Democracy should be established on a safer and surer basis, I may be permitted to make a few remarks on the same

In his learned article Dr. Mukherjee first tried to examine the common ways of judging the social and political systems of both the East and the West, and then made his own suggestions towards the construction of our future political system on the communal basis in preference to the parliamentary or party system that obtains in England at present ; and in so doing he tenaciously adhered to his old idea of incorporating the caste or sub-caste panchayet element into the village polity or communal councils, which I believe is erroneous in view of the fact that it goes to rehabilitate the evils which the whole country is up in arms to combat. It is really astonishing to see that notwithstanding the bitter experience of the sad consequences of this invidious distinction of castes and subcastes, our learned professor has not been able to get clear of the tentacles of the old monster that has been, for centuries, eating into the very vitals of our nation. This is not the first time that he is enthusiastic enough to advocate the merits of this system ; but in all his previous writings on the social reforms problem he was carried away by the same idea of functional or caste government. He is quite in the right when he says that "it is a remarkable paradox that whereas the

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results of the Parliamentary system are becoming more and more revolutionary in Great Britain, the system is introduced as essential to India, the home of communal experiments, in social, economic and political life;" and I admit that we should be careful that we do not commit the same folly in determining the political future of India. But then I am at a loss to find his logic consistent when I see him advocating in the same breath the return of the system which has been so many times deplored and denounced by so many of our Indian statesmen and leaders of thought on so many occasions on account of its disastrous effects on our national life. He suggests again: "Meanwhile let all our reformers in India beware of the errors of Western democracy, and try to build a safer and surer democracy from the bottom on the foundations of our village or caste panchayets, ...casting out the abuses and evil customs which have clung to them." Here I should like to ask him, what guarantee can he give us that this monster, which has been sucking the vital fluid of our national system for centuries, will remain docile because its fangs will be taken out and talons lopped off? They may very naturally grow again and it may resume its rapacious career afresh. Is it not paradoxical (to quote his word) that he advocates in the same breath the merits of both Democracy and a system that brings into play and fosters the artificial barrier between man and man, created on account of the accident of birth? The very word democracy in the truest sense of the term is incompatible with any term that conveys the idea of any artificial distinction between high and low, rich and poor, privileged and unprivileged, or any institution that supports the subjugation of man under man. And who does not know that this distinction, especially that which exists in India, is the most pernicious of its kind? To speak the truth, the very word caste, so long as it carries the idea of birth consideration, should not be allowed to come within the pale of the conception of democracy, whether based on Eastern principles or Western principles.

To sum up, I should like to say that if Democracy or Commonwealth be our goal to move on to, we should always be on our guard to eliminate all the elements that stand in the way of social and political solidarity; or it will be fighting backwards in search of the political welfare of the country; for so long as class or caste-feeling exists, class-wars and conflict of interests are sure to ensue, inspite of all sermons and warnings.*

PRASANNA KUMAR SAMADDAR.

* One might also enquire what would be the place and status of the Musalmans, the Christians, &c., among whom there is no caste, in Dr. Mookerjee's communal system.

A B C OF INDIAN POLITICS

II

I HAVE so far discussed the fundamental implications of our political position. The conclusions at which I arrived may be thus summarised :—

1. That being a subject people and not a sovereign nation, we have no power to make laws; nor have we a constitution which owes its existence or its evolution to the sovereign will of the nation.

2. That the nation and the state which impose their sovereign rule on us are those of Great Britain.

3. That the laws in force in British India have been made by the British and as such, not owing their origin or the sanction to the sovereign will of our nation, are not morally binding on us; that politically no nation owes any allegiance to laws not made by it either directly or indirectly through its representatives; that our allegiance to British-made laws comes not from our consent but from the compelling force of the might of the British government and that the Government of India is a government established by British law and not by any law made by us.

4. That a government imposed on us by a foreign state by the force of its might is not subject to any changes by our will, as long as we do not evolve and assert our irresistible national will, which should compel the government to look to us for its authority and power.

5. That our first and foremost duty is to evolve and assert such a will.

6. That it is futile to think of reforming a foreign government and mean-

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ingless to talk of constitutional agitation for the purpose.

7. That the Reform Act of 1919 has made no change in our political status. In fact it has emphasised our subject condition and established it as a formula for the future.

8. That we owe no co-operation to such a government, nor can our co-operation with them in any way affect and improve our political position.

9. That our co-operation with such a government to maintain what is called 'law and order' and to repress and harass those who are engaged in the task of forming a national will is an act of disloyalty to our own people and to our country.

10. That 'law and order' are only means to an end; there have been times when in the interests and for the good of the nation as well as the protection of the fundamental liberties of the individual and the community, they have been disregarded even by the citizens of a sovereign state; that such times may recur; that both modern theory and practice deny the absolute 'omni-competence of the state' which should make it obligatory on everyone to bend to its will under all circumstances and for all purposes; and that a government can only derive its authority from the nation it governs and so must be responsible to it for all its acts.

It may be said in reply that this is all very well in abstract theory but it is not practical politics. Practical politics require that we should win the good will of the ruling race, use their laws for the purpose of strengthening our position, accept their service in order to get experience in the work of administration and in the mean time build up the nation. Also that being militarily helpless, depending on the British for the defence of our borders and for the protection of our hearths and homes, it is no use our pining for the moon and applying the political theories of sovereign nations to our conditions. It is also said that differences of race and religion and the jealousies and rivalries that arise therefrom are such effective hindrances in the way of our national unity as to make the work of formulation and assertion of the national will extremely difficult, if not altogether impossible and that pending the attainment of this national unity it is better for us to be governed by the British than to run the risk of being dominated and exploited by some other nation. It is added that in the present state of world politics it is impossible for a country like India to remain free even if the British leave us, and that in that event Japan or Afganistan or some other power is bound to step in and take us in hand. There are some, who place an implicit faith in the sense of justice of the British, who believe that the British are quite honest and sincere in their promises and pledges * and that now that they have promised to give us Dominion status within as short a time as possible, it is for us to use our opportunities in such a way as to disarm opposition and criticism and to inspire faith in our capacity, loyalty and reasonableness. These latter often talk of "ordered progress" and warn their countrymen of the dangers of a revolution and the misery that comes in its train. They hold up the France of 1789 and the Russia of the last few years as examples of revolutionary disasters. Their watchword is 'Progress, steady though slow.'

Some of these points are quite weighty and cogent; others have only a substratum of truth: the rest are absolutely fallacious, based on that lack of individual and national self-confidence which accounts for the continued subordination and passive acquiescence in conditions of national humiliation of large populations to a mere handful of strong-willed and assertive foreigners. It may be true that theories would not help us unless we create facts to accord with those theories.

The European Imperialists maintain that the theories evolved by western

* This was written before the delivery, on August— of Mr. Lloyd George's now notorious speech on the subject of the position and future of the Indian Civil Service, &c.

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thinkers in their progress towards perfection and enduring democracy are not applicable to Eastern conditions of life. Not only political theories but conditions of life too, are so different as to make the western notions of freedom and democracy unsuitable to the people of the East. Consequently, say they, there is no analogy between the countries of the West and the East. If this argument were true, it would knock the bottom out of the theory of Self-Government by stages or by instalments. In a few years, say ten or twenty or even fifty, the East will not be so changed as to become fit to work out western ideas of democracy. And if it does change so rapidly and so completely, it will be an evil day for humanity. By the time the East changes so as to be fit for the political institutions and ideas which are current to-day in the West the latter itself would be entirely changed and might be on a different track altogether. Are we born only to follow and imitate the West and always to remain at a distance from it even when so following and imitating? Are we quite sure that the West is after all on the right track and deserves the intellectual, the political and the economic leadership of the world for all times to come? Are we quite sure that these people—the Vincents and the Haileys of the Indian government, the Butlers and Lloyds of the provinces are the right persons to lead us to the gates of the democratic harem? Are they disinterested enough, even if intelligent and able, for that rule? Are they superior to the Asquiths, Balfours, Chamberlains and the Lloyd Georges of their native island? If the latter have made a mess of their own country's affairs and have brought it to the verge of bankruptcy and civil war, what guarrantee is there that their prototypes in India will do better? Is there any reason for us to believe that the British Indian rulers and pro-consuls, who in the majority of cases have risen to these high positions from the ranks of a bureaucracy, the most despotic and the most cunning that the world has known, are morally better men than the Lloyd Georges, Winston Churchills, Curzons and Chamberlains of Great Britain? The whole past history of Great Britain, the story of its dealings with its colonies in America, Africa and Asia, its diplomatic record in Europe, its dealings with coloured people all over the globe, should put us on our guard against taking its words, promises and pledges on their face value. The truth is that the British are neither worse, nor better than the other Imperial races of the past and the present. They would not be Imperialists, if they were different from what they are. It may be that sometimes, even as Imperialists, they are guilty of blunders, but to say so is only to admit that after all they are human. There would be no escape from Imperialistic clutches if there were no blundering Imperialists. The case of its victims would indeed be hopeless if Imperialism were always served by the best, the cleverest and the most virtuous of men. It is an affection which carries with it the seeds of its own destruction.

To the relief of the dependent and enslaved people such seeds rapidly fructify when they are watered by Imperialists of the type of Sir Michael O'Dwyer and General Dyer. They rouse there victims to a sense of danger as nothing else does. But Imperialism, at its best, has in itself certain inherent characteristics which bring about its downfall. These are the greed and the lust of power which makes its votaries reckless, haughty, inhuman and overbearing. Even the best of the Imperialists is an enemy of human liberties. Any alliance with him is an alliance with the powers of evil. Submission to Imperialistic rule on the part of a weak and powerless people, their inability to rise against it, the refusal of their leaders to undertake a campaign of violent opposition to it, are entirely different from an alliance with it. The former is the result of their helplessness and impatience; the latter, the evidence of their degeneration. Only a fool or a knave can believe that Imperialists desire the alliance or the co-operation of the leaders of the subject

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peoples with the object of their own overthrow. We can understand the argument that being militarily helpless, disunited, uneducated and lacking in qualities of head and heart, which are necessary to enable a subject people to assert their national will and set up a government of their own, it is best for them to proceed with care and to avoid attempting things which might prematurely bring them into violent conflict with the rulers; one can appreciate the argument that under the circumstances the best thing for a subject people is to take advantage of the opportunities that are left to them of consolidating, educating and organising themselves for the day of liberation; one can even comprehend the argument that it is better to put up with the humiliation of being a subject people than attempt freedom by force resulting in enormous bloodshed; but one cannot understand how a member of a subject people can make an alliance with the rulers in order to make their rule more effective, more popular, more enduring and still claim to be a sincere patriot desiring the freedom of his country. The two things are entirely incompatible and inconsistent. Once it is admitted that Imperialism is an evil and a negation of the fundamental rights of the dependent and subject people, any compromise with it, which carries an acquiescence in its methods and a continuance of the system, must be condemned. There can be no Empire without dependent and subject peoples. For these subject or dependent peoples to aspire to a position of partnership in the Empire is an act of disloyalty to the subject country, as it involves condonation of the principle of Imperialism and a denial of the rights of other peoples to be free and self-governing. Accepting the *fact* of foreign rule and acquiescing in its continuance one may for personal ends accept the service of such foreign government but one can never be a servant and an ally at the same time. A slave may negotiate with his master for his freedom, but he can never be an ally.

Leaving aside the theoretical discussions let us deal with concrete facts. There is nothing in the history of British rule in India which justifies the assumption that the Indians in the service of the British have even by a hundredth of an inch advanced the cause of their country's freedom. On the other hand there is plenty of evidence that even the best, the most conscientious and the most 'patriotic' of them have been used as tools by the British bureaucracy to enact repressive laws, to administer repressive laws and to apologise for their proceedings on behalf of their masters under what is termed 'ordered progress'. Is it progress ordered from above? Then what is progress? Does the railway mileage represent progress or do the figures of imports and exports connote progress? Does a big army and a heavy budget indicate progress or is the increase in the number of government officials, a sign of progress? Do magnificent buildings, erected at public expense by a foreign government, to bespeak their glory, represent progress? All this may be 'progress' in a certain sense, yet may also be evidence of the utter helplessness of the people with whose money and at whose cost all this progress is achieved. France was at the zenith of her glory under Louis XIV, but can it be said that that was progress? The Mogul Empire reached its highest pinnacle under Aurangzeb. Was it progress? Russia was a formidable power under Czar Nicholas II. Its Government was most zealous in maintaining law and order. Most of its gifted sons were in exile either in foreign countries or in Siberia. Freedom of speech, freedom of worship and freedom of association were denied to the people in the name of law and order. Yet the Russians in the employ of the Czar all stood for progress and only aimed at ordered progress. How often have law and order been used to cover tyranny and oppression! If the will of the despot is law and the maintenance of that law is order, then have 'law and order' been vindicated by all governments, at all times in history, even by the most tyrannical and the most cruel among them; then there was never any justification for revolt against government authority however mild its

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form. Let us assume for the sake of argument that the British Indian government is a national government of our own. Let us forget that it is a foreign government. What would be our duty if such a government passed a Rowlatt Act under the circumstances it did, or committed an outrage or applied the Criminal Amendment Act to the Indian National Congress or proclaimed the Seditious Meetings Act or gagged the Press. I contend that a self-respecting progressive democratic people would have done exactly what we have done under the circumstances, perhaps even more.

"The supreme interest of the state is in justice and it does not necessarily follow that justice and order are in perfect correlation." There are times when the business of law is not the maintenance of an old equilibrium but the creation of a new one. Let those Indians who talk so glibly of 'law and order' and 'ordered progress' remember that in the advance of humanity 'few things are more fatal than the triumph of authority over truth'. On these notions of law and order, as they are entertained by some of our countrymen, it would be impossible for any country to make any advance towards freedom. Even in self-governed countries, freedom is not a stationary thing. It is always progressing. And wherever the governments are not sufficiently responsive to the new ideas of freedom entertained by the people, the latter have to enforce their point of view on the governing class or classes by not making a fetish of 'law and order'. Says Lasky, "wherever in a state a group of persons large enough to make its presence felt demands the recognition of certain claims, it will not recognise a law which attempts defiance of them; nor will it accept the authority by which the law is enforced." This is not a new political maxim, but one which is amply corroborated by the facts of history. These principles acquire even greater force, when considered in relation to a country which is being governed by the will of a foreign state which denies even elementary freedom to the people it governs. Let it not be forgotten even for a minute that with us it is not a question of the expansion of our liberties, but it is a question of *our being born a free nation*. A nation governed by another has no liberties, except such as are allowed to it by its masters, either as a matter of grace or enlightened self-interest. These are not liberties but concessions, which may any time be withdrawn by the power that granted them. The point is being emphasised from day to day by the Anglo-Indian Press and is the fundamental basis of the Reforms Act, of 1919. But what we, the nationalists, are after, are not *concessions* but *rights*. At present we have no rights. It is a matter of great humiliation that even the best intellects in the country cannot see this point. They feel no shame in talking of concessions, in asking for them and in agitating for them. This creates a solid wall of principles between the nationalists and the moderates. The former are constructivists, the latter are mere reformers. The former want a rebirth, the latter a mere continuance, though under better conditions, of their present subordinate life. The former want the people to come to theirs—by their own efforts; the latter want a kind Providence to throw their crumbs from its beautiful table. The former are "rightarians", if I may coin such a word and the latter "charitarians". What we want is, *evolution from below*, what our opponents are after is *a gift from above*. What the nationalists assert is the *right of manhood* for which they are prepared to pay the price, what the moderates seek is *a condition of gilded bondage to develop into manhood at some future time, without much trouble in the process*. The moderates in their supreme wisdom often label the 'nationalists' as 'impatient visionaries' and 'revolutionaries' and themselves as apostles of 'ordered progress' and 'evolutionaries'. The fact is that they do not understand what national evolution implies and involves. Acquiescence in the existing order and dependence on the benevolence of those

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whose imperial interest is opposed to our national evolution, is not seeking progress by evolution. A subject people cannot evolve into a self-governing nation unless it is prepared to struggle for it. The struggle does not consist in seeking offices and in accepting honours from those who do not believe either in your right or in your capacity to determine the steps in your evolution and who insist that they and they alone must be judges of these steps. It is travesty of language to call that evolution. Intelligent evolution assumes active and intelligent struggle. The nation will never evolve into a self-governing state if it were to follow the methods of the moderates. The latter deny the people a right to assert their rights and to put forth energy to enforce them, if by doing so they have to do things which are displeasing and disconcerting to their political masters. To win their political and economic freedom by the willing consent of their masters is their goal. To win our political and economic freedom inspite of the other party's denial of our rights and inspite of his wish to keep us out of them, is our effort. In this effort a certain amount of conflict is inevitable. The best amongst us are determined not to let that conflict lead to bloodshed, but to let that conflict be determined by considerations of mere legality is to show one's ignorance of both nature and history. The fact is that the moderates are not democratic at all. They do not care for the people. What they are aiming at is power for a few. They seem to be afraid of the people. They do not want the people to get strong and acquire the power of asserting and enforcing their will. They want to impose their will on them. This they can only do by an alliance with the authorities. The latter are prepared to share their power with a class of Indians, whom they can easily coerce or please, but they do not want the people to develop power and strength and unity. The tragedy of the thing, however, lies in the fact that the moderates cannot see this. They belive, many of them quite honestly and sincerely, that they are all working *for the people* and in their interest. The difference between the two parties is thus not one of speed nor of mere method but of fundamental principles.

Power from above is a two-edged sword. It is more demoralising and corrupting than power from below. The former breeds insolence, pride, helplessness and narrowed vision; the latter teaches humility, forbearance, constant vigilance and constant sacrifice. The former depends on the pleasure of a few, the latter on the pleasure of many. It is true that in the hands of small people the latter also may lead to demoralisation and corruption. But the first spoils even *the best* of men. It is the most dangerous thing for a member of a subject race to share power with their rulers. It is liable to make them mere tools of the latter, even against their will.

As for experience in administration, this is again a shibboleth. What experience had Lord Reading or Dr. Sapru, or Mr. (now Sir Mohammed) Shafi or Mr. Sarma? What experience had Lord Peel?

Let me not be misunderstood. I am no advocate of rashness or foolhardiness. Let us be careful by all means; but carefulness does not mean procrastination or subservience. Let us lead the nation on the *right lines*, however slow the progress may be, but for God's sake let us not confirm their slavish mentality and habits of acquiescence and passivity by our own *narrowmindedness and narrow vision.*

AMRIT RAI.

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FOREIGN PERIODICALS

Mustapha Kemal Pasha, the Man.

In the *Fortnightly Review* for July there is an informing article on 'Mustapha Kemal Pasha, the Man'. In the opinion of the writer,

'He was a man of iron in a situation which would break any man of less durable metal..... To me he is one of the hardest and soberest leaders in the world today.'

The following extracts will show what is the British attitude towards Turkey and Greece respectively, and what the sympathy of British statesmen for Mussalman susceptibilities comes to in practice. (The Italics are ours.)

"Great Britain, which had been supporting Abdul Hamid against Russia, dropped the Sultan and joined hands with the Tsar in the Anglo-Russian Treaty of 1907.....Without British support the end of the old Empire was now only a matter of time. The revolution [of the Young Turks] of 1908 succeeded only to fail.....

"Under the terms of the Mudros armistice the Turkish navy had been surrendered and interned at Constantinople, and the Turkish armies were being rapidly disarmed and demobilised.....It had then become apparent that Venizelos and political Hellenism had succeeded to the place in the Anglo-Russian alliance which Russia had vacated. *Backed by the overwhelming strength of the victorious British arms, the new Anglo-Hellenist rapprochement was even more dangerous to the disarmed remnant of Turkey than the old Anglo-Russian alliance had been to the late Empire*, and with the Allies in occupation of Constantinople itself, Kemal knew that it was useless to attempt to gather the broken and chaotic capital against the new doom which was ready to burst upon it. Accordingly he left Constantinople for Asia Minor to escape Allied surveillance for a sufficient period of time to enable him to form a new political party which, working under the terms of the Mudros armistice, should compel Damad Ferid to reassemble Parliament and enable the country to consider its future....."

About the occupation of Smyrna the writer says :—

"*But the Greek occupation of Smyrna on May 15th, 1919, showed what might be expected of the new Anglo-Hellenist rapprochement* and sent whole provinces in Asia Minor scurrying to Kemal.....

"The Greek occupation of Smyrna led Kemal to tear up the Mudros armistice, but he continued to direct his efforts towards the building up of a Nationalist majority in the Parliament at Constantinople. He now moved his headquarters to Angora, a town of mud and malaria which happened to be within easy communication of Constantinople both by rail and wire. Here a group of twelve leaders of his now powerful Nationalist Party drew up the National Pact and dispatched it to Ferid's Parliament in Constantinople, which adopted it on January 20th, 1920, "declaring the principles therein announced to be the limit of secrifice to which the Ottoman Parliament can consent to go in order to assure itself a just and lasting peace." *The British military command in Constantinople now suppressed the Parliament by arresting and deporting to Malta as many of its Nationalist deputies as could be found.* But the long effort which Kemal had made to build up a Nationalist majority in the Parliament did not come to nought. The arrival of scores of Nationalists who had fled from Constantinople on the famous night of March 16th now made it possible for Kemal to set up a solidly Nationalist Parliament at Angora. The Grand National Assembly was convened at Angora on April 23rd for the sole purpose of executing the National Pact, and in the remnant of the great Empire over which Abdul Hamid had once wielded his absolute rule Field-Marshal Mustapha Kemal Pasha had finally become master."

Subsquent events are thus reffered to.

"Thereafter Ferid lasted long enough at Constantinople to see the Sevres Treaty signed at Paris on August 11th, but when it became apparent that he would be unable to ratify it, he was finally dropped from office. *The Sevres Treaty was the handiwork of Anglo-Hellenism. Briefly it proposed to close the Greek pincers about Constantinople, to cut it off from Asia Minor with a garrison restricted to 700 men, and to place what remained of Turkey in Asia Minor under the permenent military, financial and economic control of Great Britain, France and Italy. Had it been ratified it would have put an end not only to the Ottoman Empire but to Turkey itself, and the possibility of securing its ratification was not abandoned without a struggle.* The National Assembly had scraped together sufficient Turkish forces to maintain touch with the Greeks along a front which followed the line of the Bagdad Railway.....but

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with its Navy taken over by the British under the terms of the armistice it was unable to contest the Greek command of the coasts, and the Greek rear in Europe was of course out of the question. Bottled up in Asia Minor, the Assembly's only military contact with the Greeks was the frontal contact of the line from Eski-shehr to Afiun. *With a British military mission now attached to the Greek high command, the Greeks encircled the left flank of the makeshift Turkish forces in front of Afiun, and sent them pell-mell into a disastrous retreat.* Some seventyfive miles to the rear and only forty miles in front of Angora itself, they reformed on a north-and-south line along the Sakaria river, where Mustapha Kemal Pasha himself took command. Here the Greeks sought again to encircle their left, but Kemal pulled down his forces to meet them. Crossing the Sakaria south of the Turkish lines, the Greeks drove some fifty miles due east in a vain attempt to find the Turkish left. With the Turkish positions now shifted to an east-and-west line at a distance of some fifty miles south-west of Angora, the Greeks hammered away for twenty-one days in an effort to break through —a struggle which some day will be appreciated as one of the world's historic battles. In Kemal's career it was almost as brilliant an episode as his victory before Anaforta in 1915."

What was the result of that battle ?

"*In that engagement Anglo-Hellenism and its handiwork, the Sevres Treaty alike collapsed.* The Near East Conference at Paris last March was the result, a conference at which Kemal was represented by the Assembly's Foreign Secretary, Youssouf Kemal Bey. At that Conference Great Britain, France and Italy made "suggestions" to Athens, Constantinople and Angora, respecting a Greco-Turkish armistice pending the assemblage of a peace conference at "a town to be decided upon." The Grand National Assembly's reply was a demand for "integral acceptance" of its National pact and evacuation of Asia Minor by the Greeks before the peace conference began, coupled with a suggestion of Ismid town, at the head of the gulf of that name on the Sea of Marmora, as a suitable scene for the conference. Ismid was suggested in order to make it possible for Kemal himself to attend behind the scenes when the Angora delegates entered the conference.

"And here events stand to-day. Both before and since the Genoa Conference Kemal's chief anxiety is to recover, on that new basis of equality which is laid down in the National Pact, the understanding with England which Abdul Hamid lost in 1907.....

"History has not yet written its verdict on Kemal. Whether his revolution of 1920 will succeed in effectively introducing into Turkey those Western ideas of government which Abdul Hamid once fought with all the espionage at his command, whether his revolution will succeed where Enver's revolution of 1908 failed, remains to be seen. All that one can say today is that Kemal has become the leader of all those Sunni Moslem countries between Constantinople and Kabul which until 1917 felt the full weight of the Anglo-Russian Treaty of 1907."

The Peace Mind.

In the same issue of the *Fortnightly* Mr. Holford Knight writes on "The Peace Mind'. "At the centre of our present discontents," he begins, "is a general uneasiness that the mind of our rulers is not set towards peace." He proceeds as follows :

"I found in America and other parts of the world a general criticism to the effect that, as a people, we were singularly unready to apply to our own concerns the remedies we recommended to other nations. For instance, if we had made a serious effort to extend to India, Egypt and Ireland the principles we assisted to impose on enemy communities in Europe, many of our difficulties would not have occurred. This correspondence between our commendations to others and our own practices will have to be accomplished before the respect of large minorities throughout the world is secured."

Some Leading Phases of the Evolution of Modern Penology.

Harry Elmer Barnes writes in the *Political Science Quarterly* that in really advanced and thinking societies crime is no longer the mere object of organised revenge. Civilised societies recognise that the criminal is also a member of society and as such has a claim to social consideration, sympathy and fair play. In many cases his crime is the outcome of abnormal physical, psychological or environmental conditions, many of which could be removed. Crime in a large number of cases is a curable disease, and the criminal an useful member of society who has ceased to be so only temporarily and with good reason. Justice instead of going into ecstasies over her blind ruthlessness is finding new pleasures in the use of spectacles and the microscope.

Modern biology, for example, has made clear the characteristic animal traits which man has inherited from his ancestors and

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has opened the way for an understanding of the difficulties inherent in attempting to keep this primitive equipment controlled by modern laws and institutions. It has called attention to the frequent occurrence of organic defects in the criminal personality, which are an important cause of his criminal behavior, and which may through ill-controlled heredity, lead to a transmission of these menacing defects to a multitude of descendants. It has also made plain the necessity of incarcerating the prisoner under healthful conditions, if any effective effort at reformation is to be hoped for.

Equally significant has been the growth of scientific knowledge in the field of psychology. This has utterly destroyed the old notion of the criminal as a "perverse free moral agent" and has led to the analysis of the nature and significance of "criminal behavior." It has pointed out the psychopathic trends and characteristics in the disposition or mental constitution of the typical criminal. It has, at the same time, destroyed forever the belief that the criminal class is a uniform type, and it has made clear the necessity of differentiation in the study and treatment of the offenders against the law. It has proved to the satisfaction of all scientifically minded persons the utter hopelessness of attempting to reform a certain very considerable group of low-grade psychopathic criminals, and has demonstrated the necessity of a permanent detention and segregation of this type in the interest of social protection. But it has also made it equally apparent that the majority of the remaining element in the criminal class can be restored as safe members of society when they are subjected to proper educational and therapeutic treatment, according to the principles of modern phychiatry. More than this, it has aided the courts in providing a more scientific technique for detecting and convicting the criminal. The work of Hans Gross and Hugo Munsterberg is sufficiently well-known to illustrate this field of phychological activity in its relation to criminology and criminal jurisprudence.

The attitude of society towards the criminal has undergone a parallel transformation.

It has passed through exactly what Comte regarded at the stages of the mental evolution of humanity—the theological, the metaphysical and the scientific. In primitive and early political society the criminal was believed to be possessed by an evil spirit. Later he was viewed in a sort of metaphysical sense as a "perverse free moral agent." Finally, with the development of the scientific outlook, the criminal is now looked upon as a pathological unit of behavior, whose actions are determined by hereditary disposition and the experiences of life. The earliest scientific form of interpretation of the pathological behavior of the criminal was set forth by the group of anthropological or somatological theorists, mainly Lombroso and his followers, who believed that the typical criminal exhibited gross forms of physical defect and biological reversion. While careful students of criminal science have not been generally disposed to reject in their totality the views of Lombroso, a continually increasing number of criminal scientists, from the days of Maudsley onward, have come to believe that pathological psychic traits are much more important in the production of the criminal mind than are mere physical defects. Lastly, the sociological student of criminal behavior emphasizes the part played by a defective life experience, leading to a maladjustment to the conditions of a properly socialized existence.

As a result of this new way of looking at things a large number of people took up the work of prison reform and the formulation of methods of treatment for the regeneration of the criminal.

In his two works, *The Penitentiary Systems of Europe and America* (1828) and *The Theory of Imprisonment* (1836), that wise and progressive French penologist, M. Charles Lucas had clearly taken the advanced position that a curative reformatory type of prison discipline ought to be substituted for the contemporary repressive prison system. It was a long time, however, before this aspiration was adequately realized. It was only achieved, and then imperfectly, in the Elmira Reformatory system introduced into the New York State following 1870.

Captain Alexander Maconochie came to Norfolk Island in Australia in 1840, and was able to bring about a tremendous improvement in penal methods by eliminating the old flat-time sentence and introducing the beginnings of commutation of sentence for good behavior.

The notion of productive and instructive prison labor, which goes back to the Pennsylvania Quakers, was also developed by a number of progressive penologists during the second quarter of the nineteenth century, especially by Montesinos in Spain and Obermaier in Bavaria.

The modern method is to so use the period of imprisonment as to reform the criminal into a good citizen and not one of savage revenge leading to a progressive degeneration of the delinquent.

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A Sociological Interpretation of the Russian Revolution.

In order to understand the Russian revolution the student must have a good grasp of the conditions prevailing in pre-revolution Russia. Mr. Jerome Davis gives us in the *Political Science Quarterly* a fair idea of what things were like before and how they helped to bring about the revolution in Russia.

The People—numbered 180,000,000 in 1912; workers and peasants comprising 93 per cent of the total. The ruling class formed the remaining 7 per cent. There was no middle class. There were over one hundred races or nationalities speaking different languages or dialects. There were groups as far separated from each other as, for example, over 5 million German Jews, 9 million Mongolians and several million Tartars. The important point to remember is that all this diversity occurred exclusively within the proletarian 93 per cent, the ruling 7 per cent being for the most part of pure Slavic stock. Jews were rigidly kept down. In Turkestan most of the people could not even speak Russian So that we find a racially alike ruling class and a vast population of diverse racial stock dominated by it.

The Country—consisted of the stupendous area of 8,600,000 square miles. Siberia alone was 40 times as large as the United Kingdom. The soil was rich and the land rich in natural resources—for the most part undeveloped. In 1912, 86 per cent of the people were rural. Industry was hard and the workers were disorganised and badly paid. Very often peasants worked in the factories in winter and drifted back to the fields in summer. The people were bound to the soil and generations of common work in a common climate had tended to establish certain well-defined cultural habits among the masses. The aristocrats on the other hand were under no such compelling power to shape their interests.

Religion.—To the masses the priests were persons to be feared and obeyed and the Church was something which must have its tribute even at the cost of starvation to the giver. The dominant group looked upon the priest as a person who must obey their wishes. A large number of the aristocracy were frankly sceptics. As a matter of fact the whole religious experience of the common people built up an attitude of mind quite foreign to that of the nobility. Their superstitions were often not known to the upper classes.

Education.—In 1912 less than 4 per cent of the entire population were at school and of these the majority were from the aristocratic class. Those who attended schools from among the peasants were often found to be quite illiterate soon after leaving school. This was due to short terms of study. Among the upper classes boys were efficiently educated. They were always taught some foreign language, frequently two or three. All this was a bond of social solidarity drawing together the upper classes but separating them all the more from the masses. The peasants even acquired a jargon of their own, which was not always intelligible to their superiors. The ruling group far from attempting to lift up the masses, deliberately fostered their mental deficiency. Newspapers and magazines were carefully kept out of the reach of the peasants and the few which had the remotest chance of being read by them were censored.

Traditions, Folkways and Folksayings.—The result of no education for the masses was the building up of a whole congeries of traditions, folkways and proverbs which were handed on by word of mouth. The peasant saw no gain in wars or empire-building, because it affected him only badly. His viewpoint was different from that of the aristocrat.

Recreation.—The aristocrat danced, went to theatres and played cards. Tolstoy tells us that it was considered good for every young man to have had at least one intrigue with an older married woman; and drinking, gambling and dissipation was all but universal. The people were fond of folksongs and musical entertainments of a simpler nature. There are songs welcoming back the sun after winter, besides special ones for every festival.

Occupation.—The landowners and the

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Reforming the Sharks.

nobility were taught that it was 'beneath their dignity to do manual work. They must have a life of leisure, medals, distinctions and honours. The peasants were not wrongly under the impression that they were being cheated out of what they produced on the land. They worked hard, but bad equipment and ignorance kept them poor, to say nothing of the extortion by the nobility.

Home life.—The peasants lived all in one room often with their live stock. Their food was mainly rye bread, potatoes and milk products. Famine was not unknown. Disease was common owing to lack of sanitation and doctors. The peasant usually had a large family. The upper few lived in luxury and pomp and never worried about what happened to the people. All these made the 93 per cent quite unlike the seven per cent.

Added to this was a caste system which excluded a man born a peasant from rising above his class except on occasions of rare good luck such as a particularly heroic deed on the battle field, or the saving of the life of one of the nobility.

As a matter of fact, the aristocrats lived in a world so removed from that of the peasants that they did not even realize that they were separated. The proprietary classes did not under-

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stand why a peasant should steal in a famine year. Some of them did not even realize that the peasant had feelings, that he really fell in love, or had sympathies, and an appreciation for art and beauty. How absolute was the line of demarcation is shown by the fact that Prince Kropotkin told me of a landlord's wife who was astounded to see a peasant girl break into tears on hearing that a certain soldier had been killed at the front. She could not believe it possible for the peasant classes to be really in love. Another noble saw nothing wrong with the fact that wounded soldiers had been left for hours by the railroad track, uncared for, although there had been room in the hospital car with the officers. It shocked him to think of soldiers riding in the same car with officers.

In 1905 the world had the greatest warning of impending disaster that has occurred in recent history. Suddenly an entire nation of workers and peasants struck. Armed risings of peasants broke out spasmodically all over Russia. Not understanding the handwriting on the wall, the upper classes became alarmed and persuaded the Tsar to grant certain reforms. It was soon apparent, however, that neither he nor the nobility had the faintest conception of the longings of the masses, for at the first opportunity he violated his most sacred pledges to the people, suppressed newspapers, arrested hundreds and disbanded the legislative assembly.

For years Russia had had a slowly falling barometer of nihilist and anarchistic assassinations and plots. The nobility were too far removed from the common people to understand what was wrong. As in a chemical mixture capable of causing high explosion, the elements within the Russian empire had long been in the proper proportions to cause the most serious catastrophe in Russian history. In spite of this, the explosion was delayed for a time by the strong governmental pressure of a highly bureaucratic and centralized system backed by the ruthless use of force. The racial and religious divergencies among the masses, which we have indicated, acted as one deterrent. Peasants from one district were always used to quell disorder in another where the customs and habits of the people and perhaps even the language or dialect were quite different. At every point the peasants were hemmed in by government officials who restricted their every movement. The *Ispravnik*, or police commissioner, had general supervision over each district. His will was law. He could fine or imprison anyone he chose. Under him was the *Uriadnik* or constable, also having absolute power but subject to the disapproval of the *Ispravnik*. He could enter any house at any time of day or night to make inspection without a warrant. Besides these officials there was the *Zemsky Nachalnik* who had administration over all the rural institutions and was higher than the *Uriadnik*. He could depose the elected officials of the peasant commune or Mir and order any peasant flogged. He belonged to the nobility and naturally would not betray their interests. The only way to placate an angry official was through bribery. Taxes were extremely heavy, in some cases more than the total income from the land. Yet since the village commune was responsible collectively for the payment of the tax, and the peasant could not by law leave his village without its consent, he was hopelessly under bondage. The least delinquency might result in imprisonment and a heavy flogging. An elaborate system of espionage was used to make still more difficult any resistance on the part of the peasant. Yet the very pressure of this coercive force acted as a stimulus to revolt. By its action it generated the friction which would make for its own negation.

There were some people in Russia who were educated and had imagination enough to look at things with normal eyes. The revolutionary party grew up out of them. The Tsar's machine tried to break it; but with what success we shall see. Common suffering brought the revolutionary party nearer and nearer to the masses. The more bitterly they were persecuted, the more firmly convinced did they become that there was nothing to be hoped for from the Tsar's government. It was natural that they should look about for better theories of government. France and Germany were alive with Marxian dogmas and these were naturally adopted by the Russian radicals, who were so much in touch with the French and the German thinkers.

Let us see how Lenin was made.

What happened after the revolution will be understood from the following extracts:

Lenin was born in the city of Simbirsk fifty years ago, where his father was director of the high school. When he was seventeen, his elder brother was hanged by the Tsar for taking part in a student revolutionary movement. When Lenin entered the university he was promptly excluded. Nevertheless, after four years of private study he did succeed in passing the examination for the bar, but was arrested in Petrograd soon afterwards for organizing a group of workers. After a long period in jail, he was exiled to Siberia in the latter nineties where he wrote two books, *The Aim of the Social Democratic Party* and *The Growth of Capitalism in Russia*. As a result of their publication, Russia became too hot for him, and he

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We Give, They Get.

had abroad, joining the revolutionary group of Russians in Switzerland. It is obvious that such an experience, beginning with the death of his brother on the gallows and ending with imprisonment and exile, would warp the mind and outlook of anyone. In 1903 at a conference of the Social Democratic Party, Lenin led a faction which pledged itself to "pure revolutionary action" without any compromise with the bourgeois parties. His faction secured the majority of the delegates and ever since has been nicknamed the majority, or *Bolshevik*.

Whereas the soviets were composed of the representatives of the masses and therefore like them, the Temporary Government included much of the intellectuals as Miliukov and Gutchkov. How far unlike the common people they were is now apparent to everyone. The Foreign Minister, Miliukov, stated to the world that the Russian people wanted to fight until they could add Constantinople to their empire. In reality the common people did not care about fighting for one foot of foreign soil, and were even willing to sacrifice some that they had. So unpopular was his declaration that Miliukov was compelled to resign at once.

On the other hand, the Bolsheviks, who for the moment were far more like the common people in their thinking, readily won converts by the thousand with their popular slogan, "*Peace, Land and Bread.*"

The Bolshevik Government.—In view of all

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this, it was only natural that the small and active protocracy of Bolsheviks, who did to some extent understand the thoughts and desires of the people, should seize control. As Sir George Buchanan, the English Ambassador, said, "They had won over the majority of the soldiers, the workingmen and the peasants," and were firmly in the saddle. That they had the masses behind them is now admitted by Kerensky when he says, "The Bolsheviks gained a majority in the Petrograd Soviet on the 7th of September. The same happened everywhere with lightning rapidity."

But while the Bolsheviks were far nearer the real desires of the masses in the slogan "Peace, Land and Bread", they were not nearer to them in theory. Their theory was a derivative from the Marxian and totally foreign to the masses, a fact of which the Bolsheviks were well aware. Says Lenin in a pamphlet for party members only, "The advance guard of the Proletariat of the Communistic Party manipulates the non-party mass of the workers, educates them, prepares them, trains them in the school of Communism (first the workers, then the peasants) in order that they may sometime take over into their own hands the conduct of all their affairs."

The measures which the Bolsheviks enacted broke down the iron-clad compartments which had separated the ruling classes from the masses. In the first place, each racial group in the population was given the right to form a separate state. All of these were then federated into the Soviet Republic. The propertied classes were for a time disfranchised and made propertyless, and the result was that they soon found themselves working side by side with peasants and workers. It was only a matter of months before the majority began to have a dim understanding of the feelings of the peasant classes. To-day scores of them testify that they never understood what it was to be a peasant and go hungry until they themselves had felt the pangs of hunger. Although the Bolshevik policies definitely antagonized a large number of the seven per cent and forced them into open counter-revolution or into foreign soil, it did make many of the intellectuals mingle with the peasants and so grow more likeminded to them. This in itself acted as a strong force toward breaking down the barriers that had formerly existed between the two classes.

Society does not long for a new order quite so intensely as the social reformer. As a result the social reformer either has to climb down at least some length of the ladder of theories or society gets rid of both the ladder and the climber.

Ever since the Bolsheviks took control, step by step they have been abandoning their earliest positions. First, Lenin advocated a uniform wage rate for all. To-day he is paying the workers according to an output test. He began by urging the confiscation of all factories and their management by the workers. Today they are being run under the direction of experts appointed by a Supreme Council of National Economy, and Lenin is bargaining with the capitalists of Europe to come in and run his industries.

Lenin entered upon his power by nationalizing the land and compelling the peasants to yield all their products to the state. This was unpopular. Today there is practically private ownership in land, subject to re-division by the villages, and the peasants can sell their products after they have paid a tax to the government. Lenin has definitely used the incentive of private property to induce increased production. A co-operative brotherhood of individuals working without the spirit of monetary gain for the benefit of all, still remains a dream in Russia. In nearly all cases where the Communist management has been tried on large farms it has proved a failure.

At the beginning, Lenin talked of doing away with money entirely and substituting work checks which would be good only to those who had actually done work, and which would be void after a certain period. Today he is introducing a silver-secured currency.

As regards the future, certain definite things about the Russian revolution are predictable.

In the first place, the Bolsheviks cannot permanently remain in power if they build up a wall between themselves and the mass of the people. To some extent they have done this already. If the Communist Party becomes in its turn separated from the peasants and unresponsive to them, it can only remain in power by means of an adequate machine of governmental pressure. If, however, the Bolsheviks are willing to change their theories to meet the demands of the population and the needs of the situation, they may retain the government for a period of years. The bulk of the population has so long been forced to submit to the strong pressure of a Tsar's autocracy that they are far more docile than almost any other race in Europe. These three years of rule have already demonstrated that the Bolsheviks can easily build up and maintain a strong circumstantial pressure against revolution. If, in addition, the Bolsheviks can keep open the lines of intercommunication, interstimulation and response between the Communist Party and the masses of the people, regardless of whether they rule in a more or less autocratic and dictatorial fashion they may have a chance to remain in power for in that case the majority of the people would not be so far removed but that each

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could mutually understand the other. Their will be a certain amount of likemindedness existing between the rulers and the ruled. If this be true, it may be that the future in Russia for a long time to come will be one of slow evolution rather than dangerous and damaging revolution.

Fruits of Freedom.

What freedom or even the hope of freedom does for man is wonderful. Erich von Salzmann, the China correspondent of the *Vossische Zeitung*, thus reports an interview with Wu Pei-fu shortly before his campaign against Chang Tso-lin.

A scrupulously clean railway-train, where every traveler had a ticket and rode in his proper class, took me through a country that reminded me of Saxon Switzerland to the old imperial capital, Loyang.....Eyes sparkled when I inquired my way to the General. Everywhere was order, discipline, cleanliness Men are kept busy, but they are well treated; even the humblest is admitted to his commander at any time. Rickshas were waiting at the railway-station. It was a two hours' trip across country.

At headquarters again every thing is well ordered and neat. I see many books on the shelves, and blackboards evidently used in training courses. Friendliness and alertness everywhere. No barrack smells, no dirty corners.

The head of the Training Department receives me. We discuss things frankly. Messengers are constantly coming and going. The General is now inspecting infantry. He has just left to inspect the artillery. He is conversing with the wireless men. 'Tell the Marshal that the German correspondent has arrived.' Five minutes later I am sitting in his office. He steps in—slim, soldierly, in spotless uniform. Tea and cigarettes are served.

'Well, how are things going in Germany?' I tell my story.

'If you had captured Paris you would be the finest fellows in the world now. The nation that succeeds is always right.'

It is now my turn to ask questions.

'What do you think of Russia?'

'Too many parties: too much disorder."

'What do you think about England, and the United States?'

'It looks as though England was drifting toward social disorder. America is smothered in money. She is inclined to imagine, without sufficient reason, that she has found the only path to salvation.'

'What do you think of Japan?'

Wu lights up with interest. He lifts his head and squares his shoulders in his soldier's jacket. "Japan must give up her old methods. She is in greater danger than we are. Since the Empire was overthrown in China the people have been the masters. Foreigners must recognize this. No one can really do anything here that the people oppose; the people have their way now in the long run. The Japanese are discovering that in Shantung. But we must wait and see whether they really give up Tsingtau."

I reply that I believe Japan is sincere. The General merely smiles.

British Precedent in Syria.

According to a contributor to *L'Opinion*, in the Syrian Legion organized by France, "following the English precedent in India, no natives are being trained for the artillery service." "It seems inadvisable to increase the number of native troops to one-fourth of the total. Neither their military value nor their loyalty is sufficiently to be depended on."

British and American Efficiencies.

The following from *The Forum* will enlighten those to whom the ad miration of British efficiency is almost a cult.

In the past the British industries were the most efficient in the world. Now they are lamentably inefficient as comparison with the United States will show. The only census of production taken in the United Kingdom relates to the year 1907. The American census of production nearest in the date was taken in 1909. The data given in the two documents may be summarized in two lines, as follows:

	Number of Workers.	*Value of Products.*
United States, private manufacturing industries only, in 1909	6,615,046	£4,134,421,000
United Kingdom, industries of all kinds, including the production of public utilities such as gas and waterworks, etc., in 1907.....	6,019,746	£1,617,340,000

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The figures given are fairly comparable. The value of production is given in both censuses at wholesale prices. British and American wholesale prices, but not retail prices, are very much alike. Hence British and American goods compete freely everywhere. In 1907-1909 production per worker was approximately two-and-a-half times as great in the United States as in the United Kingdom. Since then output per worker has increased in the United States but has declined in England. At present one American worker produces about as much as three British workers.

The late Mr. F. W. Taylor, the eminent American efficiency engineer, wrote to me a short time before the war :

"I know of case after case in England where they use exactly the same machines as in this country, but at far less horse-power and at far less speed than they should be run, and in a manner so as to turn out nothing like half the work that is being turned out in this country; and this is due, not to the lack of proper machinery, but to the almost unalterable determination of every workman in England to turn out as little work as possible each day in return for the money which he receives. This with the English workman is almost a religion."

Japan's View of China's Crisis.

The Japanese Press, according to *Current Opinion*, is busy repudiating all hints that Japan has a hand in the Chinese upheaval. The *Nichi-Nichi* of Tokyo says that American army officers—men no longer in the service—are actively directing the operations of Wu's forces. According to the Japanese dailies England's neutrality is also merely technical. Wu is said to have had the benefit of subsidies from the Anglo-Saxon world. Anglo-Saxon financiers will benefit from a government with Wu at the head. This is what Wu himself thinks. The question is, are the probable gainers already making investments speculatively ?

Significant Sayings.

"I went into the British army believing that if you want peace you must prepare for War. I believe now that if you prepare for War you will get it." —*General F. B. Maurice.*

"There is no goal that is as near as it appears to the hopeful or as remote as it seems to the timid." —*Lloyd George.*

"Socialism will only be possible when we are all perfect, and then it will not be needed." —*Dean Inge.*

The Great Revival

Dr. Frank Crane, editor of *Current Opinion*, thinks that what the world needs to-day is a great revival, by which he means a renewal of spirit, a new kindling of conscience. He asks :—

Is it not strange that an age of science that has produced a Herbert Spencer can be blind to the facts of history, which show so plainly that the reliance upon force has ruined every nation that has had it !

Is it not strange that an era which magnifies business cannot see the enormous waste and bankruptcy which the present rivalry of nations with its inevitably recurring wars produces over and over again !

Is it not strange that a civilization that has outgrown and discarded gladiatorial games, judicial torture and human slavery, cannot get rid of those international hates which are more terrible in their toll of death and ruin than they ?

And is it not strange, above all, that a Christendom that has been capable of the Crusade, of the Reformation and of the Eighteenth-Century revival cannot summon enough enthusiasm to force the politicians of the world out of the darkness of empire and conquest into the light and liberty of federation and humanity !

Great Men.

The first great man was the soldier. The second great man was the priest. The final great man is the business man, because the ultimate calling of man upon earth is to work, not to fight nor to pray. Thus *Current Opinion*.

The Supreme Surprise of Bolshevism.

Current Opinion for July says that when the world first came to know about Bolshevism, it contemplated the far away heroes of that movement with awe and fascination. Lenin, Trotzky, Tchicherin, Joffe, Litvinoff, Krassin and the rest of them appeared to the world outside like incarnations of the great destructive forces of nature. But to-day they have been found out. The world knows that Bolsheviks are mediocrities. "The Bolsheviki are a set of ordinary bureaucrats, tame, tiresome, incompetent." This is the supreme surprize of Bol-

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sievism" according to the writer of the article. He also points out that the Soviet government contains "no great personality, no genius." Why? Because "It is an established axiom that however brilliant the rulers of a nation, and however magnificently they hold sway, they are discredited if the people beneath them are *hungry, cold, wretched, unhoused, oppressed.*"

A very sound axiom, and, apart from the question whether it applies to the case of the Soviet, it should make people beneath equally, if not more brilliant and magnificent rulers, think. The people of India, for example.

How The Great Krupp Works are Employed in Peace.

We read in *Current Opinion* for July:

The great Krupp Works at Essen, Germany, which have been transformed from a war munitions plant into a factory devoted solely to the manufacture of peace-time implements, reports a gross profit of 98,000,000 marks for 1921 and the resumption of dividends after three lean years. At present there are being manufactured in place of gun carriages, auto trucks and Diesel motors; in place of heavy guns, forged tubes; in place of armorplate, boilerplate; in place of gunitors, cream separators; in place of gun carrets, locomotives; in place of small guns, agricultural machinery; in place of shells, car wheels; in place of fine work on cannon and war instruments, cash registers, adding machines, cinema projectiles, medical instruments.

In addition, the Krupps have turned out their first textile machine, and are embarking on the manufacture of a turbine locomotive, having obtained the patent of a Swiss inventor. The complete list of Krupp products fills a large book. For the Essen works employ 15,000 men seven more than before the war—and triple shifts are maintained in all the steel departments.

An Ocean Liner As Big As 400 Houses.

Current Opinion informs its readers:—

The White Star liner *Majestic* which, in May, was launched upon its transatlantic career, is the last and greatest word to be uttered in the shipping world. Built by the German firm of Blohm and Voss on the Elbe and christened as the *Bismarck* a few weeks before the outbreak of the war, the *Majestic* has a length over all of 956 feet, a beam of 100 feet and a gross tonnage exceeding 56,500 tons, her displacement when loaded to her marks being 64,000 tons.

The *Majestic* is longer than the river front of the House of Commons, and that if she were stood on end she would tower to more than twice the height of St. Paul's; and it has been calculated that in tonnage she approximates to the aggregate of the 135 ships of the Spanish Armada, and that the space inside her is equivalent to 400 detached suburban residence of eight rooms each.

The lounge, with an area of 4,000 square feet, is laid with a parquet floor for dancing, and is remarkable for the fact that no internal pillars are used to support the roof and its great glass dome.

The dining saloon on deck F has an area of 11,350 square feet, and the dome over its middle portion rises through the two decks above to a total height of 31 feet. Opposite the doors of the saloon is the entrance to the swimming bath, where a lady instructor is to be in attendance, and on deck A there is a gymnasium.

The full complement of the ship is over 5,000 persons, including 850 first-class passengers, 545 second-class and 2,392 third-class. Steam is supplied from 48 water-tube boilers fired with oil fuel, of which sufficient can be carried for the round voyage to New York and back. There are four screws, and the turbine machinery is capable of developing in the neighborhood of 100,000 horse-power.

"The Political Implications of Tagore's New Play."

The translation of a German review of Tagore's new play Muktadhārā or *The Waterfall* which we published in our last number, showed that the critic was on the right track. The following review of the same play in *The Living Age* shows that the American critic is not entirely on the right track:

The Waterfall, a new play by Rabindranath Tagore, is printed in full in the May number of the *Modern Review*, of Calcutta. It is a poetic drama, scarcely adapted for the stage and, to tell the truth, hard to understand; for there are constant changes of scene and innumerable characters, all talking symbolically, and the whole drama is tinged with mysticism. When one lays down the play, the suggestion irresistibly presents itself that more is meant here than meets the eye.

Is Tagore shrouding a pitiless criticism of modern England under an unusually thick veil of symbolism? Does one catch a glimpse here and there of political feelings? But the poet did not join the Non-co-operators. There are only a few passages on which finger can be laid,

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and yet the general impression left by the drama is of protest—and of very definite protest directed either specifically against the British *raj*, or at the very least against the reign of the machine in modern life.

The Waterfall tells the story of Ranajit, king of Uttarakut, whose royal engineer, Bibhuti, has at last succeeded in building an embankment across the waterfall called Muktadhārā, which means 'Free Current'. His achievement means disaster for the people of Shiutarai, who live farther downstream. The Crown Prince of Uttarakut—sent, like the Prince of Wales, by his father—travels abroad in the land and, learning that he is actually a foundling who was picked up near the source of Muktadhārā, comes to feel a profound spiritual relationship with the waterfall. When he learns that Muktadhārā has been dammed, it comes, in Tagore's own words, 'as a challenge to himself personally; for to him the current of this waterfall has become an objective counterpart of his inner life.' He realizes that his official responsibilities are the real hindrances to his spiritual freedom; they are alien to his inner self. He casts aside the life of the palace. He goes forth with the object of loosing the prisoned water, and he succeeds; but in the effort he loses his life. Throughout the play the gaunt outline of a great machine, devised by the engineer to complete his work, towers in the background like a symbol of the modern age.

The publication of such a play immediately after the tour of the Prince of Wales suggests that the great Bengali poet, who long ago renounced his English knighthood, is subtly commenting on the political problems of modern India; but so dexterously has he refrained from definite propaganda that it is impossible to take anything from the play save a general impression that it tends in this direction.

At the end there is an ambiguous note by the author :—

"The name 'Free Current' is sure to give rise in the readers' minds to the suspicion that it has a symbolic meaning—that it represents all that the word 'freedom' signifies in human life. This interpretation will appear to be still more obvious when it is seen that the machine referred to in the play has stopped the flow of its water.

"While acknowledging that there is no great harm in holding the view that this play has some symbolical element in its construction, I must ask my readers to treat it as a representation of a concrete fact of psychology."

And all this may mean much or little, as the reader wills—which is probably what the dramatist intended.

Public Health in America and in India.

The New Republic of New York writes :

In a world where the soul sickens with public interests gone perversely amiss there is a curative virtue in the contemplation of a department of human affairs in which progress is continuous and there are no strategic retreats. Such a department is the public health. The great pestilences that once stalked remorselessly through the homes of men, taking toll of every household, extirpating at times whole communities, have been put to rout. They can reappear formidably only where war or famine paralyzes the efforts of physician and scientist. The lesser epidemics are steadily yielding ground, the death rate is receding.

Can all this be said of India ?

Waterways.

Though in the U. S. A. there are networks of railways covering the country, waterways are not neglected. On the contrary, they are fully utilised, and additions are made to them. On this subject *The New Republic* says :

In Holland one sees a man trudging along a canal tow-path pulling a barge with a cargo equal to the contents of several railroad cars. It is a scientific fact that man-power, or horse-power, can drag or propel through water about five times the weight which it can move on rails, even level rails. That is, water transportation is fundamentally cheaper than rail transportation. A nation which does not make the fullest possible use of its coastwise and its navigable inland waterways lacks one of the essentials of a transportation system.

Why are waterways not fully utilised and developed in India ?

Making Full Use of School Property.

We read in the *Playground* :

The report of the Superintendent of Recreation of Duluth, Minnesota, for the year 1920-1921 indicates that the fullest use of the school property of that city is being made. Here are some of the activities that have been carried on in school buildings and school yards.

The activities described are community clubs, game programmes, boy and girl scouts, gymnasium classes, parent-teachers associations, moving pictures, lectures and entertainments, bands, dramatic clubs, men's clubs, elections,

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minstrel shows, parties, skating rinks, and dances. Our Chandi Mandaps in Bengal were (and in some places still are) used as school houses, men's clubs, and for some other purposes, besides being used and resorted to as places of worship.

The World Still in Arms.

According to *The Communist Review*,

The world is still in arms. In 1914 there were 7,000,000 in the armies. In 1922 there are 11,000,000 under arms. If one considers that the German army has been completely disbanded, with the exception of about 1,000,000 Reichswehr, and the Austrian army is practically eliminated, still there is an increase of 4,000,000 in the armies of imperialism. France has nearly 1,000,000 men in the army. It is costing five billion francs per annum. The social institutions of France, the laws for social insurance, etc., are only given one-and-a-half billions, France was a creditor to the amount of 50 billion francs. Now there is a deficit of 35 billion francs against her. France owes this sum to other nations.

England spends a large percentage of her income on the fleet. The Geddes Commission was formed for the purpose of finding ways and means of economising the national household. There is a conflict now because that commission submitted a report which demanded a reduction of the army to the number of 75,000 and a reduction of the naval forces to the number of 50,000, and the unification of the ministries of the air and the army and other measures.

The world war did not solve the antagonisms and the problems which brought it about. It did not end with the Peace of Versailles. It can only end with the proletarian revolution. The proletariat is exploited more than ever before. In England six and one-third millions of wage earners have had their wages decreased since the peace was declared, while only 130,000 have gained increases. The only right of existence that capitalism ever had was that it developed the forces of production. But capitalism itself now limits the further development of industry. It is checking the forces of production, and therefore it has no more right to exist; its historic mission has ended. This impossibility of capitalism to develop its own productive forces further is increasing, and will intensify the existing antagonisms which are increasing the danger of the conflict.

The danger of war is increasing rather than decreasing. But even among the bourgeoisie there is opposition to war.

Social Movements in Tokyo.

In *The Japan Magazine* a writer describes the principal institutions established at Tokyo for juvenile protection and other philanthropic activities. They are a children's day nursery, a children's hall, a children's home, a home for dependent children, the Tokyo reformatory, a home school, a home for poor children, another reformatory, eleven elementary private schools for neglected children, an asylum for feeble-minded children, a school for the feeble-minded, an acupuncture and massage school for the blind, Government school for the blind, Government deaf-and-dumb institute, an institute to cure stammering, the Tokyo Women's Home of the Salvation Army with its various activities, such as prison visiting, protecting travellers, rescue work, etc., the Tokyo Women's Home for rescuing girls from houses of prostitution or from kidnappers at Asakusa Park or in railway stations or in dangerous situations, free dispensaries and aid for prospective mothers, etc. There are about thirty other institutions on a smaller scale but of the same nature in Tokyo. At present there are found 34 free-dispensary stations in the entire country, but 14 of these are in the city of Tokyo. The work of protecting ex-convicts is also performed.

Religion in the United States.

Mary Austin thus begins her article on the above subject in *The Century Magazine*:

Recently a review of "Civilization in the United States" by some thirty of our Intelligentsia omitted all mention of religion from their consideration on the ground that none of them was sufficiently interested in it to be informed. This is very much like leaving hemorrhage out of the list of the patients' symptoms because you do not know how to spell it. For if you do not know how a great people relates itself to the Allness, what else do you know about it that is of primary significance? What can you say conclusively of its history or politics if you do not know the secret adjustment to the source and direction of its energy?

The United States is probably the most

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re-ligiously energetic country in the world. There is at least no other country in which there is anything like the florescence of new ideas as to the source and direction of creative energy, or so many systems of individual accommodation to it. Not only is there an incessant flow of discursive interpretation, as any publisher's list will show you but new systems into which are being built all our newest ideas of psychology, of chemistry, of the constitution of the atom, of the endocrine glands, and of Einstein's theory of relativity. Not since the Reformation has Europe produced anything like the confident assimilation of experience into the riddle of man's relation to the universe which goes on here, drawing contributions from the medievalism of Italy, from the turgid dogmatism of central Europe, not despising the all but unintelligible archaism of Asiatic thought, or fearing to bring them into contact with the latest items from the daily news. Thus if one were compelled to restrict one's choice of America's outstanding contribution to civilization to two items, one might waver between open plumbing and rapid transit for the first, but one could not possibly hesitate over the freedom of religious speculation for the other.

Of mysticism in America she says :—

The present race of Americans is naturally given to mysticism. Our experience of the unknown, the condition forced upon us by pioneer life of being every day prepared for the unexpected, our contact on all sides with the vast, overwhelming scene of mountain and prairie and untrimmed forest, the necessity constantly upon us for two hundred years of trusting ourselves upon "something without us" which experience proves can be trusted—all these things predispose us to be interested in, and to take into account as part of our daily life, things that cannot be accounted for by what we call our intelligence.

She also gives the reader some idea of the new American religions.

I have made a digest of the new American religions,—such as are not merely offshoots and variations of existing orthodox sects,—putting Christian Science at one end as the chief non-materialistic religion, and Mormonism at the other, almost completely mechanistic. I have included in this digest the work of several persons who, though they have never effected any organization of their teachings, must be ranked through the millions of copies of their books and the far-reaching effects of their lecture courses, as among religious manifestations. I find that none of these new religions wholly disregard Christianity, though the most outstanding pair of them claim the superior authority of their own evangel. Two of them—there are eleven in my list—are predominantly theosophical in caste, and several of them borrow freely from Oriental sources. All of them without exception include health and material abundance in the category of religious satisfactions. Only two of them treat the practical organization of their membership as anything more than incidental, and three of the eleven offer no form of organization whatever. In nine of the eleven the whole case is rested on a reorganization of the individual relation to some central item of the universe, called, for convenience, God, though generally recognized as a center of power or energy rather than a personality. Wherever mechanistic concepts of the efficient society appear, they follow rather than lead the individual readjustment. In all but two instances they are the consequence rather than the occasion of the Christian promise of "life more abundant."

A Chinese New Woman.

The Woman Citizen reports :

Inez Phang, who has just won the annual prize offered by New York University to the student showing the greatest proficiency in the study of political science and public affairs, plans a public career for herself in China as soon as she has graduated. Miss Phang is a Chinese girl, born, however, in the island of Jamaica.

Value of Regular Doses of Housework.

We read in *The Woman Citizen* :

At the Mental Hygiene Conference recently held in Paris, the eminent scientists and brain specialists there decided that housework performed regularly by women preserves their general health and helps to maintain and even brain balance. This is because various groups of muscles are exercised through housework and it soothes hyper-excitability.

Two Japanese Buddhist Sects.

The Eastern Buddhist contains a long article on Honen Shonin and the Jodo Ideal by Beatrice Lane Suzuki which tries to explain Mahāyāna Buddhism as it expresses itself in the sects in Japan. To understand what she writes, it is necessary to be familiar with the teaching of Shōdōmon and Jōdomon.

It was the great patriarch of Buddhism Nagarjuna, who taught that there are two ways of life ; the one of difficulty, the other of ease. In the first, he who seeks salvation must work for his enlightenment through the means of meditation, fasting, study, ascetic

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cism, and work out his own realisation according to the Buddha's dying words, "Here is the doctrine, work out your own salvation!" But in the other path the seeker for salvation throws aside his own efforts and pins his faith in another. According to the Paradise sects, that other is of course the Buddha Amitabha, or Amida as he is called in Japan.

Shodomon is the holy path. He who walks this road is ever exerting himself, seeking to be saved by his own efforts and not looking for help to any one else. When he attains to enlightenment, it is through his own power, and his way is long and beset with difficulties. But how different is the path of Jodo! Here, the struggling one can cast all his self-power (*jiriki*) aside and believing only in Amida and his saving power at one stride can cross over all his difficulties and be saved—born into the Pure Land and attain bliss eternal. On this path, one learns that if he keeps in mind, if only for a day or a week, the holy name of Amida, the Buddha himself will meet him at the hour of death and lead him to the Pure Land (Sukhavati)—the Western Paradise.

All Children Not Fit For Advanced Literary Education.

In the opinion of the editor of the *Industrial Education Magazine* of America, seventy per cent of children never should go to the high school, though all may receive elementary education.

At the last convention of the Western Arts Association some thought-provoking statements were made by Dr. Henry H. Goddard, Director of the Bureau of Juvenile Research, Columbus, Ohio, who spoke on "The Education of the Abnormal Child." One of these was...to the effect that seventy per cent of the children of the nation never ought to go to the high school, simply because they are below the degree of intelligence that is essential to make high school work profitable. We know now that there are many boys and girls in high school and a less number in college who never ought to be there. The reason that they are there is that we have made a botch of our education; we have annoyed them by trying to force them beyond their power to go and they have annoyed us by not being able to meet our arbitrary unscientific and harmful requirements.

The editor proceeds :—

The great lesson of Dr. Goddard's address was that, even with the natural procedure followed in education, it is still impossible for seventy per cent of school children to profit by high school training, and almost half of these cannot profit by a grammar grade education. Yet, he asserts, it is possible to give them an education which will make many of them happy workers and real contributors to the work of the world.

And science is showing the way to pick out such children and suggesting the character of their education.

Here is one of the great opportunities of manual arts education.

"Man's Senseless Garb."

The "Man" whose "senseless garb" is described and criticised in *The Nation's Health* Chicago), is the western man. We quote some passages extracted from it by *The Literary Digest*.

"The feet are incased in stockings which hold both heat and moisture, and over this layer are shoes made of leather and canvas, and rendered almost watertight by an outer coating of wax or enamel. They bind the feet to deformity and the muscles are atrophied by non use The leg is constricted by stocking and garter, outside which is a pair of trousers which bind the knees, thighs and hips.

"The thighs are incased in drawers which may extend to the ankles, binding calves and knees still more, and tightly buttoned over the hips and around the waist. In the case of breeches, motion is still further restricted by their being buttoned from the knee downward, and this is accentuated by puttees, either of stiff, unyielding leather, or a bandage of wool tightly applied. Trousers or breeches tightly encircle the waist, and to make sure that the abdominal muscles shall be thoroughly crippled a belt of leather or non-elastic cloth is worn.

"An undershirt of cotton or wool envelops the body from the neck almost to the knees, and perhaps from the shoulders to the wrists. It may interfere with respiration, and over it is a shirt with constricting bands of stiffly starched cloth which binds the neck and wrist. In the case of the dress-shirt, a cuirass-like plate extends downward.

"A stiffly starched collar which impedes the use of the muscles of the neck, and a necktie of no imaginable use whatsoever, top off the shirt. A snug vest of cotton or wool tightly clinches the thorax, only to be covered by a coat which restricts the shoulders, arms and trunk.

"Add to this a heavy overcoat or raincoat, and a hat which tightly encircles the cranium, and the custume is complete, unless a cane, which is necessary in order that this poor beswaddled male may walk, be included.

"Factory laws in general require that workshops shall be well ventilated.

"It is curious that this principle has not been more generally applied to the clothing of man, i.e., that steps have not been taken looking to the improvement of the body of the individual.

"Women have displayed far more intelligence in reforming their clothing along hygienic lines. A man's clothes average about nine pounds in weight,

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a woman's usually less than five, and it is a well-known fact that a girl in an evening gown can dance a man in a dress suit to death.

"Changes are coming slowly; underwear is being improved; the soft collar and the sports shirt are steps in the right direction; the war popularized a shoe which somewhat approaches the shape of the foot, but, unfortunately, there remain to be worn out a lot of puttees.

"It still is impolite for a man to appear in his shirtsleeves; walking without a hat is frowned upon and the man who attempted to traverse Fifth Avenue in really hygienic clothing would continue his journey in a patrol wagon. Yes, the ideal is still a long way off."

But what is the "ideal" garb? The writer says:—

"A pair of sandals and a loincloth would be about right, but, as Carlyle has pointed out, such a garb would detract from the dignity of the courts, so it must be said that the one-piece dungaree which automobile mechanics wear is about the best to which we have attained at this stage of our sartorial development."

INDIAN PERIODICALS

American Competition in India.

That all industrial nations think of India pre-eminently as a market for their goods—as a country to be exploited, shows how backward we are in manufactures. America has been preparing herself afresh for this work of exploitation in a methodical manner, as the following paragraph from *Industrial India* will show:—

The American Government (Department of Commerce, Bureau of Foreign and Domestic Commerce, Industrial Machinery Division) is devoting increased attention to helping the American export trade in engineering products. The men in charge are stated to be engineers who have had actual practical experience of South America, India and the Far East, and their mission is to help American engineering firms to retain and increase business with India and other countries of the world. It is mentioned that one of the special features of the service is the furnishing of Reports on various foreign markets and export problems, especially relating to British and German competition in India and the Far East in such articles as locomotives, machine tools and textile machinery. We understand also that the Department is preparing a Report on the machinery markets of the whole of the East, which has involved a personal visit to every important city between Bombay and Yokohama.

According to the last American census (1919) there are over 4,000 factories in the United States engaged in engineering. The value of the production of these factories is $2,200,000,000 per annum, of which 17 per cent. valued at say $400,000,000 is exported. These 4,000 factories employ about 400,000 men.

Undeveloped India.

Indian Industries and Power says of India:—

The country is a *terra incognita* abounding in vast stores of potential wealth, teeming with possibilities and rich in every variety of product, yet its wealth, its possibilities and its riches are all neglected and undreamed of. It has been stated that *per capita* India is the poorest country in the world and that forty millions of its inhabitants have never known the meaning of a full meal. Beggary is one of the chief characteristics of the country and squalor and poverty are met with everywhere. Yet India, if its vast stores of mineral, agricultural and natural wealth were only developed, could speedily become one of the richest and most prosperous countries in the world.

Some of these potential sources of wealth are then referred to.

Timber is used probably more than any other commercial commodity and in countless different ways throughout the world. The forests of India cover an area of 240,000 square miles or no less than a quarter of its entire length and breadth while the total extent of the land under the control of Forest Department is 252,468 square miles or more than one-fifth of the total area of the country. It has been stated that India is capable of supplying, by herself, not only all the timber needs of the British Empire but of many other countries as well. Yet the annual production of timber and firewood or what are technically known as "major products" of timber during the five years 1914-15 to 1918-19 was only 88,097,931 cubic feet and 209,505,417 cubic feet respectively. The authorities tell us that this quantity could easily have been doubled, perhaps trebled, under intensive forest control. But instead of attempting this India imported in 1918-19 no less than 35,750 tons, which quantity had been increased the following year to 68,036 tons. In 1920-21 the quantity imported was 62 582 tons.

As another illustration, take two of the most valuable metals that determine the status of a nation in the present day, viz., iron and coal:—

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It is stated in the *Iron Resources of the World* that British India possesses 65,000,000 tons of iron in actual reserve; while the potential reserve is quoted at 250,000,000 tons "plus considerable". This means that the iron ore actually surveyed and not yet worked amounts to the first figure, while the second figure is a rough estimate of the deposits known to exist but not yet surveyed, while by "considerable" is meant that further supplies in large quantities are known or believed to be in existence. The fact is that India has not been properly surveyed and prospected, yet even with the present incomplete knowledge the iron resources of the country are greater than those of Australia and Oceania, Japan, Austria and Hungary and a few other countries combined. Yet large quantities are imported into India annually. The same remark applies to coal. India is said to possess 79,000,000,000 tons of coal—an amount equal to the entire coal resources of Africa and South America. Yet India only produced 17,962,000 tons in 1920, which is 4,686,000 tons less than in 1919. This output is only 94·4 tons per head per annum for each person employed in the industry whereas the output per head in the United States is 803 tons, in Great Britain it is 184 tons and in Japan 122 tons. Here again, as a result of India's undeveloped state, large quantities of coal at great cost had to be imported to supply our needs, and the money which might have been kept in the country went abroad.

Agriculture is the main occupation in India and the majority of labourers here are agricultural. Yet agriculture itself is in a backward condition.

Government statistics show that out of 621 million acres of land in British India only about two-thirds is under cultivation. Or, in other words, out of a possible total of 63 per cent. available for cultivation only 36 per cent. is under tillage. Of the remaining 27 per cent., 9 per cent. has been intentionally kept fallow, while 18 per cent. has never been taken up at all. It is stated that if the whole available acreage were put under cultivation, famine would be reduced by over half. But even with the land under cultivation the yield per acre is very disappointing. Wheat, for example, in Bombay and the United Provinces yields 1,250 lbs per acre, whereas in Switzerland, in spite of its rocky soil, the yield is 1,858 lbs. to the acre, and in Great Britain 2,874 lbs.

International Intellectual Co-operation.

The Educational Review of Madras writes in its editorial columns :—

The Council of the League of Nations is rightly seeking to base the foundations of International co-operation on as many points of strength as possible. The latest action of the Council of the League of Nations is to appoint a Committee of ten to study the question of International Intellectual Co-operation. The Committee includes Prof. Gilbert Murray, the well-known Regius Professor of Greek at the University of Oxford; Madam Curie of the University of Paris, well-known in connection with the discovery of Radium; Dr. Einstein of the Theory of Relativity fame; and India is represented on it by Dr. P. Banerjee, the Minto Professor of Economics at the University of Calcutta. It cannot be denied that India could have been represented by some more eminent scholars, Sir Rabindranath Tagore, Sir J. C. Bose, Sir P. C. Roy, Dr. Brajendranath Seal, Sir Asutosh Mukherjee or Prof. Paranjpye; but Dr. Banerjee is a very estimable gentleman, too, fully deserving of the confidence and high responsibility now imposed on him. He has not only been a very able professor and author—*Introduction to Indian Economics* and *Public Administration in Ancient India*—but also a person who has taken considerable interest in public life, the last being a qualification specially desirable in one whose business it will be to advise on the intellectual resources of the whole country.

The Oxford Dictionary.

Prof. W. A. Craigie's third Madras University English Lecture was devoted to the "New English Dictionary on Historical Principles", briefly called the Oxford Dictionary. *The Educational Review* of Madras has published a summary of this lecture, from which we learn that in November 1857 it was resolved at a meeting of the Philological Society "that a Dictionary of the English Language on Historical Principles was shortly to be edited." The scheme was actually taken in hand in January 1858.

The work was begun in right earnest under the guidance of Dr. Furnivall and in 1861 there were as many as seven hundred separate authors who were engaged at it. They were all enthusiastic scholars who were devoting their precious time for no remuneration whatever for advancing the study of the mother-tongue. After years of steady labour the mass of material collected was considerable; and by 1879 it may be said that a definite stage in the progress of the work had been reached. The necessary spade-work had been done; the interest of the people had been roused; and in a measure, the collection of Authorities, Quotations from standard authors, etc., may be said to have been over.

In 1880 therefore began negotiations with the Oxford University Press for the printing and publication of this huge work; the next year the Preface to the First Volume was written and in 1882 the first instalment of the first part was out. In the first few years the progress was so slow that by February 1884 only 352 pages had been finished (A—Aunt).

What was begun nearly half a century ago is not yet finished; and in the mean time Sir James Murrray, the original editor, died in 1915, after devoting 36 years of his life to this great task with unsurpassed enthusiasm, devotion and self-sacrifice. He was the soul of the work.

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The gigantic task is now approaching completion. More than nine volumes and a half have been published (out of the ten volumes it is to occupy) and we are on a fair way to bring out even the remainder in a few more months. When this is over, the Dictionary will run to more than 14,000 pages of closely printed matter; dealing with more than 380,000 words which are illustrated by more than 1,500,000 quotations.

Whatever name we give it, we must not forget that we owe a deep debt of gratitude to the Oxford University Press for the splendid printing and get-up of the work.

This is how the raw material was collected :—

An author is given a certain book—say Johnson's Rasselas—to read through. He has before him a few thousands of strips of paper on the top of which the name of the book is printed. As he goes on reading, he first marks those sentences which illustrate the use of a certain word in a certain sense; then he takes a strip of paper, writes the name of the word he wants to illustrate and adds the sentence below as illustration. Thus for every book that he reads through he would have some 2000 strips of paper ready with him.

After collecting all those strips of paper which deal with the same word, there is the work of classification done partly by voluntary labour and partly by paid labour. When the various quotations are thus classified according to the different meanings, the work is taken in hand by the Editorial Staff. At first provisional definitions of words (according to the various meanings) are framed; and of the quotations given only the best are selected for insertion.

Then it passes through the Sub-Editor who uses his discretion in adding to the various meanings given, checks all references once more, verifies doubtful quotations, reads the proof sheets after printing and sends it on to the Chief Editor for final revision.

Civic Progress of Women.

The following paragraphs are taken from *Stri Dharma* :—

Municipal Franchise for Calcutta Women

The first long step forward has been taken in the political equality of women and men in Bengal Province. The Calcutta Corporation has, by a 21 to 4 vote, granted the Municipal Franchise of Calcutta City to those women who possess the qualifications which are also necessary for men voters. Its recommendation that the sex disqualification be removed in the Reformed Municipal Bill has to be voted upon later by the Provincial Legislative Council, and that event will be looked forward to with intense interest as it will afford an opportunity for seeing if a very desirable change of attitude towards woman suffrage has come to the Bengal Councillors with the passage of time.

Erode Leads the Way

In the matter of Compulsory Free Elementary Education, the Municipality of Erode has led the way in the Madras Presidency by being the first Municipality in the South to include girls equally with boys in its scheme for Compulsory Primary Education. It is particularly gratifying to find a Municipality which was *unanimous* on the necessity of applying the scheme to girls and which raised an additional education tax of 1 per cent on the property tax and 25 per cent on the professional tax for this purpose. Unfortunately the large towns, Vellore, Kumbakonam, Coimbatore and Conjeeveram have begun their Compulsory schemes for boys only.

Record Women's Meeting in Madras

The Madras women are determined that the little girls of their City and Presidency shall get all the facilities of the Compulsory Education schemes. To demonstrate the strength of their demand for this act of justice the members of seven Women's Associations combined in holding a meeting in the Madras Senate House. It was the best attended meeting of a public kind held for years in Madras. The Hall was full of most representative women, teachers and girl undergraduates; the speaking was in the vernaculars and was noticeably fluent and spirited; Lady T. Sadasiva Iyer made an ideal and popular President and there was no doubting the whole-heartedness with which the women expressed their desire that the Compulsory system shall be applied to girls.

The Liberal Party's Meeting

Another significant meeting took place on the same subject as the above in Madras. It was entirely a men's meeting called by the South Indian Liberal Federation at which a number of the most prominent Councillors and educationists of the City supported the inclusion of girls in the Compulsory Education scheme. They passed the following resolution: "That it is highly desirable to introduce free and compulsory education for boys and girls in the city of Madras as early as possible."

China

The following is a quotation from an article on The Women of China written by the lately deceased Chinese statesman, Dr. Wu Ting-fang :—

At the present time there are well over 200 Chinese girl students in the United States alone. They are the successors of many others who have gone before them and, returning to their native land, have been fired with enthusiasm to bring to China the practical benefits of their studies in the democracy of the West. I believe in the equality of the sexes to the extent that no woman should be penalised merely because she is a woman. But though woman may have equal rights with man we cannot overlook the fact that Nature has made them different. In any system of votes for women I should be inclined, first of all at any rate, to confine the privilege to widows and single women, because man and wife are, or should be, one.

India, Washington and Genoa.

Dr. Gilbert Slater writes in the *Indian Review* :—

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Whether it is good or bad for Europe that international affairs are now being conducted by partially public conferences, round which skilled journalists buzz like bees to extract every item of interest for the information of a watching world, instead of by the pre-war methods of secret diplomacy, the new method has, at least for India, the advantage that she gets much fuller information about international transactions in the consequences of which she will sooner or later be involved.

He asks, how will the proceedings at Washington and Genoa affect India? And answers, in part :—

The first result should be an abatement of alarm about the North Western frontier. Trade should develop by direct results between Russia and India, and this should pass partly through Afghanistan, and encourage peace and progress in that country, and the development by the Afghans themselves of the internal resources of their country. Afghanistan may by degrees become to Asia what Switzerland is to Europe. It does not seem too much to hope for an immediate beginning of a progressive reduction in Indian military expenditure in consequence.

Those people who think that the over increasing need of America, Britain and Germany for tropical produce and foreign markets will make for war between them do not understand the psychology of big business.

In consequence India's political connections will in future be less exclusively with Britain, and more and more with America and Germany. The old ideal of national independence is out of harmony with present day economic conditions, and has become a dangerous anachronism, but it is inevitable that the controlling power limiting India's freedom to do what she likes should pass gradually from the British House of Commons to the public opinion of the civilised world.

In these circumstances, Indians ought to prepare themselves to make their own contribution to the formation of that opinion. In this work Mr. Srinivasa Sastri has made a notable and worthy beginning. But it is desirable that his successors should occupy a somewhat different position—that they should be able to speak as exponents of the conclusions reached by Indian public opinion after earnest public discussion, and not as interpreters of India's sub-conscious thought.

It is also necessary that both India and Britain should think out what they want the future political relation between them to be.

A Contrast Between British And Feudatory India.

Bharat Sevak, the monthly journal published for the All-India Conference of Indian Christians, edited by Prof. S. C. Mukherji of Serampore College, has a notable editorial article with the above heading. In it we read :

According to an eminent Indian leader the gravest charge against the British rule was that it tended to prevent the full development and expression of Indian Manhood. Well, in a way the Indian States are even greater sinners in this respect, for the latitude of freedom allowed the subject in any of the provinces is denied in the States. This, therefore, far from offending the Englishman ought rather to please him, for it is a compliment to the British love of liberty. The States are autocratically governed and the political ideas of most of them would hardly do credit to the Eighteenth Century. And yet, they are tolerated by their subjects! Yes, but one must never forget the fact that in a consideration of this question the Government of India stand to gain very little, for it is believed that most of the States would have advanced with the times but for the fact that they could not rise in importance being overshadowed by the mighty Government at Delhi, and hence they became indifferent for they lacked the chief stimulus of all Governments, the hope of being politically powerful. Nor must it be forgotten that popular belief accredits the Resident as being the real ruler, and even though that is certainly an exaggerated view of the Resident's position and importance, it is well-known that the Indian Government guarantees to come to the rescue of any feudatory chief should his subjects rebel, while in return no measures of good government are insisted upon. It is natural in these circumstances that Indians should feel that whether in British India or in the Feudatory States it is the British who rule and shape policy and that when an Englishman points out how much more tolerant the British are in the Provinces than the Indian Chiefs in the States, he is making much of a distinction without difference, as Indians feel that if the Chiefs had not the sense of security born of the pledge of support of the Government of India, they would not have been so out of date in their methods of administration.

According to the writer, there are two main causes for the great agitation that is sweeping over the British-ruled provinces of India to-day, while leaving the Indian States comparatively calm.

Among the masses, the discontent is due to economic exploitation, and among the classes, to racial arrogance.

There can be no question that in most cases British India is far more efficiently administered than the States are. Justice as between fellow-Indians is cheap, speedy and equitable.

And yet, let an official form British India visit the villages of a feudatory state. He will find that the rustic says "Maharaja ki jai", whenever he has a stroke of good luck; he will find the villagers happy and contented and with sufficient to eat and drink. He will even get pure cow's milk. And if it is known that he is from British India, he may receive strained respect not unmixed with fear. Let an official from Feudatory India visit the villages of a British India district. He will find the people bent, dejected, starved, and if they ever do have good fortune coming their way, they thank the gods, not the Government, for the boon. Food is scarce and dear. The villagers eat not what will nourish their

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bodies (it is too expensive for their slender means) but what will somehow stifle the pangs of hunger. And if this district adjoins a feudatory state, of which they could therefore have some idea, and they know he hails from there, he will be warmly welcomed as if he was a Father of the village.

In feudatory states with all their misgovernment they see to it that no one suffers from want of the common necessaries of existence. Provision is made to ensure that these are cheap and in abundance, and that every villager has enough. The States know that it is not wise to "kill the goose that lays the golden eggs."

Then it is explained why there is no racial arrogance in the States.

And again, in the States, all are of Indian nationality and the question of racial arrogance cannot arise. To be capable of existing it must have an extra-national existence, at least where one of the two races is concerned. This circumstance is in existence in British India, and does lead to bitterness. Though the brown bureaucrat may *officially* be more tyrannical, *personally* he dare not be as arrogant, for he is of the people, he is kept in check by the community. The European, on the other hand, belongs to a foreign community which is exclusive and keeps to itself. None of its members has to fear social ostracism because of his individual attitude to the Indian.

Thus it happens that with all the blessings of a benign administration, and in spite of the beneficent policy of "Pax Britannica", there is grave and deepening discontent in British India.

Buddhistic Research.

The Mahabodhi and the United Buddhist World thinks that

Research scholarships enabling students for the study of Pali, Chinese, Tibetan and Japanese in connection with the Indian Universities should be founded, and unmarried students should be selected from various parts of India who would bestow their time in making researches in the field of Buddhism to find out the part played by Indian Buddhists in the civilization of the Asiatic races during the last 2,000 years. Pali texts should be printed in Devanagri characters together with the principal commentaries for the use of Indian scholars. A History of Indian Civilization has to be written from authentic sources, and the Pali texts would be a promising field to gather materials from for such a work.

Indian Engineering.

Mr. K. V. Vaze, I.C.E., states in the *Vedic Magazine* :

Engineering philosophy consists of ten Sciences शास्त्र, thirty-two Lores विद्या and sixtyfour Arts कला.

On Engineering there are the following texts as far as I know and I would be glad if anybody is able to throw more light on the subject. Names of places where the books can be seen are noted in brackets. Other books I would like to see and copy if anybody has any.

He gives a list of 130 Sanskrit works on engineering in the widest sense.

Subordinate and Superior Postal Employees.

Labour writes :—

The Post Office of India was brought into being in 1854 and during the last 68 years it has made marvellous improvement. From a tiny mustard seed the Post Office has now developed into a huge and mighty tree with myriads of branches and thick and luxuriant foliage. No one, however, has yet attempted to write a history of the life and conditions of the Post Office workers in India—the clerks, the sorters, the postmen, the overseers, the runners, and others during these years 68. They have all along been members of a very prosperous establishment, but did they ever share in its prosperity which they were instrumental in building up with the sweat of their brow?

Only a few years ago the initial pay of a Postal clerk was Rs. 15 a month and his usual maximum pay Rs. 30. He used to spend from ten to twelve hours a day at the counter and was transferred at least three or four times during a year. Holidays he knew none and a considerable part of his earnings was recovered from him in fines for paltry mistakes. The rules of the C. S. R regarding privilege and casual leaves were almost a dead letter to him as he could seldom avail of them. In several cases men suffering from serious illness were not relieved in spite of repeated representations until they were actually dead! The life of the postmen, runners and other menials was much harder.

But look at the other picture for a moment. How did superior officers of the Department, the D. G.'s, P. M. G.'s and Deputy P. M. G.'s, Presidency Postmasters and others fare during these 68 years? Did they share in the prosperity of the department? Why—yes. Their pay has now run into digits that would tempt the highest officers of even the richest countries. Their charges have been lightened so as to make some of the posts almost sinecures.

Germany's Greetings to India.

In February last, *The Collegian* reports, Prof. Benoy Kumar Sarkar delivered a lecture at the University of Berlin on the world's great classics through Indian eyes.

On this occasion the lecturer was introduced by "Geheimrat" Professor Alois Brandl, the well known Shakespearean scholar of Germany.

At the close of the address, which dealt with the conviction of human values in the *Iliad*, the *Aeneid*, the *Divine Comedy*, the *Faerie Queene*, *L' Etourdi*, *Faust* and other classics, the lecturer was

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publicly asked by Professor Brandl to communicate the following message to India :

"You may assure the people of the East", said he in the midst of loud applause, "that we Westerns shall be modest in the future in our attitude to Oriental attainments. Mankind is one in spite of differences. It is evident that Young India is not sleeping on a lotus leaf but embodies action and energy. Let more messages like the present one come from the representatives of Indian culture with the same logic and force and it will not be long before Europe revises her methods of study and scientific judgments."

An American Martyr of Science.

The Collegian quotes the following editorial note from the *Nation* of New York :

"Through his death from yellow fever at Vera Cruz, Dr. Howard B. Cross of the Rockefeller Institute takes his place among the heroes of science, for he has deliberately risked death as did Dr. Jesse W. Lazear and Dr. Walter Reed, the two physicians who by their courting death in Havana in 1899 established beyond question that the yellow fever germ was carried by certain species of mosquitoes. Those two physicians voluntarily submitted to inoculation to prove the theory. Dr Cross, who went to Vera Cruz for the express purpose of combating the marsh and yellow fevers which curse that region, contracted the latter disease two days after arriving at Tuxtepec. The Rockefeller Institute declares that Dr Cross gave his life willingly in order that one of the great plagues of humanity might be overcome and destroyed."

The Bengal Red-vented Bulbul.

Mr. C. M. Inglis corrects, in the *Agricultural Journal of India*, the current notion that the Indian Bulbul is a singing bird. Says he :—

With regard to their popular names which are so well known and firmly established that it is difficult to dislodge them from general use, many animals have acquired titles which are perhaps more descriptive than correct. Such, for example, are the "white ant", which is not an ant and not always white, and the "black beetle", which is not a beetle and not necessarily as black as the popular idea paints it. Many similar instances might be quoted and in this connection it is difficult to resist the temptation to refer to the dictionary which defined a lobster as "a little red fish which runs sideways" ; whereas of course a lobster is not a fish, it is not red until it has been cooked, and it does not run sideways. Owing to similar confusion of ideas or terms the Indian Bulbuls have achieved a somewhat spurious reputation as exquisite birds of song. Both in Eastern and in European poetry the Bulbul is frequently referred to as a delightful singing bird, and the dweller in India may well wonder why the Indian Bulbul does not live up to its reputation. The fact seems to be that Indian Bulbul is not the same bird as the Bulbul referred to in Persian poetry as the lover of the rose and which is really a nightingale. Our Indian Bulbuls have cheerful notes but they are not exactly nightingales.

The Bulbul is, on the whole, helpful to gardeners and farmers.

The late C. W. Mason investigated the stomach-contents of thirty-seven birds at Pusa and found them to contain 129 insects, of which 96 were classed as injurious and 30 as of neutral value. At Faridpur, in Bengal, this bird has been noted as committing "great havoc in gardens amongst tomatos and chillies, the red colour of which seems to attract them." Bulbuls sometimes do some damage by attacking fruits in gardens and orchards, but the good done by destroying insects throughout the whole year must be offset against this.

Nitrogen Losses from Dung and Urine.

In the same journal Mr. N. V. Joshi thus sums up the results of studies in methods to prevent nitrogen losses from dung and urine during storage.

1. The losses of nitrogen from cattle dung when stored separately are small under both aerobic or anaerobic conditions of storage.
2. In the case of urine great amounts of nitrogen are lost under aerobic conditions, while under anaerobic conditions the losses are negligible.
3. Covering the surface of the urine with a layer of some kind of oil, such as kerosene, mustard or coconut, brings about the necessary anaerobic conditions and this method has proved effective in preventing losses of nitrogen from the urine.
4. Among several substances tried to prevent losses of nitrogen from urine occurring under aerobic conditions of storage, sulphuric acid, superphosphate and formalin have proved effective but their cost is expected to be prohibitive in practice.
5. Very great losses of nitrogen have been observed when straw and soil were used as absorbents for urine. These absorbents would therefore not prove of value in conserving the nitrogen of the urine.
6. Since greater losses of nitrogen occur in the mixture of cattle dung and urine, it is advisable to store cattle dung and urine in separate pits instead of following the prevalent practice of mixing them in storage.

Caste-Consciousness and Colour Prejudice.

Prabuddha Bharata for July gives the English translation of a Bengali letter written by Vivekananda to a brother-disciple, extracts from which are made below.

Now-a-days we hear it from the lips of people of all castes in India that they are all full-blooded Aryans—only there is some difference of opinion amongst them about the exact percentage of Aryan

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blood in their veins, some claiming to have the full measure of it, while others may have one ounce more or less than another. And it is also reported that they and the English race belong to the same stock—that they are cousin-german to each other, and that they are not natives And they have come to this country out of humanitarian principles. Their religion is also of the same pattern as that of the English! And their forefathers looked just like the English, only living under the tropical sun of India they have turned black! * * *

All modern races have sprung from an admixture of different races.

It is not a generally accepted theory in the West that a warm country produces dark complexion and a cold country white complexion. Many are of opinion that the existing shades between black and white have been the outcome of a fusion of races. * * *

The little tendency that remained in me for taking to European ways vanished, thanks to the Americans.

Once I was burning with hunger, and went into a restaurant and asked for a particular thing, whereupon the man said, "We do not stock it." "Why, it is there." "Well, my good man, in plain language it means there is no place here for you to sit and take your meal." "And why?' "Because nobody will eat on the same table with you, for he will be outcasted." Then America began to look agreeable to me, somewhat like my own caste-ridden country.

Out with these differences of white and black, and this nicety about the proportion of Aryan blood among the 'natives'! How awkward it looks for slaves to be over-fastidious about their pedigree! The excesses about caste distinctions, obtain most among peoples who are least honoured among mankind.

Vivekananda on the Lascars.

The same monthly quotes the following from Vivekananda's Memoirs of European Travel, 1899 :—

Seeing these Bengali lascars, coalmen, servants and boys at work, the feeling of despair with regard to my countrymen which I had was much abated. How they are slowly developing their manhood, with a strong physique,—how fearless yet docile! The cringing. sycophant attitude common to 'natives' even the sweepers do not possess—what a transformation!

The Indian lascars do excellent work, without murmur, and go on a quarter of a European sailor's pay. This has dissatisfied many in England, especially as many Europeans are losing their living thereby. They sometimes set up an agitation. Having nothing else to say against them—for the lascars are smarter in work than Europeans—they only complain that in rough weather when the ship is in danger they lose all courage. Good God! In actual circumstances, that infamy is found to be baseless. In times of danger, the European sailors sometimes drink freely through fear, and make themselves stupid and out of use, Indian sailors never take a drop of liquor in their life, and up to now, not one of them has ever shown cowardice in times of great danger.

Trained Teachers Not Encouraged in U. P.

U. P. Education for August complains:

New men with no training or teaching experience are being recruited for the Intermediate colleges. We are told that with better emoluments to offer the department is securing the services of better class of teachers. We have no quarrel on this point, nor will a true friend of education have any. What we would like to urge upon the attention of the authorities is that a certain percentage of these appointments be reserved for the trained graduates who have put in meritorious service. Or else, where is the stimulus for good work?

Self-reliance and Spiritual Progress.

Mr. C. Jinarajadasa's short article on self-reliance in *The Mahinda College Magazine* is worth perusal. In his opinion,

By the very nature of the Buddhist conception, the more a man relies on himself to gain wisdom direct, the more he sees the problem of life clearer. It is a significant fact that, in the Buddhist tradition, all who dominate their lower natures by the developments of will-power become at the same time more and more full of compassion towards those round them. The highest will and the fullest compassion are as object and image. Everyone, therefore, who lives the life proclaimed by the Lord Buddha, and frees himself from his fetters by the exercise of his own will, in that very process develops an intense compassion which kills out the self-centred standpoint of personal evolution. Hence comes the seeming contradiction in Buddhist ideals that the man who has sought Nirvana, when he is actually at its threshold, renounces Nirvana, in order to help all his fellow-men to come to that threshold.

The injunction to the Buddhist then to hasten his evolution is not in reality that he may "save his own soul," but rather that he may be one more Saviour of humanity.

It is said by a French thinker that to understand is to pardon. That great truth is carried many steps further by the Lord Buddha in the teaching that to understand is to love and save. That is the reason that He, who toiled through hundreds of lives to save humanity, achieved, with his Buddhahood, both Supreme Wisdom and divinest compassion. For he who sees truly sees with compassion, and to him the realisation of his highest will-power is only in order to dedicate it to the service of his fellow-men. The man who has come to a true realisation of his own powers cannot ever think of utilising those powers for the purpose of his own self. For he comes to that most fascinating of mysteries that, when a man realises his true self, he knows it as the One Self of all that lives.

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Courage.

Sir Michael Sadler's monthly letter to *Indian Education* is devoted in the July number to "Courage" in great part.

The arresting incident in this month's education in Britain is Sir James Barrie's address as Rector of the University of St. Andrews. The red-gowned undergraduates gave a thrilling welcome to the creator of Peter Pan. The magician wove his spell over them in a discourse which was moving and whimsical. Its subject was courage—'the lovely virtue. Courage is the thing. All goes if courage goes. Be not merely courageous but light-hearted, also gay.'

From his pocket he drew some filmy sheets. In them in the Antarctic ice Captain Scott had written a last message to his friend. "We are dragging out," the letter ran, "in the very comfortless spot. Hoping this may be found and sent to you, I write you a word of farewell. I want you to think well of me and my end. Good-bye. I am not at all afraid of the end, but sad to miss many a simple pleasure which I had planned for the future in our long marches. We are in a desperate state, feet frozen, etc., no fuel and a long way from food, but it would do your heart good to be in our tent, to hear our songs and our cheery conversation." There ended the first part of the message. In words hard to read it continued: "Later. We are very near the end. We did intend to finish ourselves when things moved like this, but we have decided to die naturally without."

Courage is the badge of strength. The young in spirit are those who have courage. The young, Sir James Barrie went on to say, have to play a great part in the re-making of a shattered world. Youth have for too long left exclusively in the hands of their Betters the decisions in national matters that are more vital to them than to us who are old. Things about the next war for example, and why the last one even had a beginning. A time has arrived for Youth to demand a partnership. To gain courage is what you come to the University for."

This strikes a note different from what the youth are told here.

"Shama'a."

Shama'a for April and July gives a reproduction from an old painting depicting a game of polo played by some princesses of India. Apart from the artistic qualities of the picture, it has a historical value showing that Indian women of old played this "manly" game and this was in part the reason why they could be heroic themselves and also the mothers of heroes.

The National Value of Art.

Sri Aurobindo Ghose's article on the national value of art in *Shama'a* is a contribution of outstanding importance and value. Owing to the inclusive and comprehensive character of the writer's thinking and style, his production are difficult to summarise. But it is hoped that the following extracts will be found to give some idea of the article :—

There is a tendency in modern times to depreciate the value of the beautiful and overstress the value of the useful, a tendency curbed in Europe by the imperious insistence of an age-long tradition of culture and generous training of the æsthetic perceptions; but in India, where we have been cut off by a mercenary and soulless education from all our ancient roots of culture and tradition, it is corrected only by the stress of imagination, emotion and spiritual delicacy, submerged but not yet destroyed, in the temperament of the people. The value attached by the ancients to music, art and poetry have become almost unintelligible to an age bent on depriving life of its meaning by turning earth into a sort of glorified ant-heap or beehive and confusing the lowest, though most primary in necessity, of the means of human progress with the aim of this great evolutionary process. The first and lowest necessity of the race is that of self-preservation in the body by a sufficient supply and equable distribution of food, shelter and raiment. A few rise higher and satisfy larger wants. These are the wants of the vital instincts, called in our philosophy the *prana-kosh*, which go beyond and dominate the mere animal wants, simple, coarse and undiscriminating, shared by us with the lower creation. It is these vital wants, the hunger for wealth, luxury, beautiful women, rich foods and drinks, which disturbed the first low but perfect economy of society and made the institution of private property, with its huge train of evils, inequality, injustice, violence, fraud, civil commotion and hatred, class selfishness, family selfishness and personal selfishness, an inevitable necessity of human progress. The Mother of All works through evil as well as good, and through temporary evil she brings about a better and lasting good. These disturbances were complicated by the heightening of the primitive animal emotions into more intense and complex forms. Love, hatred, vindictiveness, anger, attachment, jealousy and the host of similar passions,—the *chitta* or mind-stuff suffused by the vital wants of the *prana*, that which the Europeans call the heart—ceased to be communal in their application and, as personal wants, clamoured for separate satisfaction. These primary wants and necessities have to be satisfied and satisfied universally or society becomes diseased and states convulsed with sedition and revolution.

The whole of humanity now demands not merely the satisfaction of the body, the *anna*, but the satisfaction also of the *prana* and the *chitta*, the vital and emotional desires. Wealth, luxury, enjoyment for oneself and those dear to us, participation in the satisfaction of national wealth, pride, lordship, rivalry, war, alliance, peace, once the privilege of the few, the higher classes of prince, burgess, and noble are now claimed by all humanity. It is this claim that arose, red with

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fury and blinded with blood, in the French Revolution. This is Democracy, this Socialism, this Anarchism; and, however fiercely the privileged and propertied classes may rage, curse and denounce these forerunners of Demogorgon, they can only temporarily resist. Their interests may be hoary and venerable with the sanction of the ages, but the future is mightier than the past and evolution proceeds relentlessly in its course trampling to pieces all that it no longer needs. Those who fight against her fight against the will of God, against a decree written from of old, and are already defeated and slain in the *karan jagat*, the world of types and causes, where Nature fixes everything before she works it out in the visible world. *Nihatah purvameva.*

The mass of humanity has not risen beyond the bodily needs, the vital desires, the emotions and the current of thought-sensations created by these lower strata. This current of thought-sensations is called in Hindu Philosophy the *manas* or mind, it is the highest to which all but a few of the animals can rise; and it is the highest function that the mass of mankind has thoroughly perfected. Beyond the *manas* is the *buddhi*, or thought proper, which, when perfected, is independent of the desires, the claims of the body and the interference of the emotions. But only a minority of men have developed this organ, much less perfected it. Only developed Yogins have a *vishuddha buddhi*, a thought-organ cleared of the interference of the lower strata by *chitta-shuddhi* or purification of the chitta, the mind-stuff, from the prana full of animal, vital and emotional disturbances. With most men the *buddhi* is full of manas and the *manas* of the lower strata.

Above the *buddhi* are other faculties which are now broadly included in the term spirituality. This body of faculties is still rarer and more imperfectly developed even in the highest than the thought-organ. Most men mistake intellectuality, imaginative inspiration or emotional fervour for spirituality, but this is a much higher function, the highest of all, of which all the others are coverings and veils. Meanwhile the thought is the highest man has really attained and it is by the thought that the old society has been broken down. And the thought is composed of two separate sides, judgment or reason and imagination, both of which are necessary to perfect ideation. It is by science, philosophy and criticism on the one side, by art, poetry and idealism on the other that the old state of humanity has been undermined and is now collapsing, and the foundations have been laid for the new. Of these science, philosophy and criticism have established their use to the mass of humanity by ministering to the luxury, comfort and convenience which all men desire and arming them with justification in the confused struggle of passions, interests, cravings and aspirations which are now working with solvent and corrosive effect throughout the world. The value of the other side, more subtle and profound has been clouded to the mass of men by the less visible and sensational character of its workings.

A purely scientific education tends to make a man keen and clear-sighted within certain limits, but narrow, hard and cold. A cultivated eye without a cultivated spirit makes by no means the highest type of man. It is precisely the cultivation of the spirit that is the object of what is well called a liberal education and the pursuits best calculated to cultivate the growth of the spirit are language, literature, the arts, music, painting, sculpture or the study of these, philosophy, religion, history, the study and understanding of man through his works and of Nature and man through the interpretative as well as through the analytic faculties. These are the pursuits which belong to the intellectual activities of the right hand, and while the importance of most of these will be acknowledged, there is a tendency to ignore Art and Poetry as mere refinements, luxuries of the rich and leisurely rather than things that are necessary to the mass of men or useful to life. This is largely due to the misuse of these great instruments by the luxurious few who held the world and its good things in their hands in the intermediate period of human progress. But the æsthetic faculties entering into the enjoyment of the world and the satisfaction of the vital instincts, the love of the beautiful in men and women, in food, in things, in articles of use and articles of pleasure, have done more than anything else to raise man from the beast, to refine and purge his passions, to ennoble his emotions and to lead him up through the heart and the imaginations to the state of the intellectual man. That which has helped man upward, must be preserved in order that he may not sink below the level he has attained. For man intellectually developed, mighty in scientific knowledge and the mastery of gross and subtle Nature, using the elements as his servants and the world as his foot stool, but undeveloped in heart and spirit, becomes only an inferior kind of Asura using the powers of a demigod to satisfy the nature of an animal. According to dim traditions and memories of the old world, of such a nature was the civilisation of old Atlantis, submerged beneath the ocean when its greatness and its wickedness became too heavy a load for the earth to bear, and our own legends of the Asuras represent a similar consciousness of a great but abortive development in humanity.

The first and lowest use of Art is the purely æsthetic, the second is the intellectual or educative, the third and the highest spiritual. By speaking of the æsthetic use as the lowest, we do not wish to wish to imply that it is not of immense value to humanity but simply to assign to it its comparative value in relation to its higher uses. The æsthetic is of immense importance and until it has done its work, mankind is not really fitted to make full use of Art on the higher planes of human development. Aristotle assigns a high value to tragedy because of its purifying force. It purifies by beauty. The beautiful and the good are held by many thinkers to be the same and, though the idea may be wrongly stated, it is, when put from the right standpoint, not only a truth but the fundamental truth of existence. According to our own philosophy the whole world came out of *ananda* and returns into *ananda*, and the triple term in which *ananda* may be stated is Joy, Love, Beauty. To see divine beauty in the whole world, man, life, nature, to love that which we have seen and to have perfect unalloyed bliss in that love and that beauty is the appointed road by which mankind as a race must climb to God. That is the reaching to Vidya through *Avidya*, to the One pure and Divine through the manifold manifestation of Him, of which the Upanishad repeatedly speaks. But the bliss must be

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pure and unalloyed by self-regarding emotions, unalloyed by pain and evil The sense of good and bad, beautiful and unbeautiful, which afflicts our understanding and our senses, must be replaced by *akhanda rasa*, undifferentiated and unabridged delight in the delightfulness of things, before the highest can be reached. On the way to this goal full use must be made of the lower and abridged sense of beauty which seeks to replace the less beautiful by the more, the lower by the higher, the mean by the noble.

Water Power in India.

The Indian and Eastern Engineer for August contains a finely illustrated article on the electric power scheme at the Gokak Falls. The introductory paragraph, quoted below, dwells on the value of water power and the need of speedily harnessing it.

In these days, when India is seeking to develop with the greatest speed possible her industrial life the question of harnessing the water power is one of the most important problems to be faced. While we do not know whether further research will reveal new coalfields, etc., we know that for the present, the industrial magnates will have to look in other directions than the coal supply for their motive power. India is far behind many European countries and America, in her plans for making the best use of her water supply for power purposes, though she has highly developed her irrigation system. There are several large successful electrical schemes, and there is a prospect of a rapid development in several parts of India. Wherever there is a fall of water of considerable height, investigations are being made as to the best plan by which the power can be utilised There is always a natural anxiety on the part of those who are concerned about the preservation of the beauty spots of the country lest, in harnessing these falls, the landscape should be completely spoiled. In some cases the harnessing the power of water has led to the destruction of the natural beauty, as for instance, the beautiful fall at Kateri, in the Nilgiri Hills, commandeered for running the great Cordite Works. On the other hand, there are schemes which do not affect the landscape at all, at least as far as the actual falls are concerned.

Feeling and Lines in Painting.

Dr. Abanindranath Tagore writes in *Rupam*:

How feeling can determine the character of the lines is well shown in the drawings of the Mother by Miss Santa Devi (Pl. N, Fig. A), Miss Kiran (No. 198) and Miss Mrinal (No. 197), in all of which the firmness, sweetness and patience of the mother are made manifest by their firm and graceful line work. The obverse is to be seen in Master Nabendranath Tagore's "Nabob" where the riotous lines of the drawing speak to the ungainliness and indiscipline of the character portrayed. Here, more correct drawing would have failed of its object. Thus can both good and bad draftsmanship be made to serve the artist's purpose.

Works of Lady Artists at the Last Exhibition of the Society of Oriental Art.

The editor of *Rupam* thus speaks of the works of lady-artists exhibited at the last annual exhibition of the Indian Society of Oriental Art :—

One of the interesting features of this year's show was the contributions made by many lady-artists, of whom the works of Santa Devi, Basanti Devi, and Gauri Devi deserve special mention. The latter's "Ashoka Flower" (fig. 1, Pl. II) and "Winter" displayed surprising qualities which one is accustomed to look for in the works of modern French artists. Santa Devi exhibited a number of sketches which were of considerable promise. Her "Clouds" revealed a mature sense of mass and spacing which was unexpected in the work of a new student.

Indian Mercantile Marine.

The following observations of Mr. L. N. Govindarajan in *Everymans Review* on an Indian mercantile marine deserve attention :

Every country rightly or wrongly holds that a large merchant fleet is indispensable both to its economecal development and political power. The famous remark once made by the Kaiser, William the Second, 'The future of Germany is in the sea,' is but the expression of a feeling shared by all civilised governments. Even from the point of view of national defence it is held that a navy can recruit its personnel only ift here be a nursery of professional sailors. Further national industries find in the display of the national flag a very effective advertisement in foreign ports. The possession of a strong commercial fleet confers on a country the privilege and power to fashion her commercial policy to suit her own industrial ends. Otherwise the advantage which a country might have secured by a policy of protection, she will have to forfeit by paying heavy freight.

Even if a large mercantile marine be not indispensable to the greatness or prosperity of a nation, it is certain that maritime transport is a lucrative industry. Consequently a country like Holland of the former times and England of to-day that transports the goods of all other countries will derive immense profit therefrom. But those nations that apply to foreigners to transport their products must pay a heavy price for the service. "France has to pay over 12 million pounds annually to foreign shipowners, while England which transports over two-thirds of tonnage of the whole world and builds ships for all nations gets an annual income of 80 million pounds."

But unfortunately the bulk of the carrying trade with India is done by English and foreign ships. Vessels belonging to India herself have practically

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no share in Indian shipping. Over seventy-five per cent of the Indian transport industry is done by British vessels alone; while more than 1500 vessels mainly from Japan, Norway and Holland enter and leave Indian ports. Vessels belonging to foreign countries are obtaining an increasing proportion of India's carrying trade and the Government of those countries pay large subsidies for encouraging navigation, ship-building and extension of steamship routes. If India can transport her imports and exports in her own steamers she will save Rupees thirty crores a year in freight and will give employment to thousands of Indian workmen. The traditions of the people ensure the success of indigenous shipping and the requirements of economic progress demand development in this direction.

In ancient times the Indians excelled in the art of constructing vessels and the Hindus can in this respect still offer models to Europe. The English, very attentive to everything related to naval architecture, have borrowed from the Hindus many improvements which they have adapted with success. The Indian vessels have both elegance and utility and were models of patience and fine workmanship.

THE THREATS OF LORD NORTHCLIFFE AND MR. LLOYD GEORGE

IN every country in the civilized world there are certain laws relating to the government which are recognized to be fundamental and unchangeable. To British journalists or politicians such laws do exist in their own country, but when India is concerned every person is at liberty to assail any institution and hurl anathemas on the politicians, who dare in any manner offend the susceptibilities of the Britishers.

The Times, on the 22nd March 1922, sought to castigate the members of the Indian Legislative Council for daring to criticize the Budget then introduced in the Legislative Assembly and for voting for reduction of the budget by about 6 million pounds. The attitude of the members of the Legislative Assembly, it observed, had "probably made it necessary for Great Britain to reconsider the whole working of the constitutional reforms in India." Whether it was warranted for a newspaper, without the sanction of the British Cabinet or Parliament, to launch such vitriolic attack on the so-called modern Magna Charta or fundamental law regulating the future relationship between Great Britain and India it has yet to be established. In India such attack would bring instantly an editor within the clutches of the Indian Penal Code for attempting to create disaffection or bringing the administration into contempt.*

The Prime Minister on the 2nd August made a speech ostensibly to allay the dismay manifested in the ranks of the Indian Civilians as a result of the critical spirit brought into existence by the foundation of the Legislative Assembly and thus dragging them out from their desks into limelight.

It is human that no autocrat or bureaucrat who has ruled according to his whims or caprices for generations is likely to tolerate the modern spirit of criticism and the consequent necessity of one's actions being discussed in the open and free atmosphere of Delhi and, by irony of fate, by the ruled. The Prime Minister fell into many fallacies when he attributed the dwindling number of competitors in Great Britain to the want of regard shown to their material welfare in India, when the real cause was to be found in the great War which depleted the Schools, Universities and Inns of Courts of the ever-recurring recruits. Their attention had been diverted to other channels, whereby commissions in the Army, Navy and Air force and lucrative posts could be secured before leaving schools. Those halcyon days are over and the monotonous drudgery of life has begun. The minds of youths were out of their moorings. Fortunately for India her promising and intelligent youths were unaffected by this calamitous war, which devastated the world. Those members of Parliament who participated in the debate on this occasion were startled by the spectre of a Civil Service not receiving support and encouragement at home and their material

* It will be remembered that Lord Curzon during his viceroyalty endeavoured to interpret Queen Victoria's proclamation of 1858 conferring equal rights of citizenship upon the Indian people as conditional upon their good behaviour, etc.

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welfare not being sufficiently cared for by their countrymen.

The revenue of Great Britain being £1,216,650,000, ordinary civilians who have not reached the topmost rung of the ladder on retiring from service draw a pension of not more than £500 a year, or £600; whereas India, a poor country with a revenue of about £123,258,000, pays an annual pension of £1000 a year to a civilian. There is no doubt that the Indian Civil Service, in view of the resources of the country, is paid higher than in any country in the world. The system is iron cast and not elastic and to unimaginative people the perpetuation of this evil is a necessity. Not only America but the whole world looks aghast when in the 20th Century artificial barriers are raised by alien rulers to keep the natives of the country out of the positions legitimately due to them as their birthright by reason of merit and character and not race superiority or colour.

From 1860 when a Special Committee of the India Office made its recommendations to the Government of India, and again when Mr. Dadabhai Naoroji was instrumental in having the House of Commons adopt a resolution to hold simultaneous examinations for the Indian Civil Service both in England and India, to the passing of Government of India Act 1919, nearly 59 years have elapsed, and, still at the present day tthe gradual infusion of the Indian element in he service of the country is loathed and resen ed as dire ruin of the British rule and prestige.

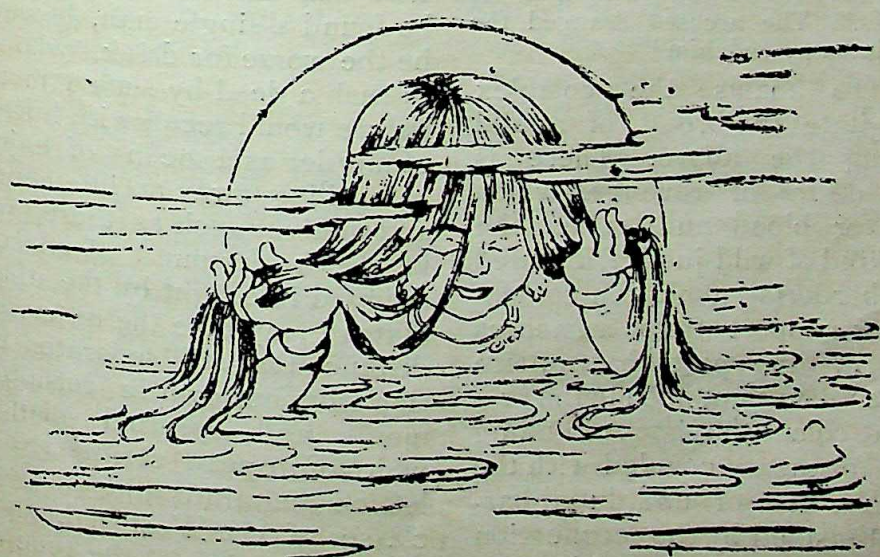
Mr. Lloyd George anticipates a great danger looming ahead when the general elections take place eighteen months hence and apprehends that the conservative or moderate element at present pervading the Legislative Assembly and the Council of State may be swamped by the Nationalist onrush. Lord Northcliffe, on the other hand, expressed unspeakable aversion for the present members of the Assembly and he chastises their audacity in not bowing their heads and nodding assent without challenge or contradiction to every measure however harmful to the interests of the country.

How to reconcile these opinions is a great problem of the day.

The future alone can tell whether the King of the newspapers over 40 in number singing the same tune was right in his prophecy, or the modern British dictator who is at present at the helm of the State.

E. DALGADO.

London.



EVENING.

By the Courtesy of the Artist.

Mr. Sarada Charan Ukil.

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NOTES

"The Genuine Wild-beast Breed."

The trial of Gunners Eaton and Stevens of the 13th Battery, Royal Field Artillery, before the Chief Justice of Allahabad and a jury on the 26th July last on a charge of murdering Metha, a chowkidar, ended in a unanimous verdict of guilty on Eaton with a recommendation for mercy on the ground of youth and want of premeditation. And a week ago the death sentence passed on Gunner Eaton was commuted to penal servitude for life by the Governor in Council in view of the jury's strong recommendation for mercy, which was forwarded to the Governor by the Chief Justice. The following extract from the report of the proceedings published in the *Statesman* gives the facts in a nutshell :

> The Government Advocate then tendered the statements made by the accused in the Lower Court. These showed that they were drinking on the night in question. On leaving the canteen Eaton said, "Let's do some one in", and rushing into the verandah of the tailor's shop fisted and kicked the chowkidar. Later on he said, "Let's finish him off", and rushed towards the chowkidar with a jack-knife. Stevens and Spellane struggled to prevent him but failed. Coming out Eaton said, "Let's do away with him, as dead men tell no tales." The accused dragged the man to the well and Eaton pushed him."

It is difficult to analyse the complex feelings which agitate the breast of a mild Hindu on reading the above. There is first the natural desire of revenge, which demands blood for blood and is, in the words of Bacon, a kind of wild justice, followed by the misgiving, bordering almost on conviction, and deriving support from numerous similar instances in the past that justice might not be done, as it has not been in the present case, too ; next comes the shock of finding a recommendation for mercy coupled with the verdict even in such a case of undi luted barbarity, accepted, intensified by the recollection of the contrast afforded by the punishments apt to be inflicted on Indians in circumstances which considerably mitigate the heinousness of the offence ; then there is the humiliation of a subject race which can only look helplessly on at these exhibitions of utter contempt for Indian life on the part of individuals belonging to the army, on which the Indian taxpayer has to devote more than half the public revenues for his protection from internal and external aggression ; and the burning sense of shame at the emasculation and disarmament of the people which so cows down the immortal spirit within as to render it incapable of effective resistance even when life itself is at stake, and encourages the repetition of such crimes. But above and beyond all these surging emotions is the overmastering sense of the appalling and wanton brutality of the man, who can, for the mere fun of the thing, conceive the idea of 'doing some one in' and 'finishing him off'. The very conception that there can be any fun in doing an inoffensive man to death and in the mere act of killing for killing's sake, is so preposterous and foreign to us, with traditions of *ahimsa* going back to hoary antiquity humanising our passions, and making violence and bloodthirstiness repugnant to our senses, that we can confidently assert that among all the teeming millions of India in whom the Aryan civilization has had time to take root, there will not be found a single man, however much he may be the worse for drink, who can be actuated to such a deed by such a motive. His whole nature would recoil with horror at the thought of murder as a means of enjoying oneself or of whiling away an idle hour. It is by deeds and motives such as these, which usually lie in the background of consciousness and are dragged into light by the stimulation of drink, that we may take the measure of the immense distance that still separates European civilization from our own in certain aspects on the moral and spiritual plane. The impress which European civilization as a whole has left on the minds and passions of the lower classes of the West makes possible the irruption of monsters of the type of Gunner Eaton; the impress which our civilization has stamped on the lowest classes in India makes such a demoniacal bloodhound unthinkable. The lower classes form, by far, the majority

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in both the orient and the occident, and it takes the leading tendencies of a particular type of life a long time to penetrate into the mind and emerge as dominating habits of thought and action, thus helping the evolution of a higher and nobler form of civilization and its gradual dissemination among the masses. For the lover of humanity, who would unite the East and the West in a silken bond of love, it is infinitely sad to reflect that the twenty centuries which have elapsed since Christ sacrificed himself at Calvary have not served long enough to civilize the masses of Europe to the extent of placing them on a level with the East in kindliness of disposition. We would fain do Gunner Sexton the justice to think that the motive which impelled him to do the foul deed was unconnected with the race of his victim and that he did not consider an Indian as subhuman and beyond the pale of whatever remnants of the moral sense might still glimmer in his consciousness. In that case the conclusion is irresistible that the type which still persists among the Western proletariats is the type of the Yorkshire boors of whom Browning says:—

"Harsh and fierce of word, rough and
savage of deed,
Hated or feared the most—who knows?—
the genuine wild-beast breed!"

Though even then we must add that the comparison implied is unfair to the wild beasts, for they do not get drunk and kill their kin for the sake of fun.

Fall of Vijaynagar.

Briggs in his translation of *Ferishta* (ii. 414) gives Friday, 20th Jamadi-us-sani 962 A. H. = 25 January, 1556, as the date of the battle of Talikota, where the empire of Vijaynagar fell. As Briggs's conversion of the Hijera date is wrong, Sewell (p. 150) has corrected it to Tuesday, 23rd January, 1565, which Vincent Smith (*Oxford History*, p. 294) accepts.

Now, both these dates are wrong. Ferishta is a mere compiler and not an original authority. His source, the older history *Burhan-i-masir* (India Office Library MS. transcribed for me), definitely states that the battle was fought on Friday the second of Jamadi-us-sani, 972, which corresponds to Friday, 5th January, 1565. In a subsequent passage the *Burhan* quotes the contemporary chronogram *Ek-az-awwal Jamadi-us-sani* as giving both the day of the month and (by the *abjad* calculation) the year of the battle. [(*a*) One *day* after the 1st of Jamadi-us-sani. (*b*) Deduct the numerical value of *ek* from the numerical value of *awwal Jamadi-us-sani* and you get 972.] So, there can be no doubt that the date was the second of the month.

The mistake of Briggs or Ferishta may be explained by supposing that either a zero was put after 2, in dating the battle, or the date of the march of the Muslim confederacy against Vijaynagar from the plains outside Bijapur, namely 20th Jamadi-ul-*awwal*, (Briggs, ii. 126) was carelessly considered to be the day of the battle in the *next* month or Jamadi-us-*sani*. The passage corresponding to Briggs, ii. 414, does not occur in the Lucknow edition of Ferishta's Persian text.

J. SARKAR.

Student Life in Central Europe.

Student life has always meant a terribly hard struggle in modern Indian Universities. I cannot easily forget my own experiences among students in the Panjab and I have seen what is happening to-day in Calcutta and elsewhere. The following account given in a personal letter to me by an American in Marburg University will be of great interest to Indian readers and will be read with deep sympathy:—

Some of the professors I know haven't enough money to buy decent paper upon which to write their lecture notes; rather do they buy up a sort of printer's waste paper printed on one side, with the other side free for lecture notes. For some of the best professors, it is difficult or impossible for them to go to a health resort when they are ill or go to the hills for a necessary vacation.

The situation for the students is even worse than among the professors. The existence minimum for a Marburg student was Mk. 1243 for the month of June, at the present rate equal to about 11 shillings. Personally I know several students who have incomes of less than Mk. 500 per month. In fact, one girl student living on the floor above me has an income from home of Mk. 100 per month and a student on the fourth floor—in the attic—has an income of Mk. 300 a month. The average income of the Marburg Student, as compiled by very carful statistics of the Marburger studentenschaft is between Mk. 700-2000 per month. From Marburg University last vacation 214 students (or 10 per cent of the whole student body) worked full time on farms, in mines, factories or in trade, in order to earn money to

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study during the semester. As there seems to be a standing grievance between students and labor unions, some of the labor unions have protested against allowing students to go into the coal and sulphur mines and thus competing against the labor union members. In this connection I might describe the work of the European Student Relief. This is affiliated with the Deutsche Studentenschaft and in every University town in Germany has organized a most efficient piece of Relief and Self-Help work. Here in Marburg there are two large Student Mensas, or Eating Halls, where the poor students pay Mk. 8 for each meal. The meal itself is about as meagre and poor as one could imagine, but hundreds of students are very glad of this help, thus enabling them to continue their studies. Besides the Student Mensas, the Studentenschaft has organized Co-operative Book Stores, and Libraries where needy students, on the payment of a small fee, are loaned the necessary text books for the term. The new plan of the Studentenschaft is to buy a large garden near the city, in order to provide vegetables, etc., at cheap prices to the Student Mensas and also to provide poor students with work. The whole Student Relief and Studentenschaft is based on the idea of Self-Help—is a model of efficient and extensive organization. There are no truer agents of international reconciliation and good will than the Student Relief Organizing Secretaries, Mr. Israel and Mr. Hersey, with their central offices in Berlin. The Relief which comes to the German Students from foreign lands represents more of a spiritual than a material help. It means deep gratitude and real lasting international friendship. The European Student Relief and the Relief Work of the Quakers represent to every German a real gift of Christian love. George Fox and the principles of the Quaker community are extremely popular in the best religious circles of Germany today."

My friend is not himself a Quaker, but in every letter which he has written to me he has vividly described the triumph of love, in this modern world of hate, which the 'Society of Friends' has won by following literally and implicitly the Sermon on the Mount.

C. F. A.

Ayurvedic Research at Santiniketan.

At the beginning of the cold weather term, after the Puja Vacation, it is intended to open an Ayurvedic Department of Medicine, at Santiniketan, in connexion with the Visva-bharati, under the direction of Babu Kshitimohan Sen. Along with the practice of Ayurvedic medicine in the villages under the direction of the Principal of the Department, research work will be carried on into the records of the past. Ayurvedic treatises which are to be found in Tibetan and Chinese, will be translated and the original Sanskrit texts recovered. It is hoped, also, that new light may be thrown upon Ayurvedic treatment in the past by recent discoveries in Central Asia.

C. F. A.

Dacoities and how to stop them.

The newspapers are full of accounts of dacoities committed all over Bengal. The only true and sure way of putting a stop to them lies in removing the economic distress of the people, and making it possible for them to earn a decent livelihood and become well-fed and strong, and not in taking the food out of their mouths to feed greedy foreign capitalists, and in devising new ways and means for opening up Indian careers for foreign youths under the guise of acting as trustees for the Indian people. The duties of true trustee in this respect were recognised so far back as in the sixth century before Christ, as will appear from the following passage of the Kutadanta Sutta (*Dialogues of the Buddha*, Part I, Rhys Davids, pp. 175-6, *Oxford University Press*, 1899.)

"The King's country, Sire, is harassed and harried. There are dacoits abroad who pillage the villages and townships, and who make the roads unsafe. Were the king, so long as that is so, to levy a fresh tax, verily his majesty would be acting wrongly. But perchance his majesty might think, : 'I'll soon put a stop to these scoundrels' game by degradation and banishment, and fines and bonds and death.' But their license cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping cattle and the farm, to them let his majesty the king give food and seed-corn. Whosoever there be in the king's realm who devote themselves to trade, to them let his majesty the king give capital. Whosoever there be in the king's realm who devote themselves to government service, to them let his majesty the king give wages and food. Then those men, following each his own business, will no longer harass the realm; the king's revenue will go up; the country will be quiet and at peace; and the populace, pleased with one another and happy, dancing their children in their arms, will dwell with open doors."

The Guilt of the Late war.

Every day evidence is accumulating, owing to the publication of first-class documents and to the researches of impartial historians, which goes to show that the Treaty of Versailles has been founded on a lie, when it made Germany the only guilty

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arly in the late war in Europe. The records of the Russian Foreign Office, which the *Manchester Guardian* has been publishing, have been so damaging to French and Russian reputations, that it is not too much to say, that they have thrown the balance of guilt at least equally on the Russian side. They also show the English Foreign Secretary, Sir Edward Grey, to have been a consenting party to acts of secret diplomacy leading directly to war, which would have been repudiated by the whole of England if they had been published. Mr. Austen Chamberlain, the leader of the Conservative party in the House of Commons, stated in the House on February 8, 1922, that if the engagements towards France and Russia, entered into without national sanction, had been known beforehand by the nation, the world tragedy of August, 1914, would never have taken place. Signor Nitti has declared, that the onus of responsibility for the war lies equally upon the war-lords of Russia and of Germany. Mr Lloyd George himself has confessed, in a revealing moment, what is practically the same truth. But perhaps the most damaging confession of all is to be found in the minutes of the Russian Foreign Office in an entry on September, 1914, just a month after the Great War itself was started. A conversation is reported between Count Witte and the French Ambassador. Count Witte denounced the War as a "stupid adventure". M. Paléologue, the French Ambassador, replied: "Allow me to recall to you, that if the world is to-day given over to blood and tears, it is for a cause in which Russia was pre-eminently interested, a cause eminently your own, a cause which concerned neither France, nor Britain."

When Sir Edward Grey made his fatal treaty with Russia, over the deadbody of Persia, a treaty by which Persia was to be divided into two spheres of influence between the two powers, he was in reality signing his death to a scrap of paper, which was to lead him on to further and further entanglements with Czarist Russia, and in the end to the last entanglement of all, the great European war.

C. F. A.

Ceylon and Malaya.

The news has come, that an effort is about to be made by the planters in Malaya and Ceylon to obtain exemption for those two countries from the new Emigration Act. If there is one thing that the people of India are determined to have absolutely in their own hands, it is the settlement of all labour questions connected with emigration. The planters, therefore, both in Malaya and in Ceylon, would do much more service to their own cause by putting their house in order, than by paying visits to Simla. They should know that, in the future, the whole question of emigration will rest with the vote of the Legislative Assemblies, not with the Imperial executive It should be also clearly understood in Ceylon, that unless the last vestige of the old 'tundu' system, by which the labourers were kept in perpetual debt, is abolished, there will be no chance whatever of labour emigration being permitted under the new Act. A great step forward was taken in Ceylon recently when the old Labour Penal clauses were rescinded from the Ceylon Labour Penal Code. It now remains to sweep away all the other abuses, which have been so often pointed out. The same applies to Malaya.

It has been suggested, that the stoppage of Ceylon and Malaya labour from India should be held over the head of the Colonial Office in London, as a threat, in order to strengthen the Indian position in Kenya Colony. Personally, I cannot agree with any policy of retaliation of that kind. The Indian labourer must not be made a pawn in the political game ; his own interests must be first and last considered. The question of labour emigration is a social and economic one, rather than directly political.

C. F. A.

Bengal Ministers and the Indian Association.

We have before us some correspondence dealing with certain arbitrary methods, adopted at the annual meeting of the Indian Association held recently. It is stated that the Chairman of the meeting acted, in a number of instances, contrary to accepted principles of constitutional procedure. Further, we are told, his attitude towards the independent section of members, that is, those who dared to differ from the Ministers and their entourage and refused to carry out their behests, was throughout rude and dis-

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courteous in the extreme. Examples are also cited of cases in which the executive of the Association have not only violated the express provisions of its rules, but have also gone against the fundamental principles of public associations. We are asked in this connection to note that the Hon. Sir Surendranath Banerjea, Minister of Local Self-government, who is President of the Association, was Chairman of the meeting; that the Hon. Mr. Provas Chunder Mitter, who now acts more or less in the role of guide philosopher and friend to the excecutive of the Association, pulled the strings from behind the *Pardah*; and that Mr. Krishna Kumar Mitra is the Honorary Secretary to the Association. Reference has been made in the Press to the allegations mentioned above by more than one member of the Indian Association, and these have not been contradicted. The allegations may, therefore, be taken to be substantially correct. It had so far been an accepted principle with public associations in this country that they should not in any way be fettered in their work by official intervention. It is this consideration which has led public-spirited Indians to demand the release of public bodies and institutions, such as Senates of Universities, Municipalities, District Boards, etc., from the leading strings of official control and influence. Taking into account the relation of intimacy in which the Ministers stand to the Government, as also the way in which the Committee and office-bearers of the Indian Association have carried on their work during the last two years, we feel convinced that so long as Ministers are so closely associated with the work of the Association it is not possible for it to fulfil its main object, which is to represent and interpret popular wishes in matters of public interest. It is unfair to the two Ministers, one of whom happens to be its President, as also to its members, that this should be so. If the Indian Association is to serve the purpose for which it was brought into existence, two conditions require to be fulfilled. First, no Minister or Ministers should, in our opinion, have any power to interfere with the work of the Association. The other condition refers to the arrangement which, we are told, places at the disposal of the Ministers votes of people whose subscriptions are paid not by the members themselves but by others. This is a most objectionable device and it is imperative that it should be put an end to at once. So long as these changes are not introduced, we do not think that the Indian Association can claim to be regarded as an organ of independent public opinion.

A Series of Jobberies.

Memorandum No. 9374 A, of the Government of Bengal, Appointment Department, dated the 19th August, 1922, runs as follows:—

"Mr. H. E. A. Cotton, who has been appointed President of the Legislative Council, has been granted by His Excellency the Governor, with the approval of the Secretary of State, an allowance of £400, or approximately Rs. 6,000, for his outfit and voyage expenses. This sum has been paid to Mr. Cotton by the Secretary of State for India, and it is proposed to meet the charge from savings in the provision for the revision of pay of the ministerial establishment in the current year's budget under the head "22G—General Administration—Civil Secretariat—Finance, Commerce and Marine Departments". For the purpose of classification in the accounts, Rs. 4,000 will appear in the estimate of the Secretary of State—General Administration—Sundry items and Rs. 2,000 under "40—Exchange on transaction with London". The concurrence of the Legislative Council is requested to the proposed transfers."

The appointment of Mr. H. E. A. Cotton to the presidentship of the Bengal Legislative Council was unjust and wrong and an insult to educated Bengal. Bengalis were not wanting who could discharge the duties of the office quite satisfactorily. This is not a mere supposition; for Mr. Surendranath Roy has been doing the work very ably. The granting of leave to Mr. Cotton before he had taken charge of his office was also wrong.

We do not know why Mr. Cotton should have been given his voyage and outfit expenses. According to what law, rule or regulation has it been done? To the bureaucrats who squander crores of rupees in frontier expeditions, &c., Rs. 6,000 may be a trifle; but to us poor people it is not a trifle. But supposing that it is an insignificant amount, why should even a small sum be wasted? If an Indian had been appointed to the office, this waste could have been prevented.

If the consent of the Legislative Council to this expenditure was a legal necessity, this consent should have been obtained before the expenditure was incurred; but if the consent was not a legal necessity, why has the con-

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currence of the Legislative Council been sought? To incur some expenditure on the assumption that the Council would sanction it or would not have the courage or the lack of so-called courtesy to refuse sanction, and then to try to obtain their concurrence, is an insult to the Council. At this writing (August 26), we do not know how the Council have dealt or propose to deal with the request of the Government. But if we were the Council we would certainly not comply with it.

Throughout the country, the Imperial services and next to them the Provincial services are the pampered pets of the Government; the ministerial establishments have not for decades been paid decent salaries. Therefore, the words "savings in the provision for the revision of pay of the ministerial establishment," sound like a grim joke. Has anybody ever heard of savings in the provision for the revision of pay of the *Imperial* services? Government has never been lavish in paying its humblest servants Therefore to effect savings in the provision for the revision of pay of clerks and then to pay Rs. 6000 (representing an year's salary of more than a dozen clerks) out of these savings to a foreigner unnecessarily imported from abroad, must be considered unjustifiable.

And there does not seem to be any sense of humour in the camouflage suggested "for the purpose of classification in the accounts"; for what has this bucksheesh to a foreigner—for no service yet rendered—to do with "Exchange on transaction with London"?

"Concurrence" Due to Fear, Ignorance, Carelessness, or Indifference.

When poor starvelings take what is not "legally" their own, to keep body and soul together, they are called thieves. When wicked private persons take by force what is not theirs, they are called robbers; the leaders of nations doing the same are called heroes. One knows, too, what in law is called misappropriation. But when governments spend money for a wrong purpose, when such expenditure is not meant for the private gain of the men who constitute the personnel of governments, the words of opprobrium mentioned above are not applicable. Nevertheless, such expenditure is wrong. And concurrence thereto, no matter for what reason, is also wrong. But many people do "concur", some just as auditors and others sign audit and other reports, as in Anton Tchehov's story of "In Trouble", which begins thus:

> Pyotr Semyonitch, the bank manager, together with the book-keeper, his assistant, and two members of the board, were taken in the night to prison. The day after the upheaval the merchant Avdeyev, who was one of the committee of auditors, was sitting with his friends in the shop saying:
>
> "So it is god's will, it seems. There is no escaping your fate....."....
>
> .....Avdeyev went on with a sigh:
>
> "The tears of the mouse come back to the cat. Serve them right, the scoundrels! They could steal, the rooks, so let them answer for it!"
>
> "You'd better look out, Ivan Danilitch, that you don't catch it too!" one of his friends observed.
>
> "What has it to do with me?"
>
> "Why, they were stealing, and what were you auditors thinking about? I'll be bound, you signed the audit."
>
> "It's all very well to talk!" laughed Avdeyev. "Signed it, indeed! They used to bring the accounts to my shop and I signed them. As though I understood! Give me anything you like, I'll scrawl my name to it. If you were to write that I murdered some one, I'd sign my name to it. I haven't time to go into it; besides, I can't see without my spectacles."

"Indian Art" in the Bengal Legislative Council.

The proceedings of the Bengal Legislative Council are not adequately reported in the daily papers, and the official reports appear after so much delay that very few persons ever turn over their pages. But though we received the official reports of the Council proceedings of the 27th February last and of subsequent sittings only a few days ago, we did turn over their leaves to find out what some members of the Council had said on "Indian Art"; for we had heard that, though only a small number of persons take any interest in it and fewer still understand or appreciate it, some members had spoken on the subject some months ago.

The occasion was furnished by the provision of Rs. 19,880 as grant to the Indian Society of Oriental Art under the head Education. Rai Dr. Haridhan Dutt Bahadur observed:—

> Another item under this head is the sum of Rs. 19,880 as grant to the Indian Society of Oriental Art. I fail to see how it has come under education. I confess I do not know much about the internal working of this society—except when we hear of their presentations of jewelled images to high personages. There is another thing we must re-

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member. The Post-graduate Department of the Calcutta University has created during the year a chair for Oriental Art to which a distinguished Oriental Artist has been appointed. As the financial stability of this chair is secured through the Khaira Endowment the continuity of it can in no case be jeopardised by the threatening bankruptcy of the University. I therefore feel that the Council should refuse this special grant at least for the bad financial year of 1922-23.

As Dr. Dutt confessed that he did not know much about the internal working of this Society, should he not have spoken after obtaining some knowledge, or, if that was not practicable, should he not have refrained from referring to the matter? The item came under education, because the Society provides directly for teaching pupils Art and indirectly educates the public by publishing the quarterly *Rupam* and holding exhibitions and arranging for the delivery of lectures, &c. The chair of Art in the Calcutta University is not meant for teaching Art students and, therefore, it cannot provide for the sort of education which the Society supplies.

Babu Jatindranath Basu said :

I regret that Dr. Haridhan Dutt has thought fit to object to the sum that has been provided in the Budget as grant to the Indian Society of Oriental Art. Among the things that we desire to see preserved and encouraged are our old art ideals,—the old ideals in their true spirit.

With the advent of modern systems of education in India, these art ideals were being gradually lost sight of. There are many of us here who feel that it is necessary that these art ideals should be revived and the spirit that permeated them should again animate the people of the country and not only the spirit that now permeates and animates the activities of our people. The achievements of India in the field of Art in the past, as manifested in the remnants now in existence, excite the admiration of the world. In the field of architecture we have the *Taj* and many other buildings, in the field of paintings we have the Ajanta frescoes, and in various other departments we have manifestations of the old artistic spirit which we can hardly afford to lose. This Society of Oriental Art that has been recently established is seeking to create a school which, if run on proper lines, will re-generate what previously existed and is dying.

The grant as shown in the Budget is a very small one. In fact, a much larger grant should have been allowed to this Society, which is doing excellent work, as will appear from the annual exhibition of this Society. I trust the Council will pass this grant.

Babu Surendranath Mallik tried to be facetious by putting in the remarks :

As regards the grant to the Society of Oriental Art over which my friend, Badu Jatindra Nath Basu, was in raptures, not only do I object to it, but I am of opinion that the manner in which the Society's pictures are painted tends to vitiate the artistic taste of our people. The painters belonging to this society paint fingers bigger than hands and nails bigger than fingers and eyes half shut just like those of confirmed opium-eaters—it is simply ridiculous and vitiates the taste of our people. Because Sir John Woodroffe or other great men have said that these pictures are beautiful, they must be nice things! As soon as one sees these pictures one is astounded and asks: "What is this? Is this oriental art? Or is it any art at all?" I strongly object to this grant. Let them paint better pictures and not spread such ridiculous ideas like that about Oriental Art and then we would gladly pay.

Babu Fanindralal De said :

I should say that I fail to understand why he [Dr. Haridhan Dutt] wants to reduce the grant to the Society of Oriental Art.

This institution is one of the few of which every Indian should be reasonably proud. It has as its only aim, the revival and the regeneration of India's past glory in arts, as represented by the immortal works of our master-minds at Ajanta and elsewhere. The work is beginning to find international recognition and it is extremely disappointing that my friend, an Indian, wants to handicap its activities by refusing the much-needed help at this stage.

I cannot too strongly insist on the fact that the institution deserves all possible co-operation and consideration and so I oppose this amendment for reduction.

Sir Asutosh Chaudhuri vigorously criticised Mr. Mallik. Said he :

I do not quite understand the objection made by Babu Surendra Nath Mallik. I am sorry he is not here, for I should have liked to ask him what his standard of finger measurements was. There are matters which sometimes require cultivation, and art culture is not a matter of instincts; one has to acquire it by careful training, and that is what the Society of Oriental Art is endeavouring to do. It has struck Mr. Mallik that the fingers which the painters of this society paint are longer than their hands and the nails longer than the fingers and their eyes in pictures are always half shut, but I do not know what he would have said had he seen a Cubist horse. The Oriental Society's portraits are perhaps less open to criticism than what Cubist painters produce. Whatever that may be, the society is endeavouring to educate our people in matters of art, and they ought to be encouraged. As regards their methods of education, I do not know very much, but I know that instructive lectures are delivered there with regard to art and their progress has made a name for them in different parts of the world. Last night I had the honour of listening to a lecture there by Dr. Stella Kramrisch. I should like to see the Calcutta University produce a man to deliver a lecture like that. I do not think we have a single individual like that in the whole of India who could deal with the subject in the way this young lady did. I learnt from her many things which came to me as absolutely new, and I am sure Mr. Mallik would have appreciated the educa-

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give value of that lecture if he had heard her. I am sorry he was not there.

I support this grant and do not think there should be any objection to it.

Rai Jogendra Chunder Ghose Bahadhur, who perhaps considers himself an authority on most mundane and supramundane matters, made a brief reference to the subject in keeping with his role :—

Then, regarding the other things, I must say a word about the grant to the Indian Society of Oriental Art. I am one of those men who have repeatedly told this Council here and also to the public outside that I do not recognise racial or local standards for Science, Mathematics, Philosophy, and even for Art. There is only one standard of beauty. I know in England, pictures and figures supposed to be Indian are purchased because of their ugliness. The ugliest pictures and figures are the most in request, the uglier the better. If the Society of Oriental Art exists for that purpose, I certainly think it to be a degradation.

The Rai Bahadhur evidently knows much more of England than we do. But the reproductions of Indian pictures, from the public and private British collections, published by British firms, which we have seen, do not support his dictum that "the ugliest pictures and figures are the most in request, the uglier the better."

Mr. F. A. Larmour observed :—

Speaking on behalf of the Society of Oriental Art, as one of the founders thereof and one who has the honour of having been one of its Vice-Presidents, I do not think I shall be wrong if I were to go into the history of the Society and tell the members the immense amount of good that it has done; but this would take too long a time. I have done a great deal of travelling over a considerable part of India and I have seen Oriental art at its best in many places. I would ask how many of the members here have seen the magnificent temples of Baranath, Halabede, Puri and Bhubaneswar. There are many other places in Southern India where beautiful Oriental art can be seen. In Rajputana, particularly, there are paintings from which European art can learn much. Unfortunately, for want of support and sympathy that money alone can give, these arts have been lost to us to a great extent. In Rajputana you can see the very finest art of three four, five or six hundred years ago. Nothing that we have here can touch the magnificent pictures produced in Rajputana, Northern India and Persia, and it is simply the wish and aim of this Society to encourage its young students, even if they at present produce figures with fingers longer than hands and nails larger than fingers, and semi-closed eyes seeming to ask for sympathetic treatment at the hands of the purchasers of those pictures. I think we ought to encourage Oriental art in every way. Would anybody deprecate a society encouraging the weaving of cloth and would anybody oppose if we started small factories for teaching the manufactures of Dacca muslin and other fabrics which are famous all over the world? I do not doubt but that even my esteemed friend Mr. Mallik would help us in a matter of this kind. The Society of Oriental Art, although its present activities find expression only in pictures and bronzes, is quite open to the assistance of sympathetic Indians to extend its usefulness in other spheres. In these circumstances, I would support the moderate grant made in the Budget for the Indian Society of Oriental Art.

Rai Dr. Haridhan Dutt Bahadur withdrew his motion.

Expenditure on Public Education.

It is stated in the *Philippine Press Bulletin* for June that "about one-fourth of the total revenue of the Philippine Government is spent for public education." What proportion of their total revenues do the Governments of India and the Provinces spend for public education? Is it even equal to the 12½ per cent which the Baroda state spends for the education of its subjects? *The Indian Year Book* and similar books of reference do not contain such useful statistics.

Relief of Distress from Floods.

Thousands of people in the Midnapur, Faridpur and Bankura districts of Bengal have been rendered homeless and destitute by floods in the local rivers. There has been some loss of human lives. Crops and cattle in many villages have been destroyed. Official and non-official agencies are at work in these districts to relieve the distress. We have received the following appeal :

The Bankura Sammilani has already commenced relief-work for alleviating the distress of the flood-stricken people of the district at different centres. Immediate help for giving homeless and destitute people food, cloth and shelter during this rainy season is urgently needed. Contributions from the generous public will be thankfully received by Emergency Funds Treasurer, Vice-president, Bankura Sammilani, Rai Hemanta Kumar Raha Bahadur, Deputy-Director General of Posts and Telegraphs, at No. 1, Council House Street, Calcutta.

R. N. SIRCAR,
Hony. Secy., Bankura Sammilani.
20, Sankaritola East Lane, Calcutta.

Education in Germany.

We have received a communication on the above subject from India News Service and Information Bureau Limited of 27 Burgstrasse, Berlin C 2, from which we make the following extracts :—

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To avoid unnecessary delay in future, we advise students who are *seriously* planning to come to Germany for purposes of study and training not to engage in unnecessary correspondence. Such students should proceed immediately to Germany, without even waiting to secure the visa of the German consul in India. Visas can be secured in France or Italy, through which countries students should travel. They should bring certificates and credentials regarding their educational career in India. The India News Service and Information Bureau, 27 Burgstrasse, Berlin, will do all that is necessary to find for new students rooms and board, teachers of German, entrance into universities, factories, etc., as required.

Those students who have not definitely planned to come to Germany, but who desire general information, are requested to apply to the Students Information Bureau in Poona, Bombay Presidency, which has been provisionally appointed our representative, and which we keep regularly informed about educational conditions in Germany.

Those who do not intend to proceed immediately to Germany would find it profitable to learn German before leaving India, so as to be able to begin their work as soon as possible after their arrival here. Otherwise they must be prepared to spend at least three to four months of concentrated study of the German language. There is a School of Modern Languages in Poona and teachers of German in several other Indian cities. It is not necessary for students intending to come to Germany to know English. The Bureau has German teachers at its disposal who give instruction through the medium of Hindi.

In our last bulletin we stated that the living expenses here would be between three and five thousand Marks per month, the rate of exchange at that time being 800 Marks to a Pound. We find that this has given rise to a misunderstanding, as students have, on the strength of this statement, provided themselves with no more than three thousand Marks a month, instead of calculating according to the rate of exchange. In future it would be safer to make all calculations in Pounds sterling. We should advise students to provide themselves with approximately one hundred Pounds sterling a year, which would cover all living expenses, clothing, teachers, and ordinary university fees. We wish to draw attention to the fact that for factory training a premium has very often to be paid, varying according to the nature of the factory. The fee generally amounts to from Fifteen to Thirty Pounds a year. The fees for *special schools* are much higher. For example, the special Textile and Dyeing Schools demand 125 Pounds a year from Indians, because they are British subjects; the Tanning school, 60 Pounds for the year; the Sugar school, 20 Pounds, etc.

Besides, students of science, who wish to study at the Technical or Agricultural Universities, must have their own apparatus and should allow for an additional expense of three to five Pounds per term on this account. The total amounts to one-third of the expenditure in England or America. In Germany, furthermore, students acquire very real factory training, which is often denied them in other countries.

We repeat that no one should buy Marks in India, but should change money (Pounds) only when needed, in Germany, from time to time. Indian banks pay much less than German banks, and students lose heavily by converting their funds in India.

Appropriate Lines from Shelley.

In these dark and unsettled days, when it becomes difficult even to hope, the last lines of Shelley's "Prometheus Unbound" would be found uplifting.

To suffer woes which Hope thinks infinite,
To forgive wrongs darker than death or night,
To defy Power which seems omnipotent.
To love and bear; to hope till Hope creates
From its own wreck the thing it contemplates.
Neither to change, to flatter, nor repent.
This like thy glory, Titan, is to be
Good, great and joyous, beautiful and free.
This is alone Life, Joy, Empire, and Victory.

"Blame the Government and Yourselves."

Mr. Arnold Lupton has written a book entitled "Happy India—as it might be if guided by Modern Science" (*Allen and Unwin*, 188 pp., 6s.), in which he regards India as the most wonderful country in the world, and ventures to say to its people,

"Blame the Government by all means, but blame yourselves as well; exercise your great intellectual faculties to work out your own advancement, and you will gain not only material wealth, but intellectual joy, and the respect of all the other peoples of the earth."

Bengal's Drinking Water.

At the August sessions of the Bengal Legislative Council Sir Surendranath Banerjea informed that body that eight municipalities had applied to the Sanitary

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Engineer to the Government for the purpose of framing schemes for the sinking of tube wells within their jurisdiction. He also said that

It was the intention of Government to convene a Conference at an early date for the purpose of discussing the water supply problem. His Excellency the Governor—he was authorised to state—would open that Conference and representatives from the rural and urban areas would be invited and they would have an opportunity of discussing the matter and bringing their views before the Conference.

The following two motions of Rai Radhacharan Pal Bahadur and Rai Jogendra Chunder Ghose Bahadur respectively were carried and accepted by Government :—

This Council recommends to the Government to consider the question of sinking tube-wells and renovating, restoring and re-excavating tanks for the supply of drinking water by giving such loans to District Boards and making such grants to local authorities for the purpose as may be necessary and practicable.

This Council recommends to the Government that a sum of Rs 2,00,000 be allotted in grants or loans as the Government may think fit and practicable to the District Boards during the next cold weather for the supply of drinking water in the villages.

University Reconstruction.

At the last meeting of the Calcutta University Senate

Sir Nilratan Sircar moved for the appointment of a committee to consider a letter from the Government on the subject of the reconstruction of the Calcutta University. The letter was sent by the Government in pursuance of a resolution of the Bengal Council recommending the following changes in the constitution of the University :—

(a) That at least 80 per cent of the fellows of the university should be elected ; (*b*) that persons who have taken degrees of doctors and masters in any faculty not less than seven years, before the date of election should be entitled to elect 80 per cent. of the fellows ; (*c*) that no fee whatsoever be charged any graduate who is entitled to take part in such election.

We agree that at least 80 per cent of the fellows should be elected. But the electorate should certainly be larger than that suggested in the Bengal Council resolution. We do not see any reason why, among graduates, only those who have got the degrees of doctors or masters in any faculty should have the vote, nor why they should be of seven years' standing at the date of any election. We think *all* graduates—whether Bachelors, Masters, or Doctors in any faculty, should have the vote, provided that at the date of election they have ceased to be in *statu pupillari*, and that no fee whatever should be charged any graduate who is entitled to take part in such election. Considering that at elections of members of provincial legislative councils the voters may be quite illiterate and that the representatives of such voters may and do discuss university problems, among other things, we think our suggestion is not too democratic. But should it be so considered, we would formulate our minimum demand thus :

That all Masters and Doctors in any faculty, and all Bachelors in any faculty of five years' standing at the date of election, should have the vote,

Provided in all cases that the voter is not in *statu pupillari* ; and

That no fee whatsoever be charged any graduate who is entitled to take part in such election.

We have no doubt that the vast majority of graduates will agree that we have understated rather than overstated what is due to them.

Unnecessary and Suspicious Secrecy.

We take from the *Amrita Bazar Patrika* the following question asked and answer given at the Bihar and Orissa Legislative Council :—

RAI BAHADUR DWARIKA NATH
ORDERS AND CIRCULARS TO JAIL SUPERINTENDENTS RE POLITICAL PRISONERS.

Q. Will the Government be pleased to lay on the table copies of all orders and circulars issued to superintendents of jails in 1921 and 1922 with regard to the political prisoners and those convicted under the Criminal Law Amendment Act or imprisoned for failing to furnish security under sections 107 and 108 of the Criminal Procedure Code ?

A.—Mr. M. G. Hallet : Government are not prepared to lay copies of the orders referred to on the table.

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As the question did not relate to the foreign relations of the British Government or to military movements and matters, etc., the secrecy observed would naturally give rise to the suspicion that the orders and circulars contained things which would not bear publicity.

Official Enquiry on Civil Disobedience.

Most people, says *The Behar Herald*, have heard of the enquiries which have been instituted by the Congress and the Khilafat regarding the advisability of starting civil disobedience. It may not be equally known, however, that a similar enquiry has been started by the Government of Bihar and Orissa, as the following letter circulated by the Publicity Bureau to selected gentlemen will show :—

Ranchi,
The 11th August, 1922.

Dear Sir,—You are no doubt aware that a Committee of the Indian National Congress is touring the country collecting opinion on the desirability of starting civil disobedience, and that the Committee is shortly expected to visit this Province. It is apprehended that men of sober views may not either like to appear before this Committe or may not be sure that their views will carry that weight with the Committee to which they are, by their place in public life, entitled. It is possible that in this way the opinions of an extreme minority may be published as the considered judgment of the Bihar and Orissa public. In order to guard against this contingency and to give public men and politicians an opportunity to express their views, the Bihar and Orissa Publicity Board will be glad to collect the opinions of leading and representative men of this Province on the subject of starting civil disobedience. I am desired to request you to be so good as to favour the Board with your views on the subject.

Yours faithfully,
B. K. SEN,
Publicity Officer.

The spirit of Non-co-operation must have pervaded Bihar to so great an extent as to have necessitated the circulation of the letter printed above.

Critical Position in Egypt.

The Statesman of August 18 published the following special telegram from its London correspondent :—

London, Aug. 16.

In view of the critical situation in Egypt the Government has been strongly urged to follow the Irish precedent, release Zaglul and other Nationalists from exile in the Sychelles, and allow the Egyptians a free hand to elect their own rulers.

Zaglul is reported to be dangerously ill, and if he dies all Egypt will again be ablaze.

The *Manchester Guardian*, supporting the proposal, declares that this is the only way out of the Government's muddled policy, which has created an absolute deadlock.

The Egyptians want independence of the genuine brand, but the British Government insists on giving them something like a protectorate camouflaged to look like independence. That will never do.

Compulsory Destruction of Water Hyacinth.

In Sir J. C. Bose's illustrated article on the Menace of the Hyacinth, he has shown conclusively that none of the methods hitherto suggested or tried has been or can be effective in exterminating the pest. He has thereby prevented the wasteful expenditure of large sums from the public treasury in Bengal and other affected countries, for which they ought to be grateful to him. For the present his suggestion is that the plant should be collected and burnt simultaneously in any area.

Sympathy of the American Federation of Labour.

Mr. Robert M. Buck, editor of "The New Majority" the official organ of the Farmer-Labor Party of America and Chicago Federation of Labour, has sent us a communication on the subject of the sympathy of the American Federation of Labor for the just struggles and aspirations of the people of India, from which we gather that the American Federation of Labor, at its 1922 annual convention held last June at Cincinnati, with its President Mr. Samuel Gompers in the chair, adopted the following resolution ;—

"Whereas, The American Federation of Labour stands for self-determination, self-government, justice and democracy for all peoples ; and

"Whereas, The people of India are striving to attain a full measure of self-government ; and

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"Whereas, It is claimed that forty thousand of the people of India have been put into prison during the last nine months for the alleged offense of voicing their aspirations; therefore, be it

"Resolved, That the American Federation of Labour hereby expresses its sympathy for the just struggles and aspirations of the people of India."

The accuracy of the figure "forty thousand" may be disputed; but the exact figure is comparatively unimportant, for the number of political prisoners has been unquestionably very large.

One might think that the American Labor Movement would, as a matter of course, adopt almost any resolution asked on behalf of suffering people and welcome a statement of the facts; and so it might have been, had it not been for the attitude of "fraternal delegates" from the British Trade Union Congress. The original resolution was similar to the one finally adopted, except that it referred to Mr. Gandhi and the non-co-operation method.

Mr. Gompers seemed to be afraid that such references would prove offensive to the two "fraternal delegates" from the British Trade Union Congress, towards whom, it was asserted, no "discourtesy" should be tolerated. So, if Indians want to be free and for that purpose adopt methods which they consider effective, it is "discourtesy" to the representatives of British labour! Whatever that may be, the fact is that the two men representing the labor movement of England were so thoroughly imbued with imperialism so far as their attitude towards India was concerned that although they were for recognition of Russia and for other liberal policies, they would not move an inch for India. Hence all references to Mr. Gandhi and non-co-operation had to be omitted.

Pressure on our space compels us to omit many edifying details.

Mr. Buck concludes his communication with the following observations:—

"The labor movements of all peoples should have fraternal relations and the labor movement of India should have such relations with the labor movement of America; but the advisability of this step certainly is emphasized and made clear and specific instead of general, by the occurrences herein described. If 'courtesy' to fraternal delegates is to have a determining influence on what one labor movement is to say of the struggles of the workers of another, then the All-India Trade Union Congress should, without delay, carry on negotiations with President Gompers to the end that it may send fraternal delegates to the American Federation of Labour conventions, which delegates then would have the right to present India's cause as a matter of course. By the exchange of fraternal delegates also, American delegates would visit India and learn the facts which then they would have the duty of reporting to the American Federation of Labor."

Lloyd George on Britain's Everlasting Trusteeship for India.

Mr. Lloyd George's speech in apotheosis of the Indian Civil Service need not either elate or depress us. As, humanly speaking, the future of India rests mainly with Indians, we do not much care how the premier's speech is interpreted.

The Times has declared that the Reforms in India are not an experiment, but law. That way of putting the thing does not, however, mend matters For a law which the British parliament has made, the British parliament can also mend or end. It may be bad form in civilised countries for a private individual to take the law into one's own hands, but in the civilised world as a whole only those nations can remain or become free which can take the law into their own hands, in the sense of making, maintaining, or mending it according to their need and will. If the "law" which *The Times* speaks of were *our* law, a law made by us, then even the Moderates would laugh Mr. Lloyd George to scorn for being a busybody. But as he is the leader of those who got the British parliament to pass the Government of India Act, and as section 41 of that Act provides that after the Act has been in force for ten years a commission of enquiry shall be appointed "for the purpose of enquiring into

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the system of government, the growth of education, and the development of representative institutions, in British India, and matters connected therewith, and the Commission shall report as to whether and to what extent it is desirable to establish the principle of responsible government, or to extend, modify, or restrict the degree of responsible government then existing therein,"—he is entitled to call the Reforms an experiment. The words of the section are very clear. The Commission is to report "whether .....it is desirable to establish the principle of responsible government," and if it thinks it desirable to do so, then it will report "to what extent it is desirable to establish the Principle of responsible government."

It is abundantly clear from Mr. Lloyd George's speech that in his opinion India will never be and will never deserve to be entirely self-ruling—she must ever remain in the leading strings of Englishmen. Though there are other passages, having this import, we will quote only one, and that inspite of its offensive tone of condescending patronage.

I approach this question from the point of view of one who believes in getting Indians to assist us in discharging the very great trust and obligation which we have inherited and which I hope, we shall transmute to our descendants in generations to come.

THE INDIAN LEGISLATURE.

From that point of view, I should like to say this. The success of our efforts in securing the attachment of Indians to the service, recruitment of Indians in the service, the embodiment of Indians in the service, will depend, not upon the quality of the speeches delivered in the Legislature by Indians (although I do not despise that contribution in the least, because that is what Parliament means: It means a place for speaking), but rather by their efficiency in the discharge of their ordinary hum-drum tasks as members of the civil and other services. I think it is important that Indians themselves should get that well into their minds. They see speeches reported in the papers and they see that a great deal of importance is attached to those speeches, and they say, "this is the art of government." Well, it is part of the art of democratic government and people who try to govern without it have generally failed. Unless they supplement it by showing that they are able to do their work as civil servants, then the experiment of inviting them to co-operate with us will be a failure.

What I want specially to say is this, that whatever their success whether as Parliamentarians or as administrators, I can see no period when they can dispense with the guidance and assistance of a small nucleus of British Civil Servants—of British Officials in India. They are the steel frame of the whole structure. I do not care what you build in to it, if you take that steel frame out the fabric will collapse. It is, therefore, essential that they should be there, but not for their own sakes.

This passage in Mr. George's speech reminds us of Lord Morley's declaration that as far as he could look into the future by the power of his imagination, he could not discern any period when India would be self-ruling. How British politicians, whose political opinions differ widely, hold identical views in relation to India!

The Premier says :—

India has never been governed on these principles before. The Native States are not governed on these principles now, and it remains to be seen whether a system of this kind, adapted to Western needs, perfected by centuries of experiment, and marked at many stages, in fact at every stage, with repeated failures—a system which the West has perfected for its own conditions and its own temperaments—is suitable for India.

Here the speaker is guilty of making a statement which is doubly incorrect. For what are the principles on which, he says, India has never been governed before? He evidently means the principles of representative, popular or democratic government. But it is unhistorical to say that India has *never* been governed on those principles before. The other inaccuracy involved in his speech is that India is being governed on those principles now. Is dyarchy of the kind now prevailing in the Provinces, combined with the absence in the Government of India of even this fractional and nominal "responsibility," equivalent to democracy? Is it even an approach to democracy?

The nauseating piece of hypocrisy that England holds India in trust was repeated again and again by Mr. George. And he said :—

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One thing we must make clear—that Britain will in no circumstances relinquish her responsibility to India. That is a cardinal principle, not merely of the present Government, but I feel confident that it will be the cardinal principle with any government that could command the confidence of the people of this country. It is important that that should be known not so much in this country, for there is no doubt about it here, but in India where, for many reasons there seems to be doubts disseminated, sometimes fortuitously, sometimes quite intentionally and sometimes from facts which seem for a moment to justify conclusions of that kind.

It is right that not merely here but in India it should be thoroughly understood that that is a fundamental principle which will guide every party that ever has any hope of commanding the confidence of the people of this country. We stand by our responsibilities. We will take whatever steps are necessary to discharge or to enforce them.

Again :—

We have invited the co-operation of the people of India in the discharge of this trust. We have invited them in increasing numbers and perhaps in increasing proportions. That was inevitable evolution, but I want to make it clear, if it is not already clear, that that is not in order to lead up to a final relinquishment of our trust but with a view of bringing them into partnership in the discharge of that trust within the British Empire. To discharge that great trust it is essential to have the aid of Indian Civil Servants, Indian soldiers, Indian Judges and Indian Legislators. But it is vital that we should have the continued assistance of British Officials. There are not so very many of them. I marvelled when I looked up the statistics. There are only 1,200, governing 315,000,000 people with all sorts of physical difficulties of climate and special difficulties for men brought up in temperate climates like ours.

Sir Donald Maclean : Does that include all the British officials ?

The Premier : That is the total simply for the Civil Service. It does not include the Police and Medical Service. The figures are 1,200 British Civil Servants, 700 British police officers and 600 British Medical officers. That is a total of 2,500 governing that gigantic Empire with its hundreds of millions of population.

So we have no natural right to manage our own affairs. We *assist* the Britishers (who are, of course, our divinely appointed natural trustees and exploiters) in governing and exploiting India, only at their kind "invitation"! And the Britishers have been so efficiently and conscientiously doing the duties of trusteeship that they do not expect and intend to finally relinquish their trust : For our good, they mean to remain our guardians for ever.

Mark how the Premier deliberately gives a false idea of the number of Europeans employed by Government in India. They are only 2,500 ! It may be said in defence of his statement that he was speaking only of those who *govern*. But that is not true. For he mentions Indian soldiers among those whose aid is essentially necessary for discharging Britain's trust ; and he includes 600 British Medical officers, who certainly do not "govern" in the ordinary sense. Why then, did he not include in his statistics the thousands of British army officers in India and the tens of thousands of British privates ? Why did he not include the British officers of the various imperial and other services—the agricultural, archæological, educational, chemical, commercial, excise, industrial, customs, botanical, civil veterinary, financial, forest, geological, irrigation, postal, pilot, railway, salt, sanitary, engineering, telegraphic, etc. ? There are some British officers in the provincial services, too.

Having thus performed this two-fold task of *suppressio veri*, and *suggestio falsi*, Mr. George pretends that England's task was to find jobs for—not even 2,500 but—only the 1,200 civil servants ; for he asserts :—

Finding jobs for 1,200 is really too trivial. I see comments—and unworthy comments—about our finding avenues and jobs for our young men. There is not one of this 1,200 that could not easily find a much better job in this country and a much better-paying one. The difficulty is to get men to go there. It is not the difficulty of finding places to put them into.

Like the clever controversialist that he is, Mr. George takes advantage of the small number of British candidates competing this year at the I. C. S. examination to suggest that it has been always so—that it has been always difficult "to get men to go there" (India) ! But in fact, this was *never* true in the whole course of British-Indian history. On the contrary, there has always been a scramble for getting into the Indian services.

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India has been the salvation of Britain in the way of finding jobs for those who would otherwise have been the unemployed educated of that country. This is so patent and well-known a fact that no proof of it is necessary. Still, to leave no room for doubt, we will quote an authority. Sir Edward Sullivan, Bart., wrote in 1858 :—

"India opens out an almost exhaustless field for the educated labour of Great Britain, or, in other words, it maintains at a higher level than that existing in any other country, the reward of the labour of educated men.

".....to men who weigh well the crowded condition of every outlet for educated labour in this country, and remember how dangerous to a State the want and desperation of the educated unemployed has always been, it will appear an ample reason for striving to the utmost to retain, if not all, at least a sufficient portion of our Indian possessions. It is no use of hyperbole to say that the marked tranquility of England, when all Europe was tottering, was owing, not a little, to the outlet India had given to her educated masses." *Letters on India*, p. 29.

The same authority adds :—

".....For fifty or sixty years India has been to the brains and intellect of this country what the Western States have been to the thew and sinew of America—the safety-valve that has yearly afforded an escapement for the surplus energy or ambition of our educated population. There is no mob, however numerous and violent, half so dangerous as an educated middle class, irritated with want, and conscious of deserving more than the crush and competition of the multitude enable them to acquire.

"If we consider the price that is paid for educated labour in India, we shall see that it is at least twice as high as that existing in any other country." *Letters on India* by Sir Edward Sullivan, Bart., pp. 51-52.

In an article published in the present issue Mr. Edward Delgado of London explains why on account of the shortage of men caused by the war even half-educated students have found employment in Britain and how, therefore, there is a temporary decrease in the number of candidates for employment in India. Moreover, in order to increase the emoluments of Europeans employed in Government service in India, the service men and their friends, relatives and advocates have created a scare. They have filled the minds of the British public with the alarming idea that Europeans in India are living as it were on the top of a volcano, that the honour of women was not safe, &c., &c. And it is these same scaremongers who are now filled with apprehension at the result of their campaign of creating a false alarm. They wanted that those of their countrymen who went out to serve in India should have very high salaries and allowances, etc. They did not want that nobody should go out to India to serve there. But they are taken aback at finding that their false description of conditions in India has been taken to be literally true and that in consequence fewer men than before are willing to serve in India. But there is no doubt that it is only a temporary state of mind of the British public. For, we find it stated in the memorandum sent by the Hon. Mr. S. P. O'Donnell, secretary to the Government of India, to all local Governments and administrations, on the question of the Indianisation of the All-India services, dated Simla, May 30, 1922 :

"It is not impossible that if difficult conditions as regards employment continue to be felt in England, the Dominions and the colonies, the time scale of pay and the pensions of the Indian services may prove an attraction sufficient to induce the right stamp of man to expatriate himself from England for a considerable portion of his life and elect for service in India."

The importance of this statement lies in the fact that it is written by a man on the spot, one who is in Government service and who knows the advantages and disadvantages of service in India from personal experience. There is also an unconscious admission in it of the fact that a present "difficult conditions as regards employment" *are* "felt in England, the Dominions and the colonies", which Mr. Lloyd George would deny.

Mr. Lloyd George has never been wanting in brass and audacity. So it is not surprising to find that he has the audacity to assert that the people of England "have made a great sacrifice for India". This is entirely and absolutely false. The question here is not whether British rule or the British connection has

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been of any advantage to India, or whether the advantages have outweighed the disadvantages. Let an assumption be freely made which is favourable to Britain, and then let the question be asked, "Has not Britain fully paid and more than fully paid herself in wealth and prestige and power for whatever services she has rendered to India?" We have not the least doubt that every impartial historian and economist will give an emphatic answer in the affirmative.

It should be understood that here we are concerned with what the people of England have done for India, not some individual Englishmen and English women here and there. There have been and still are individual Englishmen and English women who have made and are making sacrifices for India, to whom we are grateful, but the people of England as a whole "have [not] made a great sacrifice for India." Sacrifice means the giving up of some desirable thing in behalf of a higher object. Let Mr. Lloyd George say what desirable thing the British people have willingly given up for advancing the real welfare of India.

Let us examine the following passage in the light of Mr. George's declaration that the British people are trustees and that they will never relinquish their trust in India :—

> We had no right to go there unless we meant to carry our trust right through. There is a great variety of races and creeds in India, probably a greater variety than in the whole of Europe. There are innumerable divisive forces there, and if Britain withdrew her strong hand, nothing would ensue except divisions, strife, conflict and anarchy. India would become a prey either to strong adventurers or to a strong invader. That had been the history of India up to the very time that we took India in hand. There has always been historical play between these two alternatives. What has happened before would ensue again if Britain withdrew her strength and strength from the guidance of that great Empire, in fact if we were to do so it would be one of the greatest betrayals in the history of any country.

"*What has happened before would ensue again if Britain withdrew*," &c. If in India of the present and of the future that alone can happen which happened in India of the past throughout her history (Mr. George's description of our past is not correct but we assume that it is), then what has been India's real and permanent gain from Britain's trusteeship? If India has not changed and does not in future change for the better under British rule socially, morally, intellectually, spiritually, politically and materially, what does the stinking word trust mean after all? Does it mean that Mr. Lloyd George and men of his way of thinking are determined to maintain or produce or aggravate such conditions as would necessitate the perpetual presence of Englishmen here with a big stick to keep the peace and that in the meantime they are equally determined to derive all the advantage that they can from their position of trustees? One meaning of 'trust' given in dictionaries, *e. g.* in Webster, is, "a combination formed for the purpose of controlling or monopolizing a trade, industry, or business, by doing acts in restraint of trade.". Perhaps Mr. Lloyd George was sub-consciously influenced by this meaning of the word 'trust'.

The premier concluded his speech with the following peroration :—

> We cannot keep a continuous eye upon what happens in India, and that is right. You cannot do it. It depends upon the kind of government that you have there. It is essential that that should be strengthened; but, whatever you do in the way of strengthening it, there is one institution we will not interfere with, there is one institution we will not cripple, there is one institution we will not deprive of its functions or of its privileges, and that is that institution which built up the British Raj—the British Civil Service in India.
>
> We have undertaken responsibility for India. We have undertaken to guide India. We have undertaken to establish and maintain law and good government throughout its vast dominions. We have undertaken to defend its frontiers and to protect its peoples against internal foes and external foes. The British Empire means, at all costs, to continue to discharge that sacred trust and to fulfil that high destiny.

This in plain language means :

"We are determined that Indians shall never undertake responsibility for India : That Indians shall never undertake to guide India : That Indians shall never

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undertake to establish and maintain law and good government throughout their vast country: That Indians shall never undertake to defend the frontiers of India and to protect its peoples against internal foes and external enemies: and that the British Empire means, at all costs to continue to discharge this its sacred trust and to fulfil this its high destiny."

The Viceroy on the Premier's Speech.

We have read the Viceroy's reply to the deputation received by him at Simla last month, which protested against the Premier's speech on the Indian Civil Service in the House of Commons, without our opinion on that speech being modified in any respect. Mr. George's speech may or may not "imperil" the Reforms, such as they are, but his meaning has been quite clear all along. Mr. Lloyd George's two nods cannot outweigh the drift of his whole speech.

He wanted to give confidence to the members of the Indian Civil Service. Indians do not want these public servants to be panicky, and so it would be good if they were reassured. The Premier's second object was said to have been to warn that section of politically-minded Indians "who are avowedly hostile to the Reforms" and who "advocate the plan of becoming members of the Legislature in order that they may destroy it and the reformed constitution." We do not think that this section of Indian politicians and their object in seeking to enter the legislative bodies have been quite correctly described. But of this we are sure that the Premier's and the Viceroy's warnings will be lost on them, as they do not consider the British and the Anglo-Indian bureaucracy to be as omnipotent factors in determining India's future as the bureaucracy, who have a good conceit of themselves, think.

We do hope that even the Moderates will continue not to be pliable. We rather expect that they will adopt a stiffer attitude than they have hitherto done.

American Women Candidates for High Political Office.

The Detroit News says:—

More women will seek high political offices in the elections this autumn than ever before in the history of the country, a survey made by the National woman's Party shows.

Already reports have been received that four women are candidates for the senate, 20 for the House and two for governors of states.

In addition there are scores of "the early enfranchised voters" in the race for minor offices.

Miss Alice Robertson, Oklahoma, the only woman member of Congress, believes she will have "considerable company" in the next Congress. She thinks probably half a dozen women will be elected to the House.

Although the National Woman's Party is vitally interested, it has decided not to campaign for the women candidates as an organization. In other words, it will not seek the election of women, simply because they are women.

"We are not a political party in the sense of having a political ticket or party of our own," said Miss Alice Paul, head of the party. "We merely hold to the policy of acting as a balance of power group to secure action from the party in power."

"Tainted Money" Refused.

The Bishop of Rangoon has sent the following letter to the press cancelling his decision to accept "tainted money":—

As a result of inquiries I have made I am clear that the diocese must not accept the money so kindly offered, or now even actually given, by the Turf Club to institutions under our care. If it were accepted the spiritual work of the Church would, I feel sure, be seriously hindered, and that being so there is nothing for it but—with my own sincere apologies to any to whom they are due—to say, we must get on as best we can without this money.

The Statesman gives the following summary of the "tainted money" controversy:—

The Rangoon Diocesan Conference discussed until the early hours of the morning on July 28, the propriety of accepting a donation to Church funds from the Rangoon Turf Club. A member of the conference urged the refusal of the donation, as the money was the product of gambling. The Bishop in the course of a speech said that he had hesitatingly decided that there was no reason why the money should not be accepted, and the conference decided on

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the acceptance of the contribution. Considerable feeling was aroused in Rangoon and also in Calcutta as a result of this decision and a number of letters on the subject have appeared in the *Statesman* during the last few weeks. The Bishop of Rangoon, writing to the press in reply to his critics, declared that the Turf Club's contribution was not for the Church but for helping orphans, the blind, deaf and dumb. Referring to the blind school he said: "Is it worse to close it or accept the offer of the Turf Club, which would bring it relief?" The Bishop declared that if he could stop gambling he would, but "as this money exists, is not this (the charities referred to) the best way of spending it?"

The Bishop's final decision has been quite correct. His former argument, *viz.*, "as this money exists, is not this (namely, some charities) the best way of spending it" would be easy to use for accepting help from robbers, *goondas*, women of ill fame, &c., in support of philanthropic and educational institutions. If any person who has made money by vicious or sinful means repents and gives up his evil ways, his money may be accepted by the conductors of such institutions; otherwise not. Not that any money can be literally "tainted." It is only the effect on society of acceptance of help from those who make money by evil means that makes their money "tainted" in a figurative sense.

On the principles on which the Bishop of Rangoon has finally decided not to accept help from the Turf Club, gifts should not be accepted from certain theatres and cinema houses also.

Proposed Abolition of Precedence of Barristers on Appellate Side of Calcutta High Court.

It is said that after the long Puja vacation the distinction that now obtains between Barristers and Vakils with regard to pre-audience would be abolished so far as only the appellate side of the Calcutta High Court is concerned. If this information be correct, the decision, so far as it goes, is welcome, whatever motives or causes may have led to it. But the Chief Justice and his colleagues ought to go a step farther. The Vakils should no longer be excluded from the original side. They should be allowed to practise there on equal terms with the Barristers. It cannot be said that the legal knowledge and training which the Barristers receive in England make them unquestionably better fitted to practise the profession of law *in Indian courts* than the legal knowledge and training obtained by the Vakils fit them for their profession in India. Originally, the distinction between Barristers and Vakils might have owed its origin in part to considerations of race and colour; but now that there are numerous Barristers of distinction who are Indians by birth and race and who have not hesitated to admit that some Vakils have been their equals and superiors as lawyers, they should be the first to advocate and welcome the abolition of an artificial distinction, which is not based on undoubtedly superior ability or training.

Legal Education in India.

But if the legal education obtainable in India be bad, faulty, inferior or defective in any respects, it should not be impossible to improve it to the standard required. The subject of legal education has been elaborately dealt with in chapters xxii and xlv of the report of the Calcutta University Commission, 1917-19. There more defects have been pointed out. We, as lay men may be permitted to suggest for the present that greater attention should be paid to the practical side of legal training, which should be self-sufficient. We have heard the complaint made that there is a sort of professional jealousy existing between experienced seniors and callow juniors in the legal profession which leads to a kind of guarding of "secrets of the trade". This should not exist so far as the teachers and the students of law are concerned. The teachers should make it a point of honour to be wholeheartedly devoted to the work of teaching and to impart to their students whatever they know. There is absolutely no reason why conveyancing, the preparation of briefs, the getting up of instructions, writing out instructions, inspection of titles, interpretation of documents, &c., should

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not be practically taught to students of law. Knowledge of the important branches of commercial, company and banking laws should form part of the law students' equipment. They should be made to study some topic of general interest every year concerning capital, labour, international law and the like and offer an essay on it. During the last year of their college career they should attend courts regularly and watch cases and write out their experiences and opinions for submission to their teachers.

Reduction of Pay and Abolition of Allowances in All-India Services.

The scale of pay in all the All-India services should be substantially reduced and all put on the basis of what prevails in self-governing countries. Salaries should be proportionate to the income of a nation and to the average income of the individuals of whom the nation consists. The present scales of salaries of some of the Imperial services are higher than those of corresponding services in the richest countries of the world. However vehement may be the protests of the European members of the All-India services against Indianisation, such a state of things cannot last. For years, the Government of India has kept itself solvent only by raising huge loans. If retrenchment be not resorted to, a time is sure to come, and that at no distant date when loans would not be easily obtainable and when borrowing might be necessary even for the payment of interest on debts already incurred. Economic laws are inexorable. In obedience to them, retrenchment is necessary. In the case of the services, retrenchment may be effected by making the salaries such as would suffice to get competent public servants who are Indians. If competent Indians cannot be secured for any post or posts, foreigners may be imported for the same at somewhat higher salaries by advertising the vacancies. There is no necessity any longer for keeping up the so-called European services with large salaries and fat allowances for all.

There are too many allowances of various sorts; e.g., T.A.s, P.A.s, C. A.s, &c. Most of these should be abolished, and the rest greatly reduced. Quarters should no longer be provided free or at nominal rates of rent to highly paid officials. Touring officers should be paid consolidated salaries and should pay for their travels from their salaries. Unnecessary travelling of all officers should be restricted.

Death of Two Irish Leaders.

Mr. Arthur Griffith, the Irish leader, died of heart failure some time ago. And now Mr. Michael Collins, another prominent Irish leader who had accepted the treaty with England, has been killed in an ambush. Up to the conclusion of the treaty, the fighting which was going on in Ireland was between the British and the Irish. After the signing of the treaty, the guerilla warfare has assumed the internecine character of civil war. How long this civil war will go on, nobody can tell. Ireland has trod the path of strife and bloodshed for centuries. For this, of course, she alone has not been to blame. There is a party of Irish irreconcilables bent on winning independence. In the world's history there is not a single example of a conquered nation, held in subjection by an imperializing power, which has won independence except by fighting or at least partly by fighting. And Mr. Gandhi's plan of winning internal freedom—not complete independence, by means of non-violent non-co-operation, is still an experiment which has yet to be pushed to its logical conclusion. Therefore, though it is easy to criticize the Irish, it is not so easy to suggest an effective alternative to fighting, taking it for granted that independence must be achieved at all costs. At the same time, it is plain that fighting, too, has not proved an effective means, nor is it likely to, in the near future at any rate. There is, no doubt, the path of compromise, the acceptance of as much freedom as can be obtained by negotiation and

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then working for more. But irreconcilables would none of it.

There are followers of the doctrine of *ahimsa*—non-killing and non-violence, who would adhere to non-violent non-co-operation, whether freedom can be had by this means or not. We are convinced that there are some persons who are prepared to follow this principle to the death and are fit for doing so. But whether a whole people or the majority of a nation can so follow the principle, particularly when their opponents are prepared and eager to follow the path of violence and provoke violent retaliation, has yet to be seen. Nevertheless, we firmly believe that, failing intellectual and moral suasion and failing negotiation, non-violent non-co-operation is the only humane and civilized means of winning independence. And we must also add that, though bloodshed is utterly repugnant to our feelings and we condemn it therefore, we cannot but respect those who stand out for absolute independence and will not be satisfied with anything that falls short of it.

The Late Sir Vithaldas Thackersey.

Bombay and the whole of India are sorrowers by the untimely death of Sir Vithaldas Thackersey at the age of 49. He was a great captain of industry, a financier and a leader of the Liberals in politics. His public services, rendered with energy and enthusiasm, have been varied and many. But what most attracted us in his career was his philanthropic spirit, which led to his princely benefactions in the cause of social progress, amounting to millions of rupees. In the warm and loving tribute to his memory which Mr. K. Natarajan, a personal friend of the deceased, has paid in the columns of *The Indian Social Reformer*, it has been stated :—

The personal and domestic life of Sir Vithaldas, especially in his later years, was greatly influenced by a keen recognition of woman's place and part in progress. His munificent gift to the Women's University, to the Seva Sadan and other institutions having the educational and social amelioration of the condition of women for their object, was obviously motived by the same conviction. He was not given to speak about motives, either his own or others', but there is a significance in the fact that much of his thought and liberality were directed in recent years to institutions for the improvement of the position of women. His great reverence for his mother was, of course, the main source of his inspiration. This interest was greatly stimulated by Sir Vithaldas' close contact with Mr. G. K. Devadhar, whose eager enthusiasm in the cause of women's progress could not but impress one so open-minded as he.

Mr. Natarajan further observes :—

In whatever he undertook, Sir Vithaldas displayed gifts of immense brain power, application and faculty for details. He worked night and day on his subject ; revised, recast and often re-wrote his speeches ; and made himself a perfect master of it. The remarkable thing about him was that while an immensely hard worker, he never worried or lost his temper. Always calm and collected, his was one of the most equable temperaments I have come across. I have watched him closely in moments of high success and of great calamity, and I can truthfully say that I have not seen another man who bore himself so utterly in the spirit of the Gita precept not to be exalted by success or depressed by calamity.

The late Rai Bahadur Lala Baijnath collected various facts and data regarding the bad health and early death of educated Indians, and Colonel Kanta Prasad wrote a book on the subject based largely, we believe, on them. On various occasions the subject has engaged the attention of Indian public men. Mr. Natarajan writes :—

When the late Mr. Telang died, there was an interesting controversy as to why our educated men die prematurely. Ranade laid the blame on the crushing burden of University examinations, while Sir Ramakrishna Bhandarkar attributed it to evil social customs which robbed us of our vitality. Sir Vithaldas' death at the age of 49 would seem strongly to confirm Sir Ramkrishna's opinion. Sir Vithaldas was not a victim of the crushing burden of examinations. He is said to have attended the Elphinstone College but it must have been for a short time. He did not, so far as I know, go through any regular University course. He was also exempt from the early struggles of poverty which leave so many of our bright graduates a prey to disease and early death. He had high ideas of comfort and stinted nothing in giving effect to them. He was a man of powerful build, unlike some of the younger Bhattias. He was

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fond of horses and rode every morning—Lady Vithaldas accompanying him.....He was not a sedentary man but of very active habits. Apart from destiny, to what are we to attribute the premature death of such a man who had everything which might have helped him to live a longer life? So far as I can see, to nothing except the social environment, in which I include customs such as child marriage, quantitative ideas of comfort and happiness, erroneous dietary, want of religious freedom and so on. I do not say that any of these had an effect on Sir Vithaldas' health. But it is a mistake to think that an individual can escape from the evil consequences of a bad social environment, if he has himself done his best to avoid its worst incidents. Whatever we tolerate, we follow, and we must endure. Unless he totally cut himself off from it, the social environment tells, whatever may be the extent in which it has directly influenced a person's own particular case. Sir Vithaldas' tragically early death is a warning to the Bhattia community to emerge from their medieval notions of caste and religion, if they would use their commercial talents to the best advantage of their community and their country.

The late Principal Tawney.

Though the late Mr. Charles H. Tawney rose to be Director of Public Instruction in Bengal, he is best remembered as Principal and Professor of English Literature at the Presidency College. We were among those who had the privilege of sitting at his feet. He was respected by his students for his great scholarship, his dutifulness, his sense of justice and his scrupulous literary honesty —he would, in his annotations, acknowledge even the meaning of a word taken from an ordinary dictionary. He was a noted orientalist and had translated many Sanskrit and Pali books into English.

Enver Pasha.

The death of Enver Pasha, the great soldier and patriot of the Young Turk party, has been announced and contradicted. We hope he is still alive, and will be blessed with a long life to promote the cause of freedom of oriental races.

The late Mr. Barendra Krishna Ghose.

The late Mr. Barendra Krishna Ghose was well known to Bengalis on the Bombay side as a successful man of business. At the memorial meeting held in Calcutta to express sorrow at his sad and untimely death, Sir P. C. Ray said that the deceased "spent his whole life in the advancement of the industrial and commercial interests of his country, and was the founder of the Ahmedabad Sri Ramkrishna Mills, the Vivekananda Mills, the Bombay Merchants Bank Limited, and other industrial concerns. His charity was large and unostentatious, and many indigent families, destitute widows and helpless orphans used to receive regular and substantial help from him."

Ovation to the Released Leaders.

Mr. C. R. Das, Mr. Subhas Chandra Bose, Mr. B. N. Sasmal, Pir Badshah Mian, Dr. Suresh Chandra Banerji, Dr. Abdur Rahaman, Mr. Taqi and other leaders have received ovations on being released from prison. They deserve such welcome. It is, however, greatly to be desired that the vast multitudes of men who have displayed such zeal in welcoming them back to freedom would give evidence of equal and steady enthusiasm in promoting the cause for which the leaders have suffered.

Flogging Prisoners in Jail.

What has been recently said in the Bengal Legislative Council on the official and non-official sides on the flogging of Non-co-operation prisoners in Barisal jail, in the course of the debate on Mr. Indubhusan Datta's motion for adjournment, applies to similar and worse barbarities in other jails. The official plea is that the prisoners must obey orders and observe the rules of jail discipline; if they do not, their contumacious spirit must be broken. Well and good. But by what means? Must they be flogged until either they yield or die? If flogging does not serve the purpose, must some more barbarous means of inflicting pain and indignity be adopted? True, in England even school-boys are whipped on the posterior parts. But in India such a punishment is looked upon as a very great indignity, and should not, therefore, be inflicted, if it is

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to be inflicted at all, on any prisoner who is not guilty of any heinous offence involving great moral turpitude. We are for its total abolition.

As Non-co-operators are sent to jail because they do not obey some law or some official order, would it be right, in pursuance of Mr. Stephenson's line of argument at the Bengal Council, to go on flogging these prisoners or torturing them in other ways, until they died or agreed to obey the laws or the orders they had disobeyed? As jail orders and rules of discipline are not more august and majestic than the ordinary laws of the land and the orders of Government and of magistrates, logically that which is officially held justifiable to secure obedience to jail rules and observance of jail discipline, should be considered more justifiable in order to produce a spirit of obedience to laws and to Government and magisterial orders. Will Mr. Lloyd George and Lord Reading make a pronouncement on the subject, or indulge in a few nods at least?

M. L. C.'s Allowances.

Newspaper readers are acquainted with the scandal caused by some revelations connected with the travelling and residential allowances drawn by some members of the Bengal Legislative Council. It is a truism that those who have been elected to assist at law-making should themselves obey the elementary laws of ethics.

The report of the committee appointed in accordance with Kumar Shivasekharesswar Ray's motion to deal with the subject of these allowances will be awaited with interest.

Indian Olympic Association.

The Governor of Bengal has been pleased to give his patronage to the Bengal Branch of the Indian Olympic Association. The association sent Mr. P. C. Bannerjee as a runner to represent Bengal in the International Olympic Games held in Antwerp in 1920, and it is now intended to select competitors for the Olympic Games to be held in Amsterdam in 1924. The Bengal Branch has opened a swimming section in the Wellesley Square Tank, Calcutta, where a swimming competition is to take place by the end of October 1922. The records and timing of the competitors in these sports will go to qualify them for the Olympic Games in 1924. It will be a definite attempt to get India worthily represented at the International Sports.

Indianisation of Services.

There is one sentence in the Government of India's memorandum to the local Governments on the subject of the Indianisation of the All-India services which deserves to be picked out for special notice. It has been sometimes said that if British India obtained Home Rule, Indians would become masters in their household, and, in consequence, Europeans would refuse to serve under Indian masters. Such fears are unfounded. For, Europeans do serve as subordinates in some of the self-ruling countries of Asia. And the racial feeling at present observable in India is sure to pass away. Even under present conditions, those Europeans who do not openly show that they are the masters of India, receive courteous treatment from even the most courageous and spirited Indians.

The Government memorandum referred to above, observes :—

"Europeans employed in Indian States, it is understood, do not find the atmosphere inimical to them and many occupy in these administrations a position of peculiar privilege and regard."

Unrest in the Punjab.

It is greatly to be regretted that the unrest in the Punjab, instead of subsiding, has received fresh impetus from some recent incidents. We are not in a position to say just now who are the parties to blame for this state of affairs and in what proportion; but the facts as appearing in the dailies are given below.

The wood-chopping affair in the shrine of Guru-ka-Bagh, a small village about five miles south of Tehsil Ajnala in the district of Amritsar, which has culminated in the arrest of a large number of Akali Sikhs, including Sardar Bahadur Mehtab Singh, a prominent member of Gurdwara Prabandhak Committee, appears to have originated under the following circumstances :—

On August 10 Mr. Jenkidas, Asst. Commissioner, Amritsar, sentenced five Akalis of Guru-ka-Bagh to six months' rigorous imprison-

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ment each having convicted them under Section 379 I. P. C. for cutting trees from the estate of Mahant of Gurdwara, which they alleged were meant for the use of free kitchen. This prompted the Gurdwara Prabandhak Committee to issue a long communique contending that the Gurdwara at Guru-ka-Bagh has been taken possession of by the Akalis and was therefore under the management of the Shiromani Committee.

In the same communique the Committee appealed to the Sikhs to stand by the Panth that the Akalis should come forward to offer resistance in this matter. It appears that the Akalis of the place have actually come forward to obey the hints of the committee. Another batch of five Akalis chopped Gurdwara wood and were charged under Section 379 I. P. C. More batches of the Akalis were coming forward to offer themselves for arrest and the total number of arrests according to the Gurdwara Committee are more than two hundred.

A Press communique, dated the 23rd August last, states :

The arrest and conviction of five Akali Sevadars for cutting fire-wood for Guruka-Langar (kitchen)from Gurdwara lands has already been reported. Batches of volunteers have been continuing the cutting and storing of wood unmolested by the police. Now again the reports are pouring in that several more batches totalling about 60 volunteers have been arrested and taken away in seven motor lorries. More batches of volunteers are arriving on the spot, vying with each other in continuing the Guru's service. So far the 65 men arrested belong to Amritsar, Gurdaspur, Lyallpore, Sheikhupura and Jullundur Districts.

A Press communique dated the 24th August, 1922, states :—

Batches of Sevadars storing fuel for Guru ka Langar, (the Guru's free kitchen), weeding Guru's garden, repairing roads, etc., are being arrested. Four Sevadars in actual attendance on Guru Sahib were called out and arrested under sec. 107 Cr. P. Code. So far 110 arrests have been made. Large numbers of volunteers are pouring in from the surrounding "Ilaqua" and from districts far and near, to earn merit by being arrested while serving their God and their Guru. There is a great deal of rivalry between both black and white turbanned Akalis in claiming precedence in being arrested. Those with black turbans claim priority owing to previous services, which is causing a great deal of heart-burning to those with white turbans, who claim their first chance in their Guru's service. A compromise is being suggested by fixing some share of white turbans in each group. The situation is calm and quiet. A "Jatha" of ladies has been persistent in claiming equal rights and privileges with men, but their case remains still under consideration, owing to obstinate opposition by men, who declare that they shall not allow a single woman to fall into the hands of the police, as long as there are men enough to do the work.

A correspondent of *The Tribune* explains the origin of the movement thus :

I give a brief account of the occurrence at Guru-ka-bagh, a place about 6 miles north of Amritsar, a Sikh shrine dedicated to the 5th Guru of the Sikhs, which has taken place on the last Amavas festival.

A few days ago, some Sikhs cut off a few branches of some trees belonging to the shrine for the purpose of "langar" (kitchen). 5 Sikhs were arrested on a charge of theft and sent up by the police and sentenced by the Magistrate to 6 months' rigorous imprisonment each. The land on which these trees stand is entered in the name of the Gurdwara in revenue papers and the Gurdwara itself is in the possession of the Sikhs. It is said that the Mahant made the complaint in this case under pressure.

As the branches were cut off under a *bona-fide* claim as belonging to the Gurdwara, under the present law, it is a very clear case for the civil courts to decide ; and there was absolutely no justification, whatsoever, for taking criminal action against these self-less workers, who are now rotting in jail. This unnecessary interference with the Sikhs gave rise to provocation and further trouble and as a protest against it Sikhs have launched what is known as "passive resistance". Within the last 3 days up to 23rd instant 130 Sikhs in all have been arrested by the police and arrests are still going on.

Batches of 5 Sikhs go to the place, where a few branches of trifling value are lying in the garden of the Gurdwara. As soon as they reach the spot, they are being arrested and shuffled off in lorries to headquarters. Soon a new batch follows and is likewise treated. And so the cycle goes on.

On the morning of the 23rd two European officers visited the spot, showed great promptitude, and having arrested 3 persons who are inside the Gurdwara, sentenced them to one year's R. I. each. This whole affair of judicial procedure did not take more time than it takes me to write it out. This extra-judicial way was apparently adopted to nip the movement in the bud. But they have added fuel to the fire.

I have learnt on very good authority, that the officials on the spot give it a different colour. They consider the movement as an outcome of the bad characters of the ilaqua. It is quite the reverse of the truth ; and it is difficult to imagine the state of the official mind, when they will readily believe the above story and will turn the selfless workers into bad characters.

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Some attempt is also being made to make the affair look more serious by cutting some larger trees from the roots by interested parties.

The following is from a communique of the Shiromani Gurdwara Prabandhak Committee :—

Things have now become even worse and many of those just arrested were belaboured with fists, kicks and butts of guns by certain policemen at the time of their arrests. Many persons have been injured—some of them seriously; amongst these are Seva Singh, Indar Singh, Kartar Singh, Amar Singh and Gurdit Singh. Some of them were dragged by the hair of their heads. A bundle of pulled hair gathered from the scene, has been received in the office of the Shiromani Gurdwara Prabandhak Committee. Persons with injuries are being kept apart from others under arrest and it is stated, are being forced to go away. Previously, the arrested persons were allowed bread and water, which was taken to them from Guru-ka-Langar, but now this has been stopped. On Thursday night no food or water was permitted them. There is a small dirty pond close by and the arrested persons had to drink such muddy water as they could find therein.

The Tribune has published the following from an eye-witness :—

On the 25th August, in the afternoon, two officials visited the spot. Since their departure, things have taken a different turn. Instead of the batches being arrested as they approached the garden, they were systematically assaulted by some policemen. Batch after batch submitted to this assualt, which was carried out with greater vigour in the case of each new batch. Altogether 44 Sikhs have been injured with rifle butt-ends and lathis. One named Kartar Singh of village Luliani, District Lahore, has been so very severely beaten that up to the time of writing, he has not regained his consciousness and his condition is precarious. After this assault commenced no more arrests were made, and all the arrested and injured persons numbering about 75 are now lying in the garden, round which a police cordon is drawn out. They have been told by some police officers present, that they were now free to go away, but they have persistently refused to listen to any such inducement; and to compel them to leave the garden they have been refused food and drink and it is 18 hours that this body of organised workers is going without anything, even water, in this hot season. Yesterday a Mahomedan passer-by, while passing his way, close to where a Gurkha constable was picketed, was given a lathi blow. The blow resulted in severe injury to his head. Two other Gurkha policemen have approached the Sikh *langar* and they are being fed as willingly as anybody else.

Overcrowding among Third Class Railway Passengers.

The Director, Central Bureau of Information, Home Department, Government of India, has attempted to explain the causes of overcrowding among third class railway passengers in India and has described what is being done to meet the situation. All that he says may be accurate. But it cannot be gainsaid that for more than half a century the third class passenger has not been treated as from a business point of view, if not for the sake of humanity also, he had the right to be; for he has all along contributed the largest share of railway income from passenger traffic. Therefore, improvement in the conditions of third class railway travelling must take precedence of all other kinds of railway expenditure.

Wanted Direct State Management of Railways.

The existing contracts between the Secretary of State and the East Indian and Great Indian Peninsular Railway Companies will expire in 1924 and 1925 respectively. Management of these State-owned lines by companies with London boards of directors should then be ended. The State should then undertake their direct management, thus giving the Indian public some chance of influencing railway policy and management.

Assam's Woes.

When about a month ago Pandit Madanmohan Malaviya and Babu Rajendra Prasad went to enquire about repression in Assam, the little known province which Mahatma Gandhi after his visit described as a beautiful land where the average men and women had taken to khaddar with a religious zeal, they were horrified at the relentless repression that was going on there. *The Hindu's* Bombay correspondent wrote on August 4, that their report was going to be soon published. It may have been published; but we have not seen it yet.

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Visvabharati Union.

A very useful centre of culture, named Visvabharati Sammilani, has been established in Calcutta in connection with the Visvabharati University at Santiniketan. Its members and the public have been already greatly benefited by the celebration of the festival of the Rains with songs and recitations, by Pandit Kshitimohan Sen's exposition of Kabir, by Mr. Elmhirst's lecture on the robbery of the soil, by the Poet Rabindranath Tagore's address on the occasion of bidding farewell to Prof. Sylvain Levi, &c.

Railway Purchases.

According to *Hansard's* report of a statement made by Earl Winterton, £355,500 worth of railway materials were purchased for India in England and only a few thousands sterling worth of such articles in other countries, though they are much, in some cases 50 per cent., cheaper in the latter. The fruits of trusteeship ?

The Late Mr. Karunakar Menon.

The late Dewan Bahadur Karunakar Menon was a very able leader-writer. He was successively sub-editor, assistant editor, and editor of *The Hindu*. After giving up his connection with that paper, he edited *The Indian Patriot*. After giving up that paper, he led a retired life.

Date of Publication of Our October Issue, And Changes of Address.

As on account of the Puja Holidays our office will remain closed from the 24th September to the 8th October next (both days inclusive), the October number of *The Modern Review* will be published and despatched to our subscribers on the 22nd September. Letters notifying changes of address should *reach* our office on the 20th September at the latest. Such letters should contain the subscribers' serial numbers.

Research and Cant of Research.

Research, when genuine, is good and necessary, the cant of research is bad and intolerable. According to *Nature*, July 22, 1922, Prof. Alexander Mair, writing in the Bulletin of the Association of University Teachers, says :

"Research.....is the fashionable cant word of our generation." He deplores "the fact that so many men and women.....are induced to spend one or two important years in doing pedestrian work that could equally well be performed by an intelligent mechanic or clerk" owing to the fallacy that free creative activity can be commanded by a mere fiat. A similar warning is embodied in an article on Medical Research in the report for 1920-21 of the president of the Carnegie Foundation for the advancement of teaching. "Every College and University," he says, "covets the reputation of being a centre of research.....The result of this striving is that the thing which ought to be the greatest inspiration toward good teaching has become only too often an excuse to escape the primary duty of teaching."

Income of Calcutta University.

A writer in *The Calcutta Review* charged us with making a misleading statement, because we had said that the income of the Calcutta University was about fifteen lakhs. If the following extract from *The Indian Daily News* is accurate, it is plain that we understated its income :

The Hon'ble Mr. P. C. Mitter : (a) A statement supplied by the Calcutta University is laid on the table.

(b) No. Government have no information.

Statement referred to in the above reply.

1920-21.

	Rs.
Total expenditure of the Calcutta University	21,49,254
This amount was met from—	
(1) Fees paid by candidates ...	13,17,204
(2) Tuition fees paid by students ...	2,90,988
(3) Income derived from other sources	2,00,844
(4) Endowments	1,77,030
(5) Government grant	1,63,189
Total	21,49,255

Errata.

P. 285, 2nd Col., 19th line from the bottom—For *steed* read *stud*.

P. 286, 2nd Col., Footnote 44—For भगवति read भावगति।

In the last *July* number, page 85, first column, 8th line, for Nalini *Mohan* Basu, B.Sc. read Nalini *Kanta* Basu, B.Sc.

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The Modern Review for February 1922, reviews as under :—
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The Managing Director of Messrs. Chariar Brothers Trading Corporation, Nagpur, writes as under :—
"We are glad to notice that your manufacture is of superior quality and hope the country will be proud of your produce."

Mr. S. D. Talati, merchant, Bombay, writes :—
"Your Khadi is liked very much. No doubt the quality is better than what we get here."

Lala Diwan Chan, M.A., Principal, Dayanand Anglo-Vedic College, Cawnpore, writes :—
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Fast Khaki Khaddar for Shirts, width 27 inches. One piece of 17 yards for Rs. 12.
Fast red, Peacock Blue, or Dark Green, width 27 inches One piece of 17 yards for Rs. 12.
Pearl white Khaddar for Shirts, width 27 inches. One piece of 17 yards for Rs. 10.
Pearl white Khaddar for Banians and Pyjamas, width 23 inches. One piece of 19 yards for Rs. 9.
Handwover Dhoties, 5 yards × 45 inches, Rs. six and ten per pair, and handwoven Saries 5 yards × 45 inches, Rs. ten, twelve and fifteen per pair.

In order to effect greater sale, we allow 10 per cent as commission on wholesale rates to those of our customers, whose order is for rupees two hundred or more, provided 10 per cent. of the cost is remitted with order, and the balance is made payable against V. P. P.

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P. O. Himatnagar, (Ahmedabad Khed-Brahma Railway.)

Works by Mr. Bimala Charan Law, M.A.B.L.

1. **Saundarananda-Kavya** translated into Bengalee. Price Re. 1 to be had of Messrs. Gurudas Chatterjee & Sons.
2. **Ksatriya Clans in Buddhist India** with a foreword by Sir Ashutosh Mookerjee, Kt., C. S. I. To be had of Messrs. Thacker Spink & Co. Price 11s. net.
3. **Buddhaghosa—His Life & Works** with a Foreword by C. A. F. Rhys Davids, D. Litt. M. A. (*In the Press in England.*)
4. **Designation of the Types of Man** (*Puggala-Pannati*) [A publication of the Pali Text Society, England]

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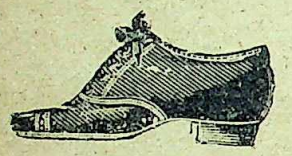

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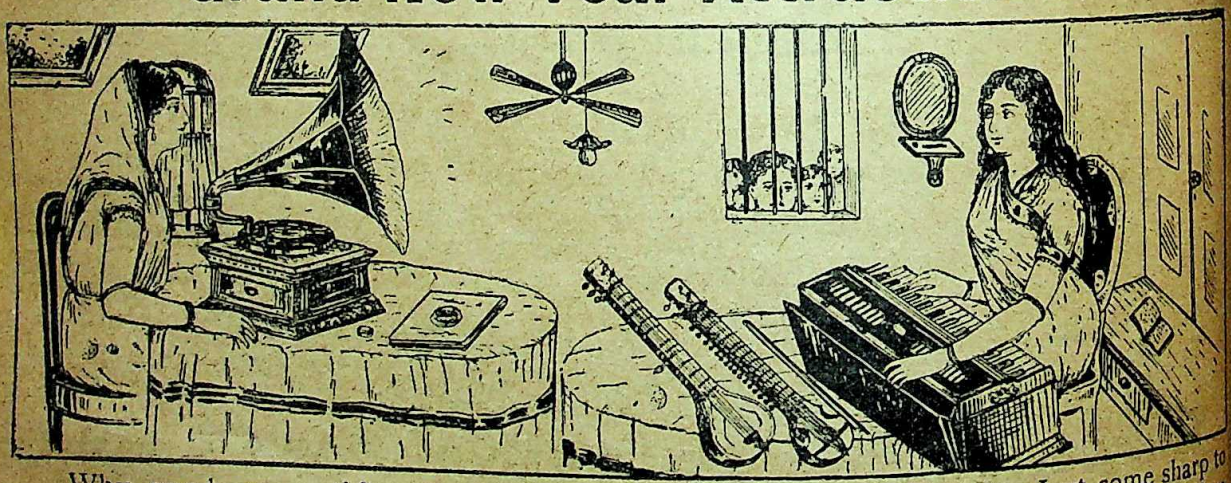

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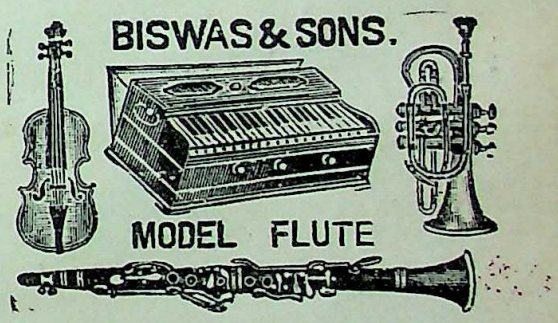

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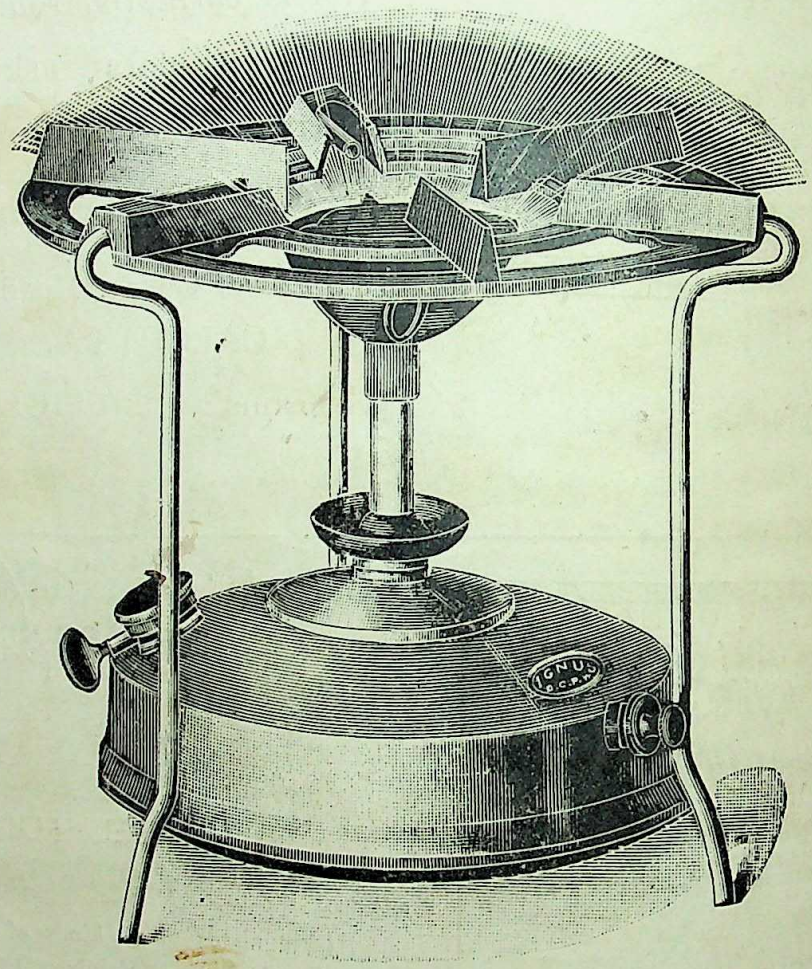

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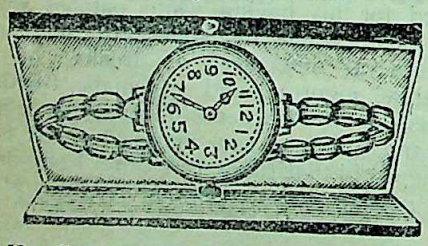

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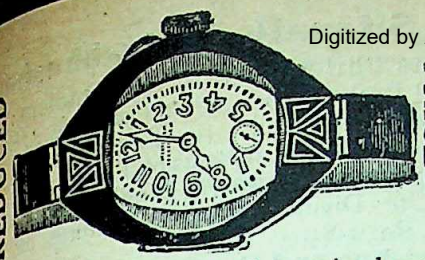

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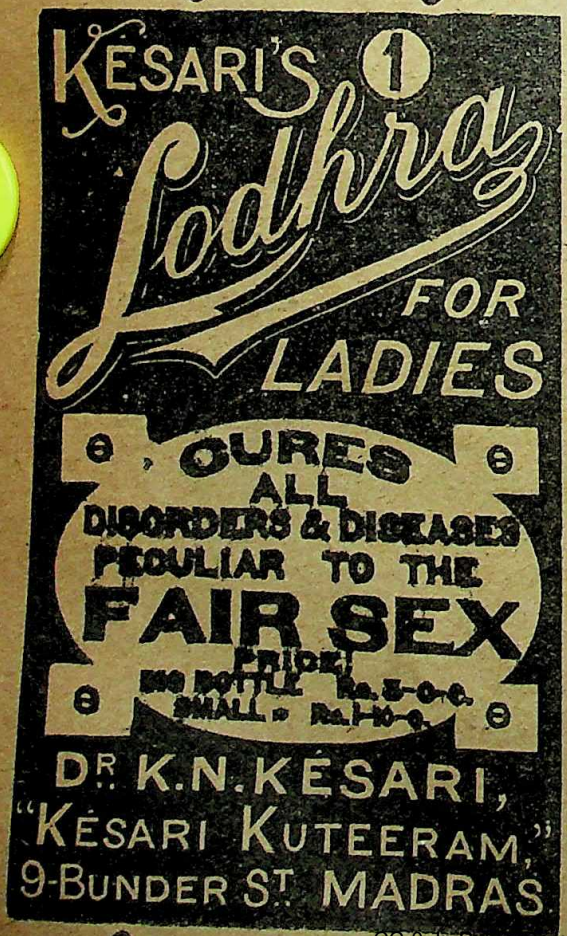

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HINDU AND BUDDHIST IDEALS

MANY years ago, when I was with Mahatma Gandhi at Phoenix Asram in South Africa, he expounded to me his celibate ideal of life, which I traced back to the influence upon his mind, at that time, of Count Leo Tolstoy's writings. How strong that influence had been may be judged from the name of Tolstoy Farm, which he had given to his first Asram outside Johannesburg. A complete set of Tolstoy's works with different biographies were valued treasures in the Asram Library. He had corresponded with the Russian writer and had received a striking letter in reply. It seemed to me therefore not unlikely that his ideas with regard to abstinence in the married life and the pre-eminent excellency of celibacy, as a means to increase soul force in man, were chiefly gathered from Count Tolstoy himself. When, however, I talked over the matter, during many conversations, I found that the ideas had reached him long before his study of Tolstoy's writings. He regarded them as essentially present in Hinduism. They were prevalent also in the Jain and Buddhist cultures.

I had met with the same conceptions of the spiritual value of celibacy and also of abstinence in the married life in medieval Christianity, and there were traces of these ideas still remaining in the North of Europe which had broken away from the medieval tradition. In the Roman Catholic and Greek Churches there were certain traditions, with regard to celibacy in the priesthood and episcopacy, which had been unbroken for many centuries. To me, they had become repugnant and unnatural, and my mind at once reacted against them in South Africa, when Mahatma Gandhi brought them forward. It was for this reason, that I argued long and strenuously against them and tried to convince him of the unnaturalness of such conceptions, having regard to the physical nature of man and woman. But I found it impossible to move him from those fixed ideals, which, he told me, were founded on his Hindu religion itself.

This led me to a closer and deeper study of Hinduism on my return to India and I had the advantage of many conversations with leading Hindus, whose moral judgment I valued. These studies confirmed my original opinion, that Hinduism in its central line of development had placed the marriage ideal, and not the celibate ideal, at the basis of the religious life, on which all the superstructure was built. On his return to India, at the end of the year 1914, I had further talks with Mahatma Gandhi, and at a later time he wrote to me enclosing a schedule of his new Asram regulations at Ahmedabad and asking for my serious criticism of his proposals.

I found, on examination, that the

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same ideas of celibacy, which had been present in his Asram in South Africa, reappeared in his new Asram regulations at Ahmedabad. A vow of celibacy might be taken after a certain age by any student who felt called thereto, and it was held up as an ideal before the students. I have no longer a copy of the regulations, but, if my memory is right, the vow might be taken when the student had reached the age of eighteen years.

I asked the question, whether the vow of celibacy was commended merely as a political expedient, or as something inherent in the conception of Hinduism itself and compatible with its principles. I was told, in reply, by Mahatma Gandhi, that it was not merely recommended as a political expedient, but also as a desirable state in itself, if perfection were to be reached for the higher work of humanity. He also believed that it had its true place within Hinduism in its many-sided and infinitely complex structure, though he agreed at the same time that in Hindu religion the ideal of marriage was prominently present as a religious sacrament. At this point I brought before Mahatmaji an argument, which had appealed to me greatly, that from the historical point of view any general advocacy of the celibate life and any depreciation of the married life in comparison were in reality aberrations in Hinduism, which never truly belonged to Hinduism itself. He told me in answer, that it was difficult for me fully to comprehend his meaning, but that he could clearly see that my historical view of Hinduism differed from his own. The advocacy of celibacy was not an aberration, but a legitimate expression of Hinduism.

After leaving Mahatma Gandhi at the close of this discussion, I wrote to him at length upon the subject, and I have kept the rough copy of what I wrote in the form of notes. It has appeared to me, that it might be of interest if I copied out and set in order the notes that I then made. I would like to know whether, on the whole, they would receive the approval of those who have been brought up in Hinduism, and therefore have the right, which I cannot have, to speak from their own inner experience. The notes run as follows :—

"A very important issue arises at once, when I study your plans for the future. Are you, in building your new Asram, trying to sow a seed deep in the ground, which shall grow into a tree: or are you merely training men, who shall be free from all family ties, in order to meet the present political needs of the country ? In the latter instance, I might think of celibacy, but not in the former. I should hasten to add, that in any case I object to the taking of vows in such a matter, when people are young and inexperienced concerning the nature of life.

"You ask me how your new Asram can be made to represent the best in Indian life. Then, when I study your programme, I find this advocacy of celibacy put in the forefront as an ideal; and herein I find a contradiction, which I must try to explain. It will be well to set down my views in writing, though you know them already.

"I would put it in this way. You wish to follow in your Asram the central development of Hindu religion, the catholic idea running through it,—not any sectarian aberration, however noble its history and origin. I have often talked over with you the central facts of Hinduism, and if I understand you rightly you feel that it is a greatness, not a weakness, that Hinduism absorbs for a time everything entering into it and then raises it to a higher level. Herein lies its catholicity, its wholeness. You would prefer to keep in closest touch with the religion practised by the multitudes of simple village people, rather than follow the book-learning of the modern Scribes and Pharisees, who despise the common herd. I value that conception, and I want to point out to you how Hinduism historically has as certainly rejected celibacy as Buddhism has adopted it. Here all my instincts are with Hinduism, though I know full well that in the development of Christianity this same

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ideal of celibacy had a prominent place for many centuries.

"In what follows, I shall be giving my own personal reading of history, which must necessarily be incomplete and imperfect, as I am not a Hindu and only came out to India when I had nearly reached middle age. More and more clearly, amid a maze of seeming contradictions, I have traced three elementary and primary factors in traditional Hinduism, as practised by the common people and embodied in their religion. I can only call them by the three terms, Marriage, Caste, and Incarnation, and explain my terms afterwards. It will be easy for you to follow me because we have talked these things over before.

"The Hindu religious genius, at a very early date indeed, came to regard marriage and the married life and the propagation of children as altogether sacred and sacramental. This, to me, is one of its very greatest achievements, and also one of its noblest gifts to the world. It has made the women of India among the most devoted to their husbands and the most religious in their domestic life. It has enshrined religious worship in the centre of every Hindu home, and in every Hindu woman's heart. India can never lose its idealism and become materialistic, so long as the married life holds this place of worship among Hindu women and also among Hindu men. I know that there have been penalties to pay, and that gross injustices are as yet unresolved. Child widowhood, enforced by social custom, where the boy husband dies, is one of these; and there are many others. I am not upholding these evil customs for a moment. As you know, my whole heart revolts against them. But all the same, I can see that they are those human exaggerations, which have grown up along with a great ideal.

"I may be wrong in my historical estimate, but I have come firmly to believe that Buddhism lost its hold on the Hindu mind chiefly because of its comparative lack of appreciation of the married life as an inspiring human ideal and because of its substitution of the celibate ideal as higher and purer and more spiritual.

"Again, the genius of the Hindu religion absorbed at a very early date indeed that somewhat strange element of mutual association called 'caste', which represented at the time a certain natural grouping of men for racial and social purposes. It transformed this natural phenomenon into a religious practice; according to the general tendency of those early times which made everything religious. But the extraordinarily interesting point in this process in India was, that the social grouping of caste became, from the very first, most intimately and closely associated with marriage. Even today a modern writer, like Sir Herbert Risley, if I am not mistaken, has said in an epigram, 'Caste is marriage, and marriage is caste.' He was referring to this distinctive and peculiar feature of Hinduism.

"Caste in India, when thus transformed by religion and intimately connected with marriage, offered a social life with a wider range than the family, but of one and the same texture as the marriage ideal itself, fortifying that ideal and keeping it religious. For caste became, as it were, a larger religious 'marriage family'. Within the caste marriage was possible and therefore blood relationship. That these boundaries of caste have to-day become far too narrow, and from a eugenic point of view, well nigh intolerable, is generally admitted. There has been also the accumulation, century after century, of the wrong done to those who are outside the caste altogether,—the 'untouchables'.

"It is easy of course to criticise the short-comings and bigotries and cruelties of caste, as it is practised to-day, and I have been among the critics. But it has also to be remembered what it was in origin and how it preserved, as perhaps nothing could have done at the time, the sanctity of the marriage ideal. Furthermore, although caste has been one of the most conservative forces in the world, it has been by no means static. It has moved

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forward with the times again and again, and it is still moving. New forms of caste,—especially those created by religious movements,—seem to point the way to some still more comprehensive future advance. We may, perhaps, look forward to the time when the present boundaries of caste will be broken down without demolishing the fundamental Hindu conception of the religious sacrament of marriage.

"It should be noted here again that Buddhism, while attempting to substitute the *Sangha*,—the religious association of celibate monks,—for the religious and domestic association of caste, did not set India free. The castes, in spite of all their inconveniences and burdens, were felt to be more human than the *Sanghas*.

"This life of celibacy, which both the Buddhists and the Jains practised, never deeply affected the simple village people of India in their domestic relations. The peasants tilled the soil and sowed the seed and reaped the harvest. Meanwhile the great and noble conception, that no domestic sacrifice of religion was complete without the wife taking part in it, became more and more firmly established and gave strength and stability to the home.

"Thirdly, in the worship of the Divine, the trend of Hindu genius among the common people has ever been towards the personal and the concrete,—towards God as revealed in form. This has incessantly led to the idea of God as incarnate and, as also to be worshipped through images. Such incarnation and image worship has often been mingled with crude and grotesque idolatry, but the warm concrete intimacy of the Hindu religion of form has had a wonderful persistence, and its love and devotion has often shone brightest, even through idolatry itself,—like a vein of purest metal running through the clay. It has been said truly that the Hindu religious heart among the people shrivels up in an atmosphere of dry abstractions. It may be able, in the future, to eliminate grosser forms of divine representation. But to eliminate divine representation in and through form, would appear to be disastrous in the long run to Hindu faith. For at the centre of all, from the time of the Upanishads onwards, the instinct has ever grown deeper that the Divine Spirit and the human spirit are intimately one, and that all nature is included in that union.

"But when all this is said concerning Hindu religion, only half has been said; for perhaps the greatest thing of all is this, that marriage, caste, incarnation,—all these three,—are not regarded as the end, but rather as the preparation for that which is beyond. A further stage is always contemplated (hardly to be attempted without due self-discipline first) —a stage which is beyond marriage, beyond caste, beyond incarnation, beyond all forms and human associations. But this final worship can only be truly offered by the man who has known to the full, both the warmth and glow of human love in all its natural human relationships, through marriage, and the warmth and glow of divine love in all its simple, intimate closeness. Only the man, who has experienced life's fullness, can, at the end, in the truest sense, abandon all so as to enter even before death comes into the great beyond.

"But this must be noted quite clearly: Such a man takes with him no empty, attenuated, emasculated, life-experience. Only after the realisation of God through form, can he worship truly and fully the Formless. Only after living the married life, can he live truly the life of the Sannyasi.

"We can see that this is the real trend of Hindu faith, because all the sporadic attempts to reverse this order, scattered up and down Indian history, have proved failures. Exaggerated ideas of the sanctity and superiority of celibacy have again and again appeared, but they have never gained ascendancy. Furthermore, the abandonment of the world for philosophic contemplation has frequently become with individuals an absorbing Hindu practice. But even this has not to any great extent broken through the primary claims of Hindu married life, so as to throw

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a slur upon marriage as an inferior state. The true development has kept close to that most remarkable and profound conception of the four stages of life, wherein the human soul passes through its period of rigorous chastity in order to enter the stage of the married householder. Then the householder detaches himself from the concrete love of home with its closest intimacies, in order to become first of all partially free and gradually weaned from attachment, in the 'vanaprastha' stage, and finally to become wholly unattached in the stage of the ascetic or 'sannyasi'. The central light of that great conception of the four stages, or Asrams, of human life has been like a pole star round which the religious experience of Hindus has revolved. This, at least, is my own reading of Indian History.

"You will see, therefore, that I cannot easily believe that the celibate ideal is really and fundamentally 'Hindu'. Rather it appears to me to be just such an aberration from normal Hindu practices as Buddhism was in the past. It certainly does not seem to be in line with Hindu religion as it has naturally developed from time immemorial in the popular village life of India. There have been all kinds of variations in Hinduism, as I know full well, but this stress upon marriage, as of the very essence of human life's fulfilment in the spiritual as well as in the temporal sphere, has never seemed to me a secondary matter within Hinduism at all. Rightly or wrongly, I have regarded it as a primary factor, admitting only of the rarest exceptions in special emergencies."

This was the substance of the letter that I wrote many years ago to Mahatma Gandhi. I have revised my notes before publication, but they remain practically and substantially as I wrote them. I have hesitated slightly about publishing these ideas now, because Mahatmaji himself is in prison and I cannot myself represent fully his own position; but he has abundantly stated his views in different articles and speeches, and the method in which I have dealt with the subject is historical and academic, rather than controversial. The theme of my letter has for twenty years possessed the deepest interest to me as a student of Hinduism and Buddhism. If this article of mine provokes any discussion with regard to these conceptions of Hindu and Buddhist religion, as I have stated them, I shall be most thankful. Behind all the vital and immediate questions of the present national struggle, these age-long, fundamental issues remain.

C. F. ANDREWS.

CRIMINAL LAW AND JUSTICE IN THE MUGHAL EMPIRE

By JADUNATH SARKAR.

I.

ACCORDING to Muslim ideas of jurisprudence crimes fall into three groups, namely,

(a) offences against God,
(b) offences against the State, and
(c) offences against private individuals.

Punishment for the first of these classes is "the right of God," while for the other two classes of offences the injured party may forgive or compound with the wrong-doer. Thus, curiously enough, manslaughter is not a violation of God's law nor of the king's peace, but only a damage to the family of the murdered man, which can be settled by paying money compensation (called 'the price of blood') to the next of kin of the victim, without the Executive Head of the State or the Judge of Canon Law having to take

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any further notice of it. It was only when the relatives of the murdered man refused to accept money damages and insisted on retaliation, that the Qazi had to pronounce and the executive to enforce the sentence of death.

There were, thus, two entirely different classes of authorities for the trial of offences,—the king and the Quazi, and their jurisdiction did not clash, so long as neither of them encroached upon the work of the other, the *Quran* having clearly distinguished the two.

The Institutes of Timur puts the matter with great clearness and force. He writes :—

"Robbers and thieves, in whatever place they might be found, or by whomsoever detected, I commanded to be put to death." [*Note*. This, however, was a violation of the Quranic law.]

"And I ordained that, if any one seized by violence the property of another, the value of that property should be taken from the oppressor, and be restored to the oppressed.

"Concerning other crimes,—the breaking of teeth, the putting out of eyes, the slitting and cutting off of the ears and nose, wine-drinking and adultery,—I ordained that whoever should be guilty of these, or other crimes, they should be brought into the courts of the ecclesiastical and lay judges,—[the exact terms being *Qazi-i-Islam* and *Qazi-i-Ahdas*,—*ahdas* meaning 'ritual impurity,' probably an error for *azab*, 'torment'] ; that the ecclesiastical judge should decide on those causes which are determinable by the sacred laws (*Shara*), and that those which did not fall under his cognisance* should be investigated and laid before me by the lay judge." (Davy's *Institutes of Timur*, pp. 251 and 253, corrected by reference to the Persian text.)

In strict legality, the death sentence for highway robbery could be pronounced only by a Qazi and not by the king or any of his civil officers independently. Aurangzib, soon after his accession, beheaded five hundred robbers as a warning to all lawless men. (*Storia*, ii. 4.) But towards the end of his reign he changed his opinion about his powers and regulated his conduct in strict conformity with the Quranic law. He, therefore, severely censured one of his highest generals, who had put a highway robber to death, and urged him to place all such cases before the Qazi in future. (*Ahkam*, § 34.)

The Mughal Emperors used to reserve Wednesday every week for holding courts of justice, in addition to trying a few cases on other days in the course of the public *darbar*. On that day no *darbar* was held but "the Emperor came direct from the *darshan* window to the *Diwani-i-khas* or Hall of Private Audience at about 8 A.M., and occupied the throne of justice till midday. This room was filled with the law-officers of the Crown, the judges of Canon Law (*Qazis*), judges of Common Law (*adils*), *muftis*, theologians (*ulema*), jurists learned in precedents (*fatawa*), the superintendent of the law-court (*darogha-i-adalat*), and the *kotwal* (or prefect of the city police). None else among the courtiers was admitted, unless his presence was specially necessary. The officers of justice presented the plaintiffs one by one, and reported their grievances. His Majesty very gently ascertained the facts by inquiry, took the law from the *ulema*, and pronounced judgment accordingly." (Abdul Hamid's *Padishahnamah*, I. A. 150 ; *cf. Alamgirnamah* 1102.)

II.

This division of judicial work is noticed by the early European travellers. William Finch writes in 1611,

"The castle of Agra has four gates,...one to the west, towards the Bazar, [is] called the *Kachari* gate, within which, over against the great gate is the Qazi's seat of chief justice. Over against this seat is the *kachari* or Court of Rolls, where the king's wazir sits every morning some three hours, by whose hands pass all matters rents, grants, lands, farmans, debts, &c...Tuesday is day of blood, both of fighting beasts and justiced men, the king judging and seeing execution [carried out in the plain on the river bank, below the *darshan* balcony.]" (Purchas, iv. 72, 73.)

Five years later, Terry observed,

"The Emperor himself moderates in all matters of consequence which happen near his Court, for the most part judging *secundum allegata* and *probata*. Trials are quick and so are executions. The governors in cities and provinces proceed in like form of justice. I could never hear of law written among them; the king and his substitutes' will is Law." (*Voyage*, ix. 47.)

* *Urfi bashad*, are public, *i. e.*, pertain to the public law.

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Aurangzib's manner of doing justice is thus described by Bernier, an eye-witness:

"All the petitions held up in the crowd assembled in the Hall of Public Audience are brought to the king and read in his hearing; and the persons concerned being ordered to approach are examined by the monarch himself, who often redresses on the spot the wrongs of the aggrieved party. On another day of the week he devotes two hours to hear in private the petitions of ten persons selected from the former orders and presented to the king by a good and rich old man. Nor does he fail to attend the justice-chamber, called *Adalat-khanah* on another day of the week, attended by two principal *Qazis*." (Bernier, 263.)

Manucci describes the scene of royal dispensation of justice:

"The king holds public audience in the *Am-khas* [meaning the *Diwan-i-am*], and there it is usual for aggrieved persons to appear and make complaint. Some men demand punishment for murderers, others complain of injustice and violence or other such like wrongful acts... The king ordains with arrogance, and in few words, that the thieves be beheaded, that the governors and *faujdars* compensate the plundered travellers...In some cases he announces that there is no pardon for the transgressor, in others he orders the facts to be investigated and a report made to him." (*Storia*, ii. 462.)

III.

The *Qazi's* business, in strict theory, was to play the part of a jury: he was to take the Law from others and pronounce a verdict in the particular case on the basis of the evidence adduced. This expounder of the law was the *mufti*, whom we may rather loosely call the advocate general. "The *mufti* is the officer who expounds and applies the law to cases, and the *Qazi* is the officer who gives it operation and effect." An illiterate man may legally act as a *Qazi*, according to all the schools of Muslim law except that of Shafi, because

"A *Qazi's* business may be to pass decrees merely on the opinions of others. The object of his appointment, moreover, is to render to every subject his just rights, and this object is accomplished by passing decrees on the opinions of others." (*Hedaya*, translated by Hamilton, 2nd editon., 334-335.)

Though many of the Qazis were very learned lawyers, yet the primary and indispensable qualifications of a Qazi were, in theory at least, honesty impartiality virtuousness and pure detachment from the society of the place. (*Hedaya*, also a Persian MS quoted in my *Mughal Administration*, page 37.)

In practice this high ideal was seldom attained,* though there are some noble exceptions in the history of Islamic lands. To take one example only, Abdul Wahhab Borah, the first Chief Qazi of Aurangzib's reign, was so corrupt that during 16 years of office he amassed a fortune of 33 lakhs of Rupees in cash, besides much jewellery and other valuable things. But his son and successor, Shaikh-ul-Islam, was an exactly opposite character. He did not touch a penny of his father's ill-gotten riches, but gave away his share of them in charity. Not only did he decide all cases without the faintest suspicion of corrupt influence or bribery, but he even declined the customary presents and gifts from his nearest friends and kinsmen. [*History of Aurangzib*, iii., (2nd edition) 74-76.]

But in the Mughal empire the *Qazis* were not sufficiently supported by the executive. As Bernier noticed,

"The Qazis or judges are not invested with sufficient power to redress the wrongs of these unhappy people [*viz.*, the peasant artisan or tradesman oppressed by the jagirdars, governors and farmers of the revenue]. This sad abuse of authority may not be felt in the same degree near capital cities...or in the vicinity of large towns and seaports, because in those places acts of gross injustice cannot easily be concealed from the Court." (p. 225.) And, again, "Of what advantage are good laws when not observed, and when there is no possibility of enforcing their observance? The governor is absolute lord, in the strictest sense of the word. He is in his own person the intendant of justice, the parliament, the Presidial Court, and the assessor and receiver of the king's taxes...In eastern countries, the weak and the injured are without any refuge whatever; and the only law that decides all controversies is the cane and the caprice of a governor." (Pp. 235-236.)

But Bernier must be here referring to revenue exactions and executive oppression, and not to cases which could be

* Aurangzib, when old age had deepened his pessimism, ordered that in future the court of justice (*diwan-i-adalat*) held by him should be officially designated "Court of injustice or oppressions" (*diwan-i-muzalim*). 18th February 1702. [*Masir-i-Alamgiri*, 460.] We find this new name in use in his correspondence in the *Kalimat-i-Taiyyibat*.

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clearly brought under the Canon Law, for the Quazi's jurisdiction over the latter was unquestioned and universally exercised in practice. Though the provincial governors were jealous of the Qazi's power, they durst not openly defy him, because he could always appeal to the Emperor in the name of the Sacred Law.

According to Muslim jurisprudence, the Qazi must discharge his duty in a mosque or some other public place, the Jama Masjid of the town being specially recommended. As a concession, however, he was permitted to hold court in his house occasionally, but in that case the public were to have free access there and the two parties were to be placed by him on an absolutely equal footing as regards seats, conveniences and general treatment. (*Hedaya*, 337.)

We possess the imperial regulation about the office-work of the Qazis. About 1671 the Emperor Aurangzib learnt that the judges of the province of Gujrat used to sit in their offices (*muhakuma-i-adalat*) on only two days in the week, while on two other days (*viz.*, Tuesday and Wednesday) they attended the subahdar's *darbar* and treated the remaining three days of the week as holidays. The Emperor wrote to the diwan of the Province, "This way of doing work is not the practice at the imperial Court nor in any other subah, and therefore there is no reason why it should be so in Gujrat. The diwan is ordered to urge the judges to sit in their offices on Saturday, Sunday, Monday, Tuesday and Thursday *i.e.*, five days, while on Wednesday they should attend the subahdar, and Friday alone should be a holiday. From two *gharis* (about an hour) after daybreak to a little after midday (*i.e.*, when the sun has begun to decline), the judges should sit in the Court room and do justice, and go to their homes at the time of the *zuhar* prayer." (*Mirat-i-Ahmadi*, 291.)

IV.

The punishments* were of four classes :—

(*a*) *Hidd*, (*b*) *tazir*, (*c*) *qisas* and (*d*) *tashhir*. To these we may add detention in prison without trial, somewhat like our *hajat* (lock-up), but more severe.

Hidd (its plural being *hudud*), means a punishment prescribed by Canon Law and considered as 'the right of God,' which, therefore, no human judge can alter. The original design in the institution of *hidd* is determent, *i. e.*, warning people from the commission of certain offences. The absolution of the person punished is not the original design of it, because *hidd* is inflicted equally on infidels and Muslims.

Hidd must take certain prescribed forms of punishment, *viz.* :—

(*i*) Stoning to death for adultery; scourging for fornication [100 stripes].

(*ii*) Scourging for falsely accusing a married woman of adultery [80 stripes].

(*iii*) Scourging for drinking wine and other intoxicating liquors. For a free man the punishment was 80 stripes for wine drinking.

(*iv*) Cutting off the right hand for theft (*sarik*).

(*v*) Highway robbery. For simple robbery on the highway, the loss of hands and feet; for robbery with murder, death either by the sword or by crucifixion.*

(*vi*) For apostasy, death.

Tazir is discretionary chastisement or a species of correction not specified or determined by any fixed rules of law but left to the discretion of the Qazi. It was not the 'right of God.' It could take one of these four forms :—

(*i*) Admonition (*tadib*).

(*ii*) *Jirr*, or dragging the offender to the door [of the Court house?] and exposing him to public scorn; somewhat like putting a man in the pillory.

* *Encyclo Islam*, i. 123, ii. 187; Abu Yusuf's *Kitab-ul-Kharaj* tr. by Fagnan, 230-290 (different); Hamilton's *Hedaya*, 2nd ed., 178-196; Hughes, 153.

* "If a man or woman steal, cut off their hands;.....this is an exemplary punishment appointed by God." (*Quran*, V. 37-38.) To this Jalaluddin Al-Bedavi adds the commentary: "For the first offence, the criminal is to lose his right hand which is to be cut off at the wrist; for the second offence, his left foot at the ankle; for the third, his left hand; for the fourth, his right foot; and if he continue to offend, he shall be scourged at the discretion of the judge." [Sale.]

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(iii) Imprisonment or exile.
(iv) Boxing on the ear; scourging. The stripes must not be less than 3, nor more than 39 (or 75 according to Abu Yusuf).

We are told in the *Hedaya*, a Persian compilation of Islamic law according to the Hanafi school of jurists drawn up by Mulla Tajuddin, Mir Muhammad Husain, and Mulla Shariatullah about 1180, that the above punishments should be inflicted according to the offender's rank, and that imprisonment and scourging were to be confined to the third and fourth grades of the people,—the petty traders and common labourers, respectively, or as Manu would have put it the Vaishyas and Shudras,—while the lighter forms of punishment were reserved for the nobility and gentry! (*Hedaya*, 203-204; full details in Hughes, 632-634.)

As for *tazir-ul-mal* or 'chastisement by means of property' *i. e.*, fine, only Abu Yusuf pronounced it to be legal, but all other learned men reject it as opposed to the Quranic law. (*Hedaya*, 203.) Aurangzib, who was a strict Hanafi and himself well-read in Canon Law and the literature of precedents (fatawa), issued an order to the *diwan* of Gujrat and also of other *subahs*, in 1679, to the effect that as fine was not permitted by Canon Law, every civil official (*amal*), zamindar or other person found guilty of an offence, should, according to the nature of his act, be imprisoned or dismissed or banished, but not punished with fine. (*Mirat-i-Ahmadi*, 210.)

V.

Qisās or retaliation: This was the personal right of the victim or his next of kin, in the case of certain crimes, notably murder. If he demanded the legal punishment, the Qazi was bound to inflict it, and neither he nor the king could exercise the royal clemency by modification or abrogation of the sentence. If, on the other hand, the next of kin of the deceased was satisfied with the money damages, called 'price of blood' (Arabic *diya*), offered by the murderer, or pardoned him unconditionally, it was his look-out, and neither the Qazi nor the king was to take any further notice of the crime. For minor offences, the retaliation was, as laid down by the Mosaic law, "a tooth for a tooth and an eye for an eye," with certain exceptions. (Hughes, 481.)

Tash-hir or public degradation was a popularly-devised punishment of universal currency throughout the Muslim world and even Hindu India and Mediæval Europe. It is neither recognised nor condemned in the law-books of Islam, but was inflicted by all Muslim qazis, and kings, and even by the lay public, as it was a mild form of lynching. In India, the offender's head was shaven, and he was mounted on an ass with his face turned towards its tail, covered with dust, sometimes with a garland of old shoes placed round his neck, paraded through the streets with noisy music, and turned out of the city. "The judge may blacken the face of the culprit, cut his hair or have him led through the streets, &c." [*Encyclo. Islam*, i. 132.] This last refers to Arabian practice.

VI.

As for offences against the State, such as rebellion, peculation and default in the payment of revenue, the Sovereign inflicted punishment at his pleasure, because the Quranic law gives no guidance here. Among the prevalent modes of putting an offender to death were having him trodden to death by infuriated elephants, burying alive, causing to be stung to death by cobras, or pressing him to death [the last being also sanctioned by mediæval English law]. Tortures of various degrees of ingenuity were resorted to.

We may here conveniently deal with the law of civil imprisonment. When a creditor establishes his claim before the *qazi* and demands the imprisonment of his debtor, the *qazi* must not precipitately comply, but should first order the debtor to render the right. But if he neglects to comply with the decree and his capacity to discharge the debt is proved, then he must be imprisoned.

When the two parties voluntarily resort

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to an arbitrator (*Salis*), his award is legally valid, and it is the qazi's duty on a reference to him to give effect to the award if he approves of it. (*Hedaya*, 338, 343.)

VII.

Penal code in the reign of Aurangzib.

Apart from the *Fatawa-i-Alamgiri* or digested code of Islamic case-law, which Aurangzib caused to be compiled by a syndicate of theologians under Shaikh Nizam at an expenditure of two lakhs of Rupees, he issued a *farman* to the diwan of Gujrat on 16th June 1672, which gives his penal code in a short compass. I translate it below. using the word 'chastise' in the sense of *tazir* or infliction of corporal punishment at the discretion of the judge.

"The Emperor has learnt that local officers delay in disposing of the cases of those who are cast into prison on any charge. To prevent imprisonment without just cause, the following rules are laid down :

1. When theft has been proved against any man by legal evidence before the Qazi, or the accused by his confession satisfies the conditions necessary for the imposition of *hidd*, the qazi should inflict the punishment in his own presence and keep him in prison till he manifests signs of penitence for his crime.

2. When theft is rife in the town and a thief is captured, do not even after proof behead him nor impale him, as it may be his first offence.

3. If a man has committed theft only once either less than or only up to the amount of the *nisab**—*i. e.*, in such a way that punishment (*hidd*) is not legally due, then chastise (*tazir*) him. But if he repeats the offence, then after *tazir* keep him in prison till he repents. If he is not cured by *tazir* and imprisonment, but commits theft again, then sentence him to long-term imprisonment or *siasat* and execution, and restore the stolen property to the owner, after legal proof of ownership, if he be present. Otherwise deposit the property in trust (*amanaut*) in the *Bait-ul-mal*.

4.

5. If a man is arrested for exhuming a corpse, reprimand and release him. But if he takes to it as a profession, then banish him or cut off his hands by way of *siasat*.

6. If a man is convicted of highway robbery before the qazi, or confesses to the offence with the details required as a condition for the imposition of punishment,—the qazi should carry out the appropriate punishment in his presence. But if his offence does not deserve death or [but ?] some other punishment, and the opinion of the governor of the *subah* and the officers of the *adalat* is for his execution, then do him *siasat** (execution).

7. If an arrested thief speaks of his booty as lodged with another man, and it is discoverd there, and the man is on investigation proved to be an accomplice of the thief,—then, in the case of this being the first offence of the accomplice, *tazir* him ; but if it be habitual with him then after *tazir* imprison him till he reforms. But if these do not reform him and he commits the offence again, keep him permanently in prison. Stolen property to be restored is in 3. Innocent purchasers of stolen property were not to be punished, but it should be delivered to its original owner, on proof, or depsited in the *Bait-ul-mal*.

8. On habitual malefactors who commit dacoity in the houses of others and do injury to their life and property, the sentence is [*siasat*]. (Text defective here.)

9. In the case of *Grasias* and Zamindars [of Gujrat] who are habitual robbers and usurpers, and whose death is required in the public interest,—after proof inflict *siasat*.

* According to Quranic commentators, if the value of the thing stolen is less than four *dinars* or forty shillings, mutilation should not be inflicted.

* The text here is confused and seemingly incorrect. Similarly the following sentence coming at the end of 5, would be more properly placed at the end of 6,—"Whatever is demanded by the superior decision of the governor of the *subah*, you should execute with the help of the officers of the *adalat*."

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10. A [suspected] strangler (*i.e.*, thug) whose act of strangulation has [not] been legally proved, should be chastised (*tazir*) and confined till he repents. But if he is habituated to the work and the fact is proved, by legal evidence, or if he is well-known to the people and the governor of the province [for such deeds], or traces of the strangulation and the property of the [murdered] man are found on him, and the subahdar and the officers of the *adalat* feel a strong probability that he is the doer of such deeds, then execute him.

11. If a man suspected of theft, highway robbery, strangulation, or the felonious killing of people, is arrested and from indications (lit., signs) the subahdar and the officers of the *adalat* consider it most probable that he has often been guilty of the deed,—then imprison him that he may repent. If any one charges him with any of the above offences, resort to the qazi [for trial.]

12. Wicked men, who having set fire to the houses of other people take advantage of the gathering of a crowd to rob the property, or who administer *dhatura*, *bhang*, the nut of *nux vomica* (?) and such other narcotics to people in order to render them insensible and rob their effects,— should, after proof, be severely chastised and confined, so that they may repent. If they repeat the offence after having shown repentence and been released, do them [illegible]. If any one claims any property found with such men, refer the matter to the qazi, who will cause it to be restored to the rightful owner on proof and pay compensation for the property burnt [illegible] of the malefactor's own property].

13. If a body of men rebel, collect materials for war, and prepare for it, though they have not yet taken up a position (stronghold) for resistance,—seize and confine them till they repent. If they have occupied a position for fight, attack and extirpate them, slay the wounded and defeated among them so long as they do not disperse. But after their dispersion, do not attack or kill them. If any one among them is captured, slay or imprison him so long as their party organisation is not broken up. Whatever property of the party is seized, restore to them after they have repented and you are reassured about their future conduct.

14. A counterfeit-coiner for the first time should be released after *tazir* and reprimand (*tahdid*); but if it be his profession, then *tazir* and imprison him till he repents. But if he does not give up the practice, detain him in long captivity.

15. If a man buys false coins from a counterfeiter and utters them as good money, same punishment as in 14 except long term imprisonment.

16. Innocent possessors of false coins are not to be punished, but the coins are to be destroyed.

17. If a man pretends to be an alchemist and thus takes away other people's property, *tazir* and confine him till he repents. The property, as in 3.

18. If a man deceitfully administers poison to another, with fatal effect, *tazir* and imprison him till he repents.

19. If a man deceitfully takes away another's wife, son or daughter, then after proof imprison him till he restores the wife to the husband, or the child to the parent, or till he dies in prison. If the wife or child has died [in the meantime] do the offender severe *tazir* and release him, or make *tash-hir* and banish him. Go-betweens to be chastised and imprisoned.

20. For gambling with dice, *tazir* and confinement are the punishment. For repetition, long-term imprisonment. Property won, to be restored to owner or kept in trust.

21. For selling wine in a city of Islam or a village the offender should be chastised with severe blows For repetition of the offence, imprisonment till reform.

22. If a man takes a distiller into his service and sells the spirit distilled, then chastise him with blows and confinement, *if he is not a person having entry to the Emperor* (*ru-shinas*). But if he is, then report the facts of the case to the Emperor and severely beat and reprimand the distiller.

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23. The vendors of *bhang*, *buza* and similar intoxicants should be chastised. and if habitual, offenders kept in prison till they repent.

24. If a man kills another by drowning him in water, throwing him into a well, or hurling him down from a hill-top or roof, chastise and imprison him and cause to be given [to the heirs of the murdered man] the *diya* or exculpatory fine which the Canon Law lays down. If he repeats the offence, do him strict *siasat*.

25. If an adulterer enters another man's house for committing the offence, severely chastise and confine him till your mind is composed about his future conduct.

26. If a man falsely accuses another before the governor and thus causes waste of property, he should, on proof, be subjected to *siasat* if it be his profession. Otherwise, he should be chastised and confined till he repents. He should pay compensation to those whose property he has wasted.

27. If a *zimmi* (male or female) takes a Musalman (male or female) as his or her slave, or a *zimmi* takes a Muslim woman or a Musalman a *zimmi* woman other than "the people of the Book" (*i.e*, Jews and Christians), place the offender before the qazi to act according to Canon Law.

28. When courtesans,..... ..... drinkers of distilled spirits and other intoxicants, whisperers (*i. e.*, seducers), apostates, rebels against the qazi's orders, and servants and slaves escaped from their masters, take refuge with the *mahajans* (merchants) and appeal to the diwani officers in the name of the Holy Law, you should act according to the order of the qazi.

29. When murder has been proved against any man according to the Holy Law or is close to certainty, keep the offender in prison and report the facts to the Emperor.

30. If anybody castrates another's son, chastise and imprison him till he repents.

31. If any leading man (*rais*) of schismatics instigates others to innovations in religion (*bidat*), and there is a strong probability of the spread of *bidat* (heresy) through his instigation, do him *siasat*.

32. As for the captives that the faujdars and others send to the subahdar, immediately on their arrival inquire with all diligence into their cases, and if the cases relate to the revenue of the Crown lands deliver them to the revenue officers, urging them to dispose of the cases promptly. Otherwise apply to them any of the above sections that may be appropriate to their respective cases. Once every month inquire into the cases of the prisoners in the *kachari* and police *chabutra*, &c., release the innocent and urge the quick trial of the others.

When a man is brought to the *chabutra* of the *kotwal* (prefect of the city police) under arrest by the kotwal's men or revenue collectors or on accusation by a private complainant,—the kotwal should personally investigate the charge against him. If he is found innocent, release him immediately. If anybody has a suit against him, tell the former to resort to a Court. If there is any case of the Crown-land revenue department against him, report the fact to the subahdar, take a *sanad* as suggested by the subahdar and act accordingly. If the qazi sends a man for detention, take the qazi's signed order for your authority and keep the man in prison. If the qazi fixes a date for his trial, send the prisoner to the *adalat* on that date; otherwise send him there everyday so that his case may be quickly decided.*

[Patna University Readership Lecture, February, 1921.]

* *Mirat-i-Ahmadi*, 293-299. The author adds "Many words in this *farman* have perished through the passage of time and the damage done by worms, and the text is incorrect." There are many gaps in it and some passages yielding no sense. I have translated it as it is. It gives a good picture of the social manners and judicial ideas of the age.

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DIARY OF SATISH CHANDRA ROY

[Satish Chandra Roy, from whose Diary these few extracts have been translated, was a brilliant student of great promise who gave up all worldly prospects in order to teach at Santiniketan when the Poet Rabindranath Tagore first started his School there. He was a poet himself of great possibilities, but he died after serving the School for one year, and of his writings only a small volume of poems and a few fragments of prose have been published. His Diary reveals one side of his character and show his intense devotion to the poet, referred to as "Gurudev".]

SELF-REALISATION is the aim of life, for otherwise life would be vain. Why should I wander about foolishly a slave to traditions and conventions of society? Why should I make my spirit dull by worshipping a God preached by others but unattainable, unrealised and imaginary to me? I must know by my own efforts, for the more I am able to realise God for myself the more satisfied I shall be. May he who is the life of my life, my soul's charioteer, awaken in me moment by moment. Then with no-one between us, I will seat myself alone at his feet and offer to him all my inmost thoughts. I will explain myself to no man, for why should I entangle myself in a network of falsehood? The God who has made me so great and surrounded me with such joy, beauty and peace will surely protect me!

I will reveal the innermost truths of my heart only to the God of my heart. I feel with an intense certitude that He is, and that He is none else than the goal of my life, for the attainment of which I have been born into this vast world of beauty. This life certainly has some central purpose.

I pray God I may never forget the majesty of man in me, and never scorn to realise my spiritual nature even in the midst of a world of moral stagnation. *My* God I will realise myself, for even in my short life I have had some taste of genuine happiness. What peace Nature has spread around me in the dusk of moonlit eventides! And, at mid-day, the sun lighting its fire of sacrifice has filled my life with unutterable joy. But God's touch can never reach the heart except through the affections of man. When I think of all this beauty of nature I wonder what is at the root of this madness which has taken possession of me. How did I get this power of feeling life? It is by human affection.

I do not know whether Mother Nature exercises any influence over orphan children or not—I imagine she does—but it seems to me (for I have seen this in my own life) that if you are brought up in childhood amidst the tender care and affection of parents then the full beauty of Nature is revealed to you. It is the magic of the human love of living men which makes the shadow-play of life take such a variety of forms.

And that love I have experienced. God too I shall find, and boundless peace. I will open my whole heart to the deity of my inner life and then life itself will blossom before my eyes and the tune of its harmony will sound in my ears. Even now it seems as if some tune were coming nearer and nearer though still there are many false notes in my life. The predominant one is I think the pretence of learning. But as I banish further and further away all that is false, the tune of life's harmony will ring more clear.

Gurudev has told me not to become morbid through too much introspection. But why should I become morbid? Is my nature so utterly bad? Can I quench the joy which is so natural to me and become morbid? Have I never felt the happiness of life?

Ah! Everyday I seem to be approaching nearer to some beauty! Everyday I am gaining new consciousness and awakening to the realisation of some new truth! And the joy of this experience is unquenchable. Gurudev's affection fills my whole life

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with sunlight, shedding its rays on every part of it, heart, mind, thought, imagination and even its daily duties. I can understand a little of what a flower feels when the morning sunlight falls upon its opening petals. Browning's poem "Rudel to the Lady of Tripoli" is now clear to me. If only I had the power of song I could express that feeling in some degree, for in music the pure and tender fragrance of the dawn can be made coherent. Why then should I become morbid when I am the possessor of such affection? There can be no question of becoming morbid, for I have only to think of how the sunshine of that love has come to me and all morbid thoughts vanish. The heart is filled with wonder when it realises the magical meaning of the inner life.

The beauty of life is opening wide its fragrant petals. These broad open spaces round Bolpur help one to understand the burning fierceness of the sun, and reveal in the storms the power of the wind. The clouds and rain remind one of Indra himself while the moon and stars with their light decorate the darkness with a language that speaks of Aswinikumar. To live in such a tranquil place deepens day by day the peace of one's heart. It seems as if I were standing apart a little and watching,—a spectator of my own life. And yet, although I know myself, I still have to bear many blows and go through many new experiences before complete self-knowledge is possible. I understand quite clearly exactly where I have failed and where my life reveals beauty. I am tender-hearted, a lover of beauty, and devoted to peace and quiet, and further I have the power of describing beauty, for I am a poet.

I am beginning to understand clearly the self of my childhood when I had some kinship with Nature herself. On a rainy day no-one could keep me indoors. And how I revelled in a stormy day! How my heart thrilled with joy at the sound of thunder and the sight of sudden lightning flashes in the rainy season! Outdoor life was dear to me, and it would vex me to be kept indoors. In the affection of my mother, aunts, brothers and sisters I had a beautiful shelter for my childhood. In their companionship, and in the reading of the Ramayana or the hearing of Jatras there was a sense of security. My father only was restless. But how kindhearted he was and how deep was his affection! I had many sorrows, but they were outward. To-day even my heart thrills at the remembrance of the beauties of our village life. That lake, that banyan tree! They seem to me like gods. The moment my memory awakens to those scenes such an indescribable joy takes possession of me that my heart is too full for words.

But even in that abode of happiness there lay hidden the seed of ruin. Through overmuch praise pride took birth in my heart unseen even by myself. And when I went to School and College this vanity increased. Over and above this at the Barisal School a sort of external morality was imposed upon us. Without giving any inward assent we used to acquiesce outwardly in this imposition. Further at that time we acquired bad habits the effect of which I feel even now. But in the meantime I became acquainted with Gurudev's noble poems. Even before that time I had a taste for poetry, for reading verse had been my chief delight from childhood. In Barisal I had the great advantage of studying under such teachers as Aswini Babu, Jagadish Babu, Pandit Mohashoi, Paresh Babu, whose deep affection helped me much.

But the poetry of Gurudev took complete possession of me, and floating on its current I seem to-day to have reached the very shore where the sun rises. The sunshine of his songs has filled my heart with sweetness, and coloured its expanding petals. What sweet rays! Why am I not myself inspired to sing or to write poetry? In "Chitra", which I have been reading, Gurudev describes how, on first seeing Arjun, Chitra's heart filled with such love that she wondered why, at that very moment, her whole body did not thrill into an unsurpassable beauty. So I too ask myself why at the joyous touch of these rays my whole heart does not sing to the rhythm of the infinite. But one day the gift of song will be mine and with it my whole being will sing in harmony.

Just at present my life has to be purged of much that is false, and my mind has to be enlightened by means of much suffering. I must study not only my own country but the whole world and plunge into a deeper and deeper peace. I still have to get rid of a

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tendency to indolence and purify my powers of observation.

Shall I never be able to experience the intense pain of creating poetry? I know not, but of one thing at any rate I am sure and that is that the still and beautiful current of prose which flows through the literature of the future is mine. This current, by dint of imagination and appreciation of beauty is wide and varied, though it may not be very deep in intensity. Roaming over the field of my consciousness when will these ardent images find their ultimate expression? I am essentially Indian, for the rich joy of India courses through my veins.

* * * *

When I read Astronomy my mind wanders through the vast courtyard of the solar system with its lights and shadows. Across the blue ether I make my pilgrimage towards Uranus and Neptune leaving Jupiter far behind me. Even at midday the sun's rays become gradually cooler till I reach the margin of Neptune itself. By my watch it is just half-past one but the sun shines mildly as in late afternoon, although Neptune's sky is pure and cloudless. I become a *devata* like Kartika (Mars)! My body has become vast and as I sit on the slopes of Neptune dangling my feet in the blue depths of space I can trace the motion of the planets. How wonderful! Perhaps Neptune has not the green mantle of our earth, and possibly it has no solid ground being composed of material of another kind, but there also are the ever familiar sunbeams and blue sky. Unless one becomes a devata one can see nothing, and yet to be so vastly alone fills one's mind with unutterable longing. Even in this world I cannot express what I feel when I stand alone at evening in the midst of wide open spaces.

What darkness there would be if, at night, one could follow in the path of the earth's shadow! Through the gloom the distant regions of the stars would be revealed. Perhaps the light of some neighbouring planet would cut through the darkness here and there just as when you plunge under the water on a bright day the rays of the sun are broken up on its surface and form a chequered network of light and shade. How beautiful it would be!

There are still more wonders in store, for as I advance little by little fancy will whirl me round the void for hours at a time.

Well, after all, why are we so anxious to reveal our souls? Is it for getting a name? Never! It is in order to attain oneself. It is the desire to bring into the harmony of a complete life all the varied images which we are getting through the beauty of existence. Gurudev has said that we have come into this world in order to create ourselves. And really it seems as if this were the original impulse in us, there is no joy until we have consciously realised ourselves.

What is it that is thwarting my creation of beauty? My own indolence and restlessness, and these come from a lack of seriousness which in turn comes from a lack of the feeling of deep love. We need culture, but when we get that, our mind, soul and intellect long for the touch of love. Life has its harmony only if the lovelight of one who can give us peace rests on our soul.

Oh! may such love cleanse my life from all impurity and indolence. It is from lack of "brahmacharjya" that we are all so weak!

* * * *

14th Baisak, (1st May).

Whether the thermometer registers 107°, 105°, or 103° I do not know, but I know it is very hot. I'm not afraid of the heat, nevertheless I have shut myself indoors and am lying on my bed. When I go out into the fierce heat which fills the surrounding plains I feel as Saturn must have felt when the rings of fire were placed round his head. I don't know whether I have made my meaning clear or not, but it seems as if in a less intense light I could not have seen the images of the sky, bright and burning like molten gold, or of the lonely plain with its distant red road gleaming across its widespread fields. Grey, like the bed of a dried-up river, the slightest unevenness can be seen distinctly—so far away and yet every smallest inequality standing upright as though to compel attention and as if saying, "To-day you must see me!"

But when I turn away from the plain and look towards Shantiniketan I see how beautiful the trees are. In the midst of the burning heat how exquisite are those dense heaps of

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tender green leaves! Like the soothing hand of a mother on the fevered brow of a sick child! I feel that I want to stand with my head amongst their branches. I am not speaking of single solitary trees, for they do not move me so deeply,—I am speaking of those veiled clumps of foliage which cast such shadows in the sunlight. An imaginative person could easily fancy that those trees grew around some special place—the habitation of beautiful youths and maidens. But simple thoughts are better than fanciful ones which worry the brain into saying,

"Scare away this mad ideal,
Spare me thou the only real."

But really it is as natural for the imagination to claim its right over the mind as it was for Browning's hero to row his beloved through the evening lights of Venice. Yet even at evening one's imagination has to confess defeat in the presence of the beauty of the real. As I watch the trees in the sunlight at first I want to exercise my imagination but after a time I resist that temptation and gazing at the only real earth I feel how beautiful is the tender shade of the trees. As I gaze, the fever of my eyes and of my body is cooled, for trees are very dear to me.

If once you step out of doors into the burning heat it is impossible to think of anything else. But when I shut the door and, lying down, absent-mindedly read some book, the sound of the wind brings many thoughts of other middays readily to mind.

I get such intense joy at these inner recollections which come to my mind as I think to myself. The wide expanses round Bolpur! How wonderful they are! Not like your village of Ujirpur. There you have that huge ruined mansion—even now I seem to hear the wind blowing through it. Here, at Bolpur, it comes across a vast plain, panting and seizing in its embrace like a drunkard the tall Sal trees that add beauty to the wideness of the plain, but there it comes in playful gusts through the bamboo clumps and the groves of ashwattha and supāri, and its sound rises amongst the young saplings that grow from the cracks of the ruined houses. In place of the vast dry desert-like plains there is the grass-grown courtyard with scattered bushes growing amongst the ruins. It is midday, and while all are sleeping I am sitting alone in a room overlooking a tank tangled with weeds. I am probably reading out of some volume of Sanskrit poetry, or rather a Sanskrit book, for in those days I did not much appreciate poetry, although there is no doubt my imagination was stimulated. In those days there was romance for me in the unconscious feeling aroused by the liquid light of the sun resting on the leaves of the trees. Then my old uncle would call me from outside, for he loved me much. How sweet are the ties of blood! My uncle had a poetic mind, and even at the age of 55 or so the beauty of those solitary middays appealed to him. He would call me out of my room to watch the flight of a flock of birds, for had I not also the "poetic mind" as he called it? I also was unable wholly to disregard the beauty of Nature—I used to feel in my breast the immensity of the blue sky filled with sunlight, and my lungs seemed to be like heaps of white clouds. "Dream on, dream on, not fancies not weak shapes of Elves and else"—only the pure bright sky, the contented clouds, the sap-laden trees, the silent ruined house, the love of my uncle—and now, in these present days, with that uncle withdrawn from this deeply tragic life, his unfading memory—with all these is a little sadness, and thoughts of sorrow cross my mind. That village home of mine, my father and mother and sisters fallen on poverty, my brother uncouth from lack of culture and yet so handsome, these all come to my mind and with them the remembrance of a certain dark village maiden.

In the meantime just watch how that line of woods on the horizon has become veiled in mist. The face of the sky is sullen and although there is no sign of clouds the sun's rays are obscured by a thick grey covering. The stream of those sun's rays flows through my life even from my distant boyhood, and floating on its current I have reached this beautiful island of the present.

Translated by
W. W. PEARSON.

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THE ROBBERY OF THE SOIL

By L. K. Elmhirst.

(*Director, Agricultural Department, Viswabharati University.*)

SOME eighteen months ago, while studying in America, I received a wire from Dr. Tagore asking me to see him in New York. During the few minutes we were together he did me the honour of inviting me to come out to India and to initiate at the new University some kind of Agricultural work. At that time our ideas of the form which such work should take were probably equally hazy. Eight months later, when we discussed our plans in detail at Santiniketan, we discovered that they were almost identical. Since January last we have been very busy trying to put those plans into action. In placing before you the nature of the problems with which we have had to deal and some of our experiences in the course of our attempts to deal with them, I am going to beg beforehand for your criticism and your help. Whether you are students of Arts or Science, these are problems which concern you deeply in your lives, as individuals, and as members of a community. But let me warn you from the start that, like Don Quixote, we are setting out to tilt at those windmill theories and fictions which the popular imagination delights to set up. For this reason, and in order to get a firm basis upon which to form conclusions, I am going to ask you to examine a few of the facts about the basis of our activity, the soil,—the soil of your Motherland.

Some of you may have heard that it was the custom of the great pianist and composer, Chopin, to carry round Europe, wherever he went, a bowl of Polish Earth, the last gift of his friends before he was driven out of his own country, a wanderer and an exile. It is to such love of your native soil that I wish to appeal in this opening lecture. For, whether you have considered it or not, you are not merely the inheritors, but the actual product of the soil around you. Less attention perhaps has been paid to this fact by historians, scientists and statesmen in the past than it has deserved. The farmer, however, is never able to take his eyes off the soil for long with impunity. When Dr. Tagore handed over to us his farm at the village of Surul in the Birbhum district, as the basis of our operations for the founding of a School of Agriculture and the study of village economics, we were compelled to examine, not merely the condition of the soil around us, but the history, social, economic and political, which lies behind that condition.

The Surul farm stands on what is by rail the nearest rising ground to Calcutta. The ocean of green paddy fields which covers so much of Bengal, finds its limit at our door, and behind us stretches a rapidly increasing area of red laterite desert, which to-day supports neither man nor beast, but which once was covered by thick forest and jungle. The changes which have taken place in our neighbourhood during the last hundred years are not unlike the changes which heralded the downfall of most of the great empires of the world, which nearly wrecked England, and which certainly helped to break Rome. This historical aspect I propose to discuss in a subsequent lecture and will not detain you with it now.

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A journey through the district of Birbhum will show even to the casual observer that all is not well. The press is constantly giving you statistics showing the increasing death rate, the all powerful sway of malaria and disease, the grinding poverty and the frequency of famine in this area. The Press is not misinformed as to the facts. Before we talk about them I shall make one generalisation. At the bottom of the trouble lies the treatment of the soil. In a rural country such as India the soil must be the main source of wealth, yet for some reason or other the people in this part of Bengal are not succeeding in extracting sufficient wealth from the soil for their subsistence. You may object that the district is notorious for its poor soil, and that the wealth is not there. But in this, history is against you. The Birbhum area was once the richest district of Bengal, and supported upon the cultivation of the soil a large and flourishing community.

It is not difficult to rebuild the past from the relics that are still to be seen. In the days before there was any Calcutta, when there were no railways and few roads, when imports and exports were small, a large population lived and flourished in this district. The evidence however goes to prove that the whole basis of their life was different from the basis of life to-day. Go to the District headquarters or to one of the more wealthy villages and you may find monuments erected during the last fifty years to this merchant prince or to that administrator. But the monuments of the ancient inhabitants were of a different nature and give us the secret of their life as well as the secret which, I firmly believe, will give a solution to the troubles of the country to-day. In the ruins of their ancient temples, and the remnants of their irrigation systems there is conclusive proof of an elaborate community life. The temples of old maintained by worshippers were the symbols of community life. The well-kept tanks were the symbols of community agriculture, the hall mark of the proper treatment of the soil, but in no village to-day will you see bunds in repair or a tank in good order. Without exception the beautiful old temples, on which so much devoted workmanship was lavished, are falling into ruin; in the villages I have visited I have failed to find a new temple built or an old one repaired. The community life is gone, the competitive life has come in and has brought death with it.

Do not imagine that the day of the old village community was the Golden Age or that such a community was a kind of Paradise on earth. In its way it was perhaps happier and better than anything that we have worked out in this modern age, but that it was narrow and confined and easily upset there is no doubt. Some people crave to return to this community life in its old form. In these miserable days that may be a very natural craving, but is it possible of satisfaction? Are we willing to sacrifice our roads, our railways, our universities, our cities and our commerce and intellectual communion with the outside world? Even if we are, such a course is hardly practicable. May I offer an alternative?—That instead of going back we should go forward, and using these tools of the modern world,—the modern chaos if you like,—rebuild therewith that old community life of the villages on a surer, a firmer and a sounder basis. If we are not willing to do this, but persist in using modern science, business and law to exploit and destroy our neighbours, the soil will revenge itself upon us, as it has begun to do already.

The facts speak for themselves. Fundamental among nature's laws is that which allows no race of farmers to take more out of the soil than they put in. I am not referring to those delta areas which are each year refreshed with a new soil through the erosion of the high lands. Robbery of such soils may go on, to a large extent, with impunity. But where scientific farming has to be carried on, men succeed in so far as they repay the soil generously for that which they have taken from it. You remember the old rhyme—

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Old Mother Hubbard went to the cupboard
To fetch her poor dog a bone,
But when she got there, the cupboard was bare,
And so the poor dog got none!

The soil is like a cupboard and its condition to-day is reduced to that of Old Mother Hubbard.

In the olden days only enough land was cultivated to give the village population the food it needed. Firewood came from the common grazing grounds and forests, and slack times were spent in manufacturing from raw products articles for household use, or for export, only if there was a market near, to which safe export was possible over the bad roads, perhaps infested with robbers. The production of food was a community enterprise and the proper treatment of the soil with irrigation and manure was a community responsibility. But with the insatiable demand of the modern city, with the coming of easy means of communication, all that is gone. He who can steal most from the soil and ship it off in return for money survives, and his less fortunate neighbour perishes.

For the sake of convenience we may divide the foods for which we are dependant upon the soil into those that maintain life and those that give energy or power. It is a rough division but it will serve our purpose. Into those which give energy fall the fats, the starches and sugars or carbohydrates largely manufactured from the air, the water in the soil, and the sun. Into those that maintain life fall all those foods which rebuild the living cells of which our bodies are made. For all living matter is cellular and all living cells contain Nitrogen and are in some manner dependent upon those peculiar substances known as vitamines. Without these there can be no life and the soil is the only available source of Nitrogen. Iron, lime, potassium, sulphur, phosphorus and magnesium, and the other elements which compose the animal and human body must also be drawn by plants from the soil. To continue indefinitely taking any of these life-forming elements from the soil, without adequately replacing them, is robbery, not merely of the soil itself, but of the future generations which have to live upon it. Thus the damage done, as in the District of Birbhum, and over large parts of India today, is irreparable. It is well to remember that everything you see around you, your friends, your animals, your clothes, your books, your furniture, the food you eat and the fuel you use, all represent a drain upon the soil of your country, or of some one else's.

In the olden days enough pulse and sugarcane was grown in Birbhum to satisfy the needs of the community. No food was exported. Now rice is, with a few exceptions, the only crop. The growing of a *rabi* crop demands community effort in irrigation, except where one man is rich enough to do things for himself. Of this rice little or nothing finds its way back to the fields. Ease of communication enables the middleman to purchase the bulk of it and to ship it off to Calcutta, or to the coal fields, and the waste products which the soil needs pass in the form of dung and urine down the sewer into the river. Even of that portion which remains in the village and is consumed there, the waste is deposited round about the houses, or is thrown into the tanks and, in any case, is, for the most part, lost to the soil. Of the straw some is sold for thatch, some is eaten by bullocks and the waste is either burnt or littered in open pits in the village in such a way that it becomes of little use to the soil even when it is returned. The urine is lost inside the village residential area. The very mode of cooking and eating the rice is one which the Chinaman rightly does not tolerate, the rice water being thrown away or given to the cattle At death neither man nor cow returns to the soil whence they came. The hides of the cows find their way to the West and the bones to Japan. Both contain valuable soil constituents. Each man digs a pit where he likes, from which he takes the earth to build his house, and leaves it to be filled with rejected, decaying matter,

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which properly treated would have gone to enrich the soil.

Of all thieves the cities are the most ruthless. In the race to satisfy their demands the present individualistic type of Society, with its enslavement of the uneducated masses, its lawsuits, its lack of culture and of all finer feelings and ideals, has completely obliterated the old common life in which all, from the Brahman at the top to the labourers at the bottom, were servants of the common welfare. Now-a-days, in the scramble for gold and power, nutritious food, sanitary considerations and civic amenities are sacrificed. The soil is given no chance to do its part, and poverty and disease, famines and fighting in law-courts, complete the dismal picture. When the diet is incomplete and insufficient, the life and energy of the people is sapped, and community effort comes to an end, then malaria, mosquitoes flies and harmful bacteria have free play. The uncleaned tanks form death traps and railway embankments are allowed to assist the work of the Anopheles. Rivers that were once easy flowing, navigable streams have silted up. The trees, that once held the soil to the uplands which were not fit for cultivation, found a value in the towns when the railways and roads made transport feasible, and were cut down mercilessly. Thereupon the heavy rains quickly washed the upper soil away, filled up the streams with the underlying sand and only the raw, red, baking desert is left. Worst of all, perhaps, is the continual drain of the best brains and bodies, all products of the soil, from the villages into the cities, leaving only the idlers, the aged, or the enslaved to quarrel, to oppress, or to starve, according to their position.

I have drawn a grim picture. But any of you who are students of history will be able to point to many parallels in the past. The breakdown of rural community life in England and in Rome, with the growth of the big city, was naturally followed by tenant farming and absentee landlordism. Such tenant farming is always disastrous for the soil. The tenant has no permanent interest in its fertility and only carries on those activities which will give him a living without bringing on a rise in his rent. The city takes all and returns little or nothing of real value to the soil. But worst of all, that spirit of independence, of good fellowship, of common suffering and service, of common recreation, rejoicing and worship disappears, and a far more primitive life, not unrelated to that of the cave man in spite of what are called the amenities of civilisation, takes its place.

I cannot do more than sketch the remedies for the present situation. That there are remedies, and that it is possible to rebuild the old community life on a broader basis, I am firmly convinced. It is not a case of going back, except to draw on the old experience, but rather of going forward. First of all, there is no need to wait for Government initiative. The spirit of freedom, which is the spirit of community life, springs from the demand of the people themselves. Outside agencies can stimulate that demand, they can encourage its growth, they can water the tender plant and fertilise the soil, but they cannot dictate freedom. Secondly the problem is an all round problem. There is no one solution, though, once the right spirit has been quickened, solution of all problems becomes possible.

Let me give you some instances. Once we tried a temperance campaign. When I asked a Santal why he went nightly to the toddy shop for his drink, he answered that, if I could suggest any other way of giving him the feeling that he had had a belly-full for such a small sum, he was ready to adopt it. "How else," he said, "can I forget my hunger and my troubles? After a good drink I feel like a Raja." The charka was tried, together with the growing of cotton, but neither the soil nor the present methods of cultivation admit of cotton growing. Nor can a man fill his belly on the *charka*, and the chief trouble in Birbhum is empty bellies. On the other hand, the community spirit is there and only waits

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for development. "Show us how to co-operate in our irrigation," say the *chashas*. "Will you help us to improve our dairy cattle?" say the *gwalas*. "We gather the raw hides and send them to Calcutta and have to buy back the finished leather if we want to make anything," say the *muchis*. "We cannot get good medicine or treatment for our sick," or again, "We are willing to supply the labour and the carts if you will help us to put our road in order." "We'll gather Rs. 500 tomorrow for a Co-operative Store if you will provide us with a storeman whom we can trust," said the panchayat in a Muhammadan village. You see it is that element of mutual trust which is being destroyed and which must be revived as the basis of all community endeavour.

How were we to help all these people to help themselves? Some warned us against using Government Agencies. But could we let the villagers go on starving and die? We decided to apply for help wherever willing help was forthcoming. For the weavers we received it from a private agency. For the *muchis* and the *chashas*, the Research Tannery in Calcutta, the Veterinary Department, and the local Agricultural Officer gave us invaluable assistance. In the Hindu villages, where once the community spirit was strongest, there is most opposition to combined effort. Somehow perhaps owing to their comparatively varied diet, more social habits and greater adaptability, the Muhamadan and Santal are seen to be surviving where the Hindu is rapidly dying out. Nevertheless I feel there is still hope for all. "Give me the small children and in ten years I will turn your traditions upside down," said a great educator. Our experience shows that in the matter of sanitation of villages, whilst the older boys scoff and the parents are cynical, the small boys, once their imagination is touched, will carry out a given programme and eventually win their own elders to community activity.

Let me repeat again, there is no universal panacea, no catchword cure. Agricultural advance alone is not necessarily beneficial. Improvement in method may mean no more than improved exploitation of soil or neighbour for selfish benefit. Elementary education of a kind which the people will welcome and which they can afford, must go hand in hand with community organisation for buying and selling, for manufacturing and irrigation, for cultivation and sanitation. Nor is it merely a matter of forming co-operative societies, though it is quite true that there is a close relation between the spirit in which a successful co-operative society is started and that which must lie behind any genuine community life.

If only the right spirit is there, or if the right spirit can be infused, there need be little difficulty. And for the young man of to-day there is no higher calling than that of a trained village worker. But, we should remember, there is no calling which demands such rigorous training, or so much self-discipline. First of all, the village worker should be able to support himself by his own hands as well as to be of all round service to the people. The day has gone when people imagined that boys fresh from school or college could revolutionise village life without any attempt to study the villager's point of view, to sympathise with his sufferings, to bind up his wounds and to enter into his most intimate life. Progress must be from the bottom up, and such a worker must be willing and able, as Mahatma Gandhi has pointed out, not merely to do the sweeper's job himself, but to show the sweeper how to do it better. And above all it is for him to hold up before the villagers the standard of a pure and selfless life.

Denmark has its co-operative production; Yorkshire has its co-operative consumers' associations; and in America co-operation in the accumulation of wealth is making rapid progress; but it should be for India to lead the way towards co-operation for life, for a fuller and more abundant life, both spiritual and material, because the memory of such a life in the past is not yet dead and

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the will to sacrifice material acquisition for the pursuit of high ideals and spiritual gain, is perhaps more alive in the soil of India to-day than anywhere else in the wide world.

EDITOR'S NOTE.

This Lecture was delivered under the auspices of the Viswabharati Sammilani, as one of a series of extension lectures of the Viswabharati University, at the Rammohan Library, on the 28th July last, Rabindranath Tagore presiding.

The President, in introducing the lecturer, said that Mr. Elmhirst had first graduated in history at Cambridge, then he went to work on a farm in America in order to acquire a practical training in Agriculture, and was now come to dedicate his talents to the service of his fellow men where they were most needed. He has settled down amongst the *chashas* of Surul as one of themselves, not with the idea of bringing down his life to their level, but of raising them to his. In spite of all the declamation we hear about the dignity of labour, there is no dignity in the dull, grinding routine which reduces the rustic intellect into an object of scorn all the world over. The Art of Agriculture must be rescued from her present plight and raised to the honourable position she had attained in the days of Janaka, the saintly King, who was equally assiduous in his cultivation of the Brahma-vidya on the one hand, and the ploughing of the soil with his own hands, on the other. Pursuing his quest, Mr. Elmhirst came, not to show how to make more money out of crops, but to put Agriculture in its proper place in the scheme of Indian community life.

In summing up at the end of the lecture, the President referred to the cycles which characterise the processes of world life. There is the cycle of the rising of water as cloud and its descent back to the earth as rain; the cycle of the inspiration of oxygen and expiration of carbonic acid gas by the animal, supplemented by the opposite plant action which returns the oxygen to the air. These keep air and water fresh and pure and fit to sustain life. The Lecturer had impressively pointed out how vitally necessary is the cycle of drawing out and putting back, in the case of the soil, in order that life may continue to find its sustenance therefrom; and not only that but in the case of human life how essential it is that there should be the cycle of accepting benefit from and rendering service to the community. The President observed that, in the case of the animal, whose range is confined within space, its relations of give and take with the soil are automatically regulated. Man, however, ranges over time as well, and has behind him the accumulations of his history. His towns and cities, the growth of time, have interposed artificial barriers between him and the soil, both material and spiritual, on which he lives, so that the cycles which concern his life have been interrupted. It is no use discussing whether towns and cities are good or bad,—they are inevitable. But unless civilised man can find methods and take steps to restore these cycles to their natural completeness, it will mean death.

Mr. Elmhirst, the President went on to say, has experienced how the lack of proper means of satisfying physical hunger drives the Santal to drink. The same is true in every department of the starved life of India. Because the village life has become dismally deficient in healthy recreation and festivity, the unsatisfied cravings of the villager are leading him into every kind of immoral indulgence. In our National life, also, because we are wanting in the determination and discipline requisite for rendering true service to the motherland, we are impelled to drown the pangs of our uusatisfied conscience in the intoxication of political outcry and agitation.

Young men, who left their studies with the avowed intention of devoting themselves to village work, have been to Surul before. But, the President had to say it with shame, their enthusiasm mainly took the form of getting up excited meetings and lecturing others on their duty, and lasted only so long as they could continue to imagine that some

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mysterious influence would bring about the realisation of their political dreams, while they waited. Mr. Elmhirst, on the other hand, loved his fellow men, not abstract ideas. He was to be found at the village fields, in the villager's cottages, helping them with their work, studying their vital needs, ministering with his own hands to their wounds. He did not hesitate to accept help wherever it was available because in these Birbhum villagers he found men at death's door, and it was to help to save them that he was here. He belonged to the world of humanity, not to any particular nationality, and the President exhorted his countrymen to accept him and his work as their very own.

"PRISON REFORM IN INDIA"

By Augustus Somerville.

When I state that I have given this question my earnest consideration for the past five years, studied closely its influence on the criminal mind and its effect, in particular on the juvenile offender, I trust I will be understood when I state candidly, that the present Prison Administration in this country, as far as its reformatory influence lies, is a total failure.

What are our Prisons? They are a makeshift at the best. Colossal buildings of stone and iron which we have erected to shut out temporarily the evidence of our own weakness. But the Prison is an open grave. It returns what we would conceal behind its grim grey walls. Its misery and its isolation only foster the sins we would hide and later return them to stalk in our midst more potent for evil than before. I say again, it is a failure and a sign of our own weakness and cowardice. We strive to cover up our sins of omission by adding to them sins of commission. Having failed to straighten the lives of criminals in childhood,—to bring sweetness and comfort, understanding and light and good-will where it was most needed, we strive to justify our weakness by torturing the spirits we have neglected, by breaking the bodies we have lent.

It is but a puerile and primitive attempt to shift the burden of responsibility from our own shoulders. But the prison is reflex. It mirrors our passions. It portrays our ignorance of human nature, our harshness, our brutality, our hate against our fellowmen,—everything in fact but our love and sympathy, our understanding and forgiveness. We boast to-day a wider understanding, a more sympathetic outlook, but the Prison stands out as a milestone on the path of our civilisation, a sure and certain indication of our social advancement.

And yet the Prison, properly conducted, should be our special means of redemption. It should be an asylum for both spirit and body, where the weak should be strengthened and the criminal reformed. It should be a place of rejuvenation, where a kind of resetting takes place. It should enable the criminal to reconstruct his social outlook and to return to the irresponsible, the stability they have lost. A place in fact where the joy of living and labouring for higher nobler ideals is born anew.

We must destroy the existing prison system in this country. Punishment is destructive. Education reconstructive. If we accept the theory that crime is a consequence, not a cause, we must accept

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responsibility for its existence and our efforts towards its elimination should be reconstructive not destructive.

When I refer to the Prison, I refer to its present mechanical structure, its technique. Its forms of labour and punishment. Its oil-mills and presses, its flogging triangle and fetters. All these must go the way of the ancient stocks, the gibbet and rack. As long as these remain, the Prison far from solving the penal problem, will only serve to aggravate it. Let us substitute something more humane. Almost anything will be a reformation. A school, a farm, a factory, all these tend in some way to mitigate the evil,—they are reformatory, reconstructive.

To go a step further. The responsibility for the imposition of corporal punishment should be solely in the hands of the State. In India where this power is in the hands of Superintendents of Jails and where the attitude towards the criminal population is distinctly belligerent, the need for control is acute.

Please do not misunderstand my attitude on this question of punishment. It is not pure sentiment. It is the result of years of careful and discriminate evidence, selected from various reliable sources. Punishment, corporal punishment in particular, is immoral. It is weak and productive of more evil than good. It engenders bitterness in those punished, callousness and self-complacency in those who impose it. To justify punishment we develop false standards of right and wrong. We caricature and distort both our victims and ourselves. We blind ourselves to the fact that the difference between the criminal and ourselves is often relative and accidental, and where real, the direct result of hereditary ill-health, a deformed mind or irregulated temper. It is more often the result of a neglected childhood, a poor education and abject poverty, and it is both the duty of the State and the Citizen to rectify the evil not to aggravate it, to educate, to reconstruct, not to punish.

This question is too vast to deal with justly in the limited scope of such an article. But in order that the question may be better understood, I call attention to three factors which make Prison Administration in India so non-productive of any good results, so far as the reconstruction of the criminal himself is concerned. The first is—

General Administration.

In India there are three distinct classes of officials in whose hands practically the whole administration of the Jail lies. The highest official is the Superintendent.

This officer is usually selected from the Indian Medical Service and is generally also the Civil Surgeon of the District. His selection to this post appears to be based entirely on his ability as a medical man to administer to the health and general well-being of the prisoners. The personal factor, temperament and suitability for such a post, are all minor considerations, and so also is that vital question of previous experience and that peculiar ability, so essential in all prison administrations,—to inspire respect and demand instant and whole-hearted co-operation from his subordinates. The recent mutinies and outbreaks in various Jails in this Presidency, have shown that the Superintendent is merely a figurehead, and that practically the whole administration lies in the hands of the Jailor and Warder Establishments. This brings me to the actual question at issue.

Jailors are selected at present on the grounds of education and physical fitness and the selection is usually inspired by the amount of influence that is brought to bear on the officer who selects the candidate. There are no other qualifications required.

With the Warder Establishment the selection is still more grotesque. Any and every man of fairly good physique, be he literate or not, is eligible to become a Warder and the selection is left to Jailors who in turn are influenced by various considerations.

The prison problem looked at from the administrative point of view is a

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problem of education, of reformation and health; complex and intricate and one needing expert professionalised education and experience. It involves a deep knowledge of human nature, an insight into the complexities and oddities of the various aspects of social life presented by the motley population of the average Jail, and a keen appreciation of the possibilities of personal growth and of human motives. There must further be a willingness to face question of sanitation, personal habits, hygiene, workmanship and co-operation, in a careful, scientific and deliberate fashion. It is not merely a position requiring firmness and a rigid adherence to discipline and Jail routine, but rather one consisting of a thousand problems, each requiring a special analysis, examination and experiment. A man to be fitted for such a post must be a man who has been previously trained and prepared for the task before him and must possess a broad basis of human insight and sympathy. Where, I ask, does the present method of selecting Jailors and Warders justify such a selection?

The average Warder is expert in nothing,—least of all in education and health, nor does he possess an imagination active enough to embrace any of the thousand opportunities that are continually presenting themselves in the ordinary course of his routine duties, to do good, to elevate, ever so little, the criminal tendencies of his charges.

A college education is not necessary,—scarcely one per cent of the Warder establishment in the Bengal Presidency is literate,—but previous training is essential, both for Warders and Jailors. A special college should be instituted where candidates, eligible for admission to the Jail Department, should be trained in the principles of prison administration, in hygiene and sociology, so that they may be more productive for good and more potent to influence the criminals entrusted to their care. No man should be permitted to hold the post of a Jailor or Warder unless he is a certificated and trained professional, just as no man is placed in charge of a hospital unless he is a graduate of a recognised medical school.

Prison Labour.

Suitable employment has been and is likely to continue an acute problem of prison administration. The principal Jail industries are,—weaving of cloth and gunnies, manufacture of police and excise uniforms, blankets, durries, articles such as are at present sold at the Jail Depot, and a few minor industries such as mustard oil, etc. In comparison with the average Jail population these industries are insufficient and it is no exaggeration to say that about one-third of the total population is idle. Even those who work are actually idling,—there is no incentive to labour. The machinery, with a few exceptions, is old and antiquated, the supervision poor and the product proportionately bad. The work being prison labour is necessarily unpaid for, is done under compulsion and consequently the attitude of the average prisoner is one of fear and brooding, an attitude, it must be admitted, least likely to inspire any thoughts of a reformatory type.

The very character of our present Prison Administration is negative. It takes all. It gives nothing. It takes from the inmate every interest, every ambition, every hope. It severs him from his work, his family, all that he loved and cherished, and gives nothing in return. It encourages indolence, craft and cringing, and returns him to the world less fit for an active useful sphere in life than before. We call a certain type of criminals, "habituals," "confirmed old offenders," and strive by repeated incarcerations to force them into the narrow paths of honesty, blinding ourselves all the while to the fact that it is our present system of punishment that is at fault, that our prisons far from being the houses of reformation we fondly believe them to be, are hot-beds of vice and schools of training to which the first offender comes to be instructed in the ways of vice and receive his passport

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to that underworld of crime that exists in every large city.

If we are ever to escape from this unfortunate condition of things, we must reorganise our prison industries, provide work that may become the basis of a like industry outside and pay men for this labour while in jail, so as to enable them to support their families and take an active interest in their social and domestic life. There seems no justification in depriving a man of his earning capabilities, just because it has been found necessary to deprive him of his liberty for a short while. It serves no purpose but to kill ambition, to engender laziness and destroy skill and workmanship.

Work in prisons should be made to have an educational value. Indian jails are remarkably fortunate in this respect. There are means of learning weaving, clothing, printing, and various other industries and it is to the credit of our penal department that such forms of labour have been introduced. But for the majority of prisoners such skilled trades are barred. It is for these that new forms of labour should be devised. Work in a prison should be so organised as to provide a professional interest and knowledge of the work done.

Take any trade, for example the manufacture of Mustard Oil. Professionalise the work. Give it an intellectual and scientific setting. Organise a course of instructions in the various methods of mustard oil manufacture. Explain first the machinery. The method of production. Next select the various grades of mustard seeds, their cultivation, outturn of mustard oil per maund of seed, the quality of the oil. Its various properties—medicinal or otherwise. Method of calculating cost from outturn. The marketing of the oil. Profit and loss, etc. In this way convicts will be instructed in the manufacture and sale of a household commodity and will, on release, be in a position to start a small oil industry of their own. The same may be said of various other trades which at present come under the category of "Hard Labour" and as such are understood by the convicts to indicate a system of torture invented by the State to expiate some petty crime, committed, perhaps, in ignorance and more often under the influence of a stronger and more capable mind; and the resentment, the bitterness and the determination to "get even" is proportional to the kind of labour imposed. Such an unhappy state of affairs can easily be avoided by the exercise of little imagination, a little good will and a little sympathy. This brings me to the next consideration.

After-care Associations.

Next, most important to reforming the criminal is the well nigh impossible task of providing him with suitable employment and the means whereby to maintain himself on his release from prison.

In this country it is customary to blame the Government for everything we consider wanting, with a fine disregard to that all important question of the part played by the individual in the affairs of State.

We denounce openly and in no measured terms the various Reforms introduced by the Government, and then quite complacently refuse to see the great lack of reform in ourselves. It will avail us nothing to shout from the house-tops that the Prison Administration in this country is a farce, when we will do nothing to assist the criminal once he leaves Jail. If it is the work of the State to provide prisons and keep offenders there, surely it is the duty of every self-respecting citizen, who has at heart the interests and well-being of his fellowmen, to use every means in his power to prevent them from going there. As I said before, the majority of prisoners who are today incarcerated in our various Jails, have got there through the sheer indifference, the lethargy and callousness of the average man towards his fellowmen. I am perfectly well aware that it is not possible for every man to be a philanthropist, but I am equally certain that it is well within his sphere to assist in some small way. The Associations already existing

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for this purpose, to lend his active support to the many existing projects for a wider and more comprehensive scheme for the education of the depressed classes, and last, but not least, to see that his own children are educated properly, that they are taught to reverence authority and imbued with those high ideals that make men worthy Citizens and an honour to the class they represent.

We have two Associations in Calcutta whose chief duty it is to provide for the released criminal, and Government, recognizing the general excellence of this principle, have a special Fund from the revenues of which prisoners are assisted on release. I refer to the Claude Martin Fund. But it must be admitted that these associations scarcely meet one-tenth of the tremendous demand for assistance, and unless those interested in the question of the reorganisation of the Prison Administration in India can devise better means or at least help the existing Associations, this question will remain in the same hopelessly inadequate condition it is at present.

Other Reforms.

I cannot conclude this article without drawing attention to what I consider a most excellent means of enabling a prisoner to regain his former status in life, I refer to the system of Intermediate Sentences.

Parole or Intermediate Sentence is essential to prison reform. It is ridiculous to assume that a fixed sentence consisting of so many years' rigorous imprisonment is the best way of settling the question of crime. Prisoners are of various classes, grades and conditions and different degrees of punishment are required to meet various classes of crime. The Intermediate Sentence solves the problem. If it is assumed that a prisoner should be released when he is fit to return to society, the present system of a fixed sentence may be modified to a period extending over a smaller number of years, during which time the prisoner's reformation is watched, and when he is considered fit his release is sanctioned on parole, so many years prior to his actual date of release.

Frank Tannenbaum writing on the results of the Intermediate Sentences in American Prisons, says that on an average 75 per cent of the prisoners released on parole have "made good." If this system is such a success in America, why not give it a trial in this country. The results would justify the continuation of the system, and, on humane grounds alone, it seems cruelty to detain any man in prison one single day longer than the interests of the community demand.

I have dealt very briefly with the various aspects of Prison Reform in India, ommitting any reference to the political question and the treatment of political prisoners, as I feel that this question does not materially affect the larger question of Prison Administration, but I trust that those who have the social welfare of our native land at heart will find in this article the seeds of a nobler, purer and more humane system of dealing with the criminal class in this country.

JANE ADDAMS, AN AMERICAN SAINT

By Dr. Sudhindra Bose,

Lecturer, State University Of Iowa.

It is not as it used to be in the old times—a generation ago. Then charity, for instance, meant giving free bread and soup, and even pecuniary help. Now that has been set aside for the era of progressive, scientific charity. It does not aim to give alms right out. It is concerned primarily with social redemption and social

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elevation through social prevention and social education. This newer conception of charity is the fruit of labors of earnest social thinkers and workers, of whom Miss Jane Addams is the most distinctive pioneer. If Henry James has put philosophy on the American map, Jane Addams has done that much for social service.

Miss Addams was about five years old when Lincoln died. Her father, John H. Addams, was a personal friend of the martyred President. And because her father spelled his name with double "d's", Lincoln's letters to him would always begin: "My dear Double-D'ed Addams." Mr. Addams was a useful and forthright citizen, having been an Illinois State Senator for over a decade and a half. Jane Addams was deeply influenced by Abraham Lincoln, whose healing doctrine of "charity toward all" the world stands more in need of now than ever before. The democratic personality of Lincoln, which despaired of no human soul, has been an unfailing source of inspiration to her. She considered him as the man who cleared the title to American democracy. "Lincoln made plain," writes Miss Addams in her self-revealing *Twenty Years at Hull-House*, "that democratic government associated as it is with all the mistakes and shortcomings of the common people, still remains the most valuable contribution America has made to the moral life of the world."

Jane Addams was born in 1860 at Cedarville, in the state of Illinois. This little village, as the writer knows from a delightful visit, is nestled among wooded hills at the foot of which meanders a small stream. The country about Cedarville is full of beauty spots. It was here in this little corner of the world that Jane had her first introduction to the haunts of poverty.

When scarcely seven years old, Jane happened to be in the poorest quarter of a neighboring town. The ugly little houses, dirty and dull, and crowding one another in the shabbiest back streets, offered her the first sight of real poverty. Before this time she has imagined that everybody lived in houses as large and comfortable as hers.

"Father," asked the puzzled little girl, "why do people live in such horrid little houses so close together?"

The father explained as best as he could; but this did not satisfy the daughter.

"When I grew up," declared Jane with much firmness, "I should, of course, have a large house, but it would not be built among other large houses, but right in the midst of horrid little houses like these."

"The horrid little houses" etched a picture in her mind which was never obliterated. They made her long to aid and befriend the poor who live in the city slums. Gradually, this feeling developed into a passion to help other people. Even when she was a student at Rockford college, surrounded by every comfort and luxury, she was fond of quoting Carlyle to the effect, "This is not to taste sweet things, but to do noble and true things that the poorest son of Adam dimly longs."

After her graduation from college, she went to Europe. She saw for the first time the slums of London at midnight. Here is the gripping picture as she told it in *The Ladies' Home Journal*:

"On Mile End road, from the top of an omnibus which paused at the end of a dingy street lighted by only occasional flares of gas, we saw two huge masses of ill-clad people clamoring around two hucksters' carts. They were bidding their farthings and ha'-pennies for a vegetable held up by the auctioneer, which he at last scornfully flung, with a gibe for its cheapness, to the successful bidder. In the momentary pause only one man detached himself from the groups. He had bidden in a cabbage, and when it struck his hand he instantly sat down on the curb, tore it with his teeth and hastily devoured it, unwashed and uncooked as it was. He and his fellows were types of the 'submerged tenth', as our missionary guide told us, with some little satisfaction in the then new phrase, and he farther added that so many of them could scarcely be seen in one spot save at this Saturday night auction, the desire for cheap food being apparently the one thing which could move them simultaneously. They were huddled into ill-fitting, cast-off clothing, the ragged finery which one sees only in East London. Their pale faces were dominated by that most unlovely of human expressions, the cunning and shrewdness of the bargainhunter who starves if he cannot make a successful trade, and yet the final impression was not of ragged, tawdry clothing nor of pinched and sallow faces, but of myriads of hands, empty, pathetic, nerveless and workworn, showing white in the uncertain light of the street, and clutching forward for food which was already unfit to eat."

After five years of travel in Europe, she returned home. She was dissatisfied with life. She wanted to be a doer rather than a dreamer. She longed for real work in a real

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world. And so Miss Addams and another young woman established in 1889 Hull-House in a congested industrial center of Chicago, the second largest city in America. It was called Hull-House after the name of its original owner—Mr. Charles J. Hull, one of Chicago's pioneer citizens. True to her faith that "the things which make men alike are finer and better than the things that keep them apart," Miss Addams put the best of everything in the house, just as she would wish to do in her own home. The tables and chairs and books and pictures are of the finest quality. Nothing is too good for human beings—even though they may be denizens of slums.

When Hull-House first opened its doors, it represented no association. It was the handiwork of two women, backed by many friends. At the end of the first five years, Hull-House was incorporated with a board of trustees. As stated in its charter, the object of Hull-House is as follows :

To provide a center for a higher civic and social life, to institute and maintain educational and philanthropic enterprises, and to investigate and improve conditions in the industrial districts of Chicago.

There are in Hull-House over fifty "residents", mostly college men and women. They pay their own expenses, and live on the plan of a co-operative club. They carry on the activities of the settlement, and become the real friends of the neighborhood. The residents endeavor to share in the life of their "neighbors" by taking an active interest in their individual joys and sorrows. No lines are drawn. All neighbors are friends alike—the sons of the poor immigrants from England are treated just exactly as the daughters of down-trodden Jews from southern Russia.

The scope of this article does not allow a detailed analysis of everything that is being done at the settlement. I shall here refer only to the most important phases of its organized work.

Let us begin with education. There are Adult Classes which meet for three terms a year. In these classes, courses are offered in languages, literature, history, mathematics, drawing and painting. There is also a class in Advanced Literature. The program of the class is similar to that of a literary society. Members prepare half a dozen essays on some work of literature, and read them each evening before the class. In this connection mention should be made of the Current Topics Class, which discusses issues of earnest interest—economic, political, legal, and philosophical.

Then there is a Printing Class, where boys, under a competent director, assemble news of the various activities of Hull-House, set the type, read the proof, and publish a monthly paper entitled *Hull-House Boys' Record.*

Miss Jane Addams.

Of no less interest is the Cobbling Class. A practical shoe-maker gives lessons in shoe-repairing. The boys learn to mend their own shoes or those of any member of their family. The tuition is free ; but the budding cobblers have to purchase the leather they use.

Hull-House has always made use of dramatics as an effective method of education. The Hull-House players give regular performances in their well-equipped Hull-House Theatre, which has to-day earned an enviable place for itself in the life of Chicago. Among the notable produc-

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tions staged at the Hull-House Theatre in recent years are the following: Arnold Bennett's *Milestones*, Galsworthy's *The Eldest Son*, Lennox Robinson's *The Lost Leader*, and Shakespeare's *Midsummer Night's Dream*, and *Twelfth Night*.

The Hull-House Labor Museum, where women are given an opportunity to spin and weave, is an inspiration to lovers of handicrafts, especially to Indian Non-Co-operators. Foreigners who come to machine-made America with no other knowledge except that of weaving and spinning, are enabled here to earn a decent living. As a rule, most of the finished work is sold even before the piece is completed. Five looms, one run by electricity, are in use. The textile shop includes spinning and weaving, both in flax and wool, the products including woolen blankets, drapery, towels in patterns, and rugs. The Museum contains exhibits of flax, cotton, wool, silk, and various textile implements.

Closely identified with the Labor Museum is the department of arts and crafts. Classes are organized in pottery, metal work, enamel and wood-carving.

Hull-House, as stated in its *Year Book*, early realized the importance of affording "protection to the children of the city" and of removing "as far as possible the temptations and dangers that carelessness and greed place about them." Formerly Hull-House dealt directly with juvenile delinquents; at present it works in co-operation with the Juvenile Protective Association whose central office is located in one of the Hull-House buildings. During the last year the Association handled nearly five thousand cases in which the welfare of children was concerned.

It is not possible to detail all the agencies engaged in civic, social, and philanthropic work at Hull-House. A mere list of clubs, concerts, illustrated lectures, game rooms, public health work, day nursery, musical work, gymnasium work, and neighborhood work is likely to be bewildering in their variety to the uninitiated. All the manifold activities, however, are unified around a central purpose, which is the uplift of man.

Hull-House represents an advanced humanitarian movement. It has insisted on social reforms based upon firsthand knowledge. Realizing the need of practical contact with actual conditions, Miss Addams herself became a Chicago garbage inspector in the early days of Hull-House. One of her neighbors, a foreign-born woman, thought it was not a "Lady's Job." That was not, however, the way Miss Addams regarded the work.

She said, "the spectacle of eight hours' work for eight hours' pay, the even-handed justice to all citizens irrespective of 'pull', the dividing of responsibility between landlord and tenant, and the readiness to enforce obedience to law from both, was, perhaps, one of the most valuable demonstrations which could have been made." She added, "The careful inspection combined with other causes brought about a great improvement in the cleanliness and comfort of the neighborhood, and one happy day, when the death-rate of our ward was read before the Hull-House Woman's Club, and the ward was found to have dropped from third to seventh in the list of city wards, the applause which followed recorded the genuine sense of participation in the result, and a public spirit which had made good."

Hull-House has ever tried to maintain the ideals of wholesome democracy—democracy which means "equality in the means of life, in work, and in heart and mind." Under Miss Addams as the Head Resident, Hull House has consistently striven to improve the social and economic conditions of the working people. In her efforts to secure the passage of the first factory legislation in the State of Illinois, Miss Jane Addams tells of the following incident, which is perhaps characteristic of the ugly morality which social reformers have to face time and again. The representatives of an association of manufacturers called upon Miss Addams and assured her that if she "would drop this nonsense about a sweat shop bill of which she knows nothing," certain business men would agree to donate fifty thousand dollars [about two hundred thousand rupees] to the settlement which would make it the largest philanthropic institution in Chicago. "We have no ambition," gently explained Miss Addams, "to make Hull-House the largest institution in Chicago, but we are much concerned that our neighbors should be protected from untoward conditions of work, and if to accomplish this the destruction of Hull-House is necessary, we would cheerfully sing a Te Deum on its ruins."

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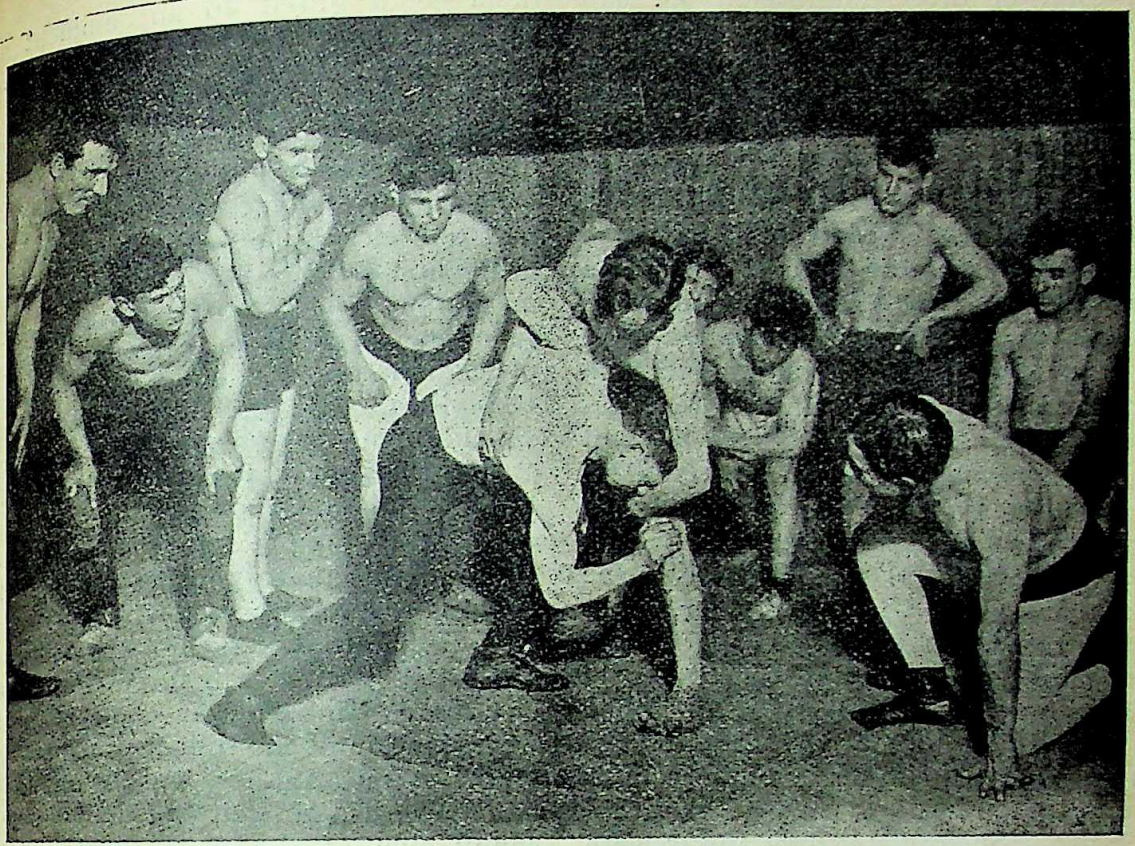

A Group of Wrestlers—Hull-House Gymnasium.

Hull-House could not be bought or sold. It has always been conducted in the interest not of dollars, but of high social ideals.

In spite of every subtle opposition, Hull-House has grown to be the most successful and most famous of all settlements in the United States. To-day it is the centre of a great civic welfare; to-day its portals are open to the representatives of thirty-six different nationalities of the neighborhood. "That old age finds itself not abandoned, that youth finds itself appreciated, that sorrowful find comfort, that the discouraged find inspiration, that the weak find strength, that the sick find health, that the misunderstood find toleration, that the immigrant finds his place in the new world,—these are the real achievements of Hull-House."

To hundreds and thousands Hull-House means simply Miss Jane Addams. It is to her, more than to anyone else, that the settlement is indebted for its steady growth and continued success. Miss Addams is considered not only as one of the foremost citizens of Chicago, but of America. Her views on social problems may be gleaned from the following books, which are among her best-known writings: *Democracy and Social Ethics*, *Newer Ideals of Peace*, *The Spirit of Youth and City Streets*, *Twenty Years at Hull-House*, *A New Conscience and an Ancient Evil*. From these one gathers that she is a convinced believer in the superiority of moral over physical force. She holds that in all races and nations there are immense reserves of moral power which are never fully utilized in times of crisis. Had they not been lost sight of, much hatred and bloodshed could have been avoided. Yet it cannot be said that she is either an avowed socialist or a thoroughgoing Tolstoyan, although she is hospitable to both those ideas. "Her emphasis is upon the ethical side of the social movement, coupled with an insistence upon the democratic organization of industry, largely on socialist and trade union lines," comments a writer in *The Encyclopaedia of Social Reforms* in a cold matter of fact way—also with truth.

In the early days when I was preparing to be a social worker in the former Chicago School of Civics and Philanthropy, I heard Miss Addams speak at public meetings, and I also met her at Hull-House.

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The sum-total of those impressions is that hers is the life dedicated to the gospel of neighborliness. Hers is the joy of finding the spirit of God which "lieth in each man but which no man can unfold save in fellowship." I never knew what particular creed she subscribed to—never cared to know. I am, however, dimly conscious that she belongs to the consecrated church of human brotherhood—the church which believes in the religion of freedom, tolerance, good will and service, but more of service than all else put together.

Recently I have had the pleasure of coming in contact with Miss Addams again. I found that my earlier impressions have suffered nothing by lapse of years. She is the same as ever. There may be a few slight wrinkles on her face, but there is none whatever in her heart. Ex-president Wilson has often been described as a thinking machine, so cold that one could skate all around him. Jane Addams, the kind and gracious sister of mercy, is not like Woodrow Wilson, the astute practising politician. She radiates light and warmth and good cheer. I never look upon Miss Addams without thinking of Sister Nivedita (Margaret Noble) whom I met a number of times at her home in Calcutta. Jane Addams, upon whom the English labour leader John Burns once conferred the title of "the only saint America has produced" has something of the same spirit of Sister Nivedita, the spiritual mother of young India—both gifted to an eminent degree with a keen penetrative understanding and a God-intoxicated love of humanity.

Naturally Miss Addams has great admiration for Mahatma Gandhi, who has since his incarceration been pronounced by Dr. John Haynes Holmes of New York Community Church as "the creative spiritual genius of the first order," "incomparably the greatest man now living in the world." It is a rude shock to Miss Addams that the gospel of Gandhi, which is at its best the gospel of Buddha, of Lautze, of Seneca and of Christ should come in for rancorous denunciation at the hands of English bureaucrats and English missionaries. "Mr Gandhi is a very great man," said the leader of Hull-House, with a real social vision. "He has made a deep impression upon the West. Non-cooperation has not yet been given a complete trial. It will succeed where nothing else will. Violence, at any rate, is not the wise solution of the Indian problem."

As I sat by her and listened to her quiet words, I felt that somehow the sunny side of the world was up. Those who are poetically inclined may describe her as one possessing soul-alchemy. A prosaic, but just as good, way to state it is that she is endowed with an all-pervading sympathy, and a personality generous as the air. Well could she say with the noble American poet Walt Whitman:

"When I give, I give myself."

SHELLEY

(Drowned off Via Reggio, July 8th, 1822)

All art is at once the reaction and criticism of experience, the character and tone of which must depend upon the artist's particular psychological build and the phase in spiritual evolution which he is momentarily traversing. This dependence upon psychological impulse enables us to classify artists very conveniently, often into types which must be studied and understood in a way peculiar to themselves, for example Otto Weiningers' distinction "Bei Shakespeare hat die Welt Keinen Mittelpunkt, bei Beethoven hat sie einen," presupposes two definite types of artists, which can perhaps be best described as the perceptualist and conceptualist types. When we listen to a Sonata of Beethoven, we are ever aware of a personality, the music is born of a conflict between the incompatibilities inherent in the artist, and those of his

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environment, we become acquainted with an individual "Weltanschauung", we listen to Beethoven wrestling with his destiny. Now the opposite type of artist, the perceptualist, Shakespeare-Mozart type, has no "Weltanschauung", it eschews theories about life, it evolves no metaphysical system to explain away the unrest in the artist's soul, for it, art and religion are one, "Weltanschauung" poetry or music, as the case may be. In terms of personality, with the one, we see the page of life with Beethoven's individual existence writ within the page, with Shakespeare, the personality is so integral, so expansive, that it o'erstretches the margin of the page, completely suffusing it, until we fail to distinguish Shakespeare from life, or life from Shakespeare ; we see life through the bright vision of his eyes, whereas we watch Beethoven himself gazing upon existence, blinded, distraught, tormented. Now it stands to reason that the Shakespeare type of artist is the rarer, the more universal, whose art is, in fact, the nearest approach to folk art, by which is meant lyric utterance, intensely personal, but merged into the impersonal by the spontaneous modifications of generations of people ; this is the true richness, the personality so intense that its products are impersonal.

Shakespeare is essentially a pagan poet. He lives in this world, loves this world, and makes this world the very centre of his art. He explores in all its depths and width, the vast and intricate realm of human nature, but his man is the man of flesh and bones who dwells on our earth, the complete being, body and soul inseparably united ; his characters are kings, fools, adventurers, rogues, lovers, maids and wives pleasant and unpleasant, people who move in the world in the manner in which we expect them to move, according to their respective natures. He *is* aware of an existence outside that of the average human ken, intensely and humanly aware, but there is no rough division between the natural and the unnatural, spirits are mere prolongations of earthly characters. There is no need to make intellectual speculation about the infinite : the method is perception, not conception. And the tone in Shakespeare is that of the refined slightly melancholic resignation of the later pagan, whose keen pleasure in life is tempered, yet made more poignant by the sense of fleeting time. There is in Shakespeare's elegant detachment a shade of renunciation which suggests that his soul has sought peace in the sacrifice of the desire for Eternity. The Shakespeare-artist dwells in time ; the other type, the Goethe-Beethoven-Calderon-Shelley type, in Eternity. The one accepts life, contented neither to praise nor mispraise, but to receive in wonder ; the other is engaged in violent combat over the values of life and with its own unrest.

If Shakespeare is the type of the mature genius who has surpassed all theories and intellectual concepts, and arrived at a purely

Percy Bysshe Shelley.

poetic view of existence, then Shelley is the supreme example of the conceptualist, for whom ideals shine brightly in a blackness of unreality. Shelley is the type of all lyric poets. His is the poetry of adolescence, adolescence with all its apostolic fire and dreams of a new heaven and a new earth, a spirit of intense and eager swiftness to purge the world of its untruths and suffering wrongs —the predominant image in Shelley's

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poetry is that of fleet movement, soaring wings, lightfoot winds, flying clouds, the agile quickness of things that move fastly. Shelley set out a young Messiah, come to save the world. He had a truth to serve, a theory to illustrate, a creed to preach. To teach his message with action, was the bent of his early years, "we want the poetry of life" he says. But the intense disturbance in his own person, the failure to reconcile his teachings with the practice of a cruel world, and the bitter disposition of chance and his friends towards him, drove him in unacknowledged humiliation to solitude, exile and the poetry of the written word. It was this frustration of his early ambition, and particularly the gall of the Harriet episode which was the true mainspring of his major work. Retired from the battle, unable to find serenity in resignation like Shakespeare, or peace in faith like Calderon, Shelley spent his short years hovering over the future city of his dreams when hope sustained the wings of imagination or, when hope failed him, wailing over his own misery and the world's wrong.

"The great secret of morals is love or the going out of our own nature and an identification of ourselves with the beautiful which exists in thought, action, or person not our own A man to be greatly good must imagine intensely and comprehensively; he must put himself in the place of another and of many others; the pains and pleasures of his species must become his own. The great instrument of moral good is the imagination, and poetry administers to the effect by acting on the cause. Poetry enlarges the circumference of the imagination by replenishing it with thoughts of ever new delight, which have the power of attracting and assimilating to their own nature all other thoughts and which form new intervals and interstices whose void forever craves fresh food. Poetry strengthens the faculty which is the organ of the moral nature of man in the same manner as exercise strengthens a limb. . . . Poetry is indeed something divine. It is at once the centre and circumference of knowledge; it is that which comprehends all science and that to which all science must be referred. . . . . Poets are the hierophants of an unapprehended inspiration, the mirrors of gigantic shadows which futurity casts upon the present; the words which express what they understand not; the trumpets which sing to battle and feel not what they inspire, the influence which is moved not, but moves, Poets are the unacknowledged legislators of the world."

Here is the great pretext which the conscious Shelley found for writing his poetry, a mighty apologia for a failure so profound and disturbing that he dared not realize it. And within the poetry itself runs another conflict, the division between a determined theory tending to soar away from earth and to keep immaculate in a dazzling whiteness of intellectual life, and the lyric music through which he unburdened the agonies of a

" . . . . . full heart
In profuse strains of unpremeditated art."

It suggests a cleavage again between the conscious and the unconscious Shelley between philosopher and poet. Metaphysics were his obsession. The basis of his political philosophy is explained by Mary Shelley in her note to "Prometheus Unbound".

"The prominent feature of Shelley's theory of the destiny of the human species was that evil was not inherent in the system of creation, but an accident that might be expelled. . . . . Shelley believed that mankind had only to will that there should be no evil, and there would be none. . . . . That man could be so perfectionised as to be able to expel evil from his own nature and from the greater part of the creation was the cardinal point of his system."

This theory rests implicitly on the assumption that the intellect is the pre-eminent instrument of good in human development. Here again Shelley comes in conflict with his soul, his sleepless intellect weaving theories which bound his heart down by threads of their own making; it was precisely this conflict between life and his doctrines which made him recoil from the world of action. Shelley was in search of truth, not of those fugitive glimmers of truth which shine here and there in human nature, and delight the eye of the pagan observer, but of the whole truth, a comprehensive and final scheme of the world; this and nothing less could satisfy his architectural mind. Hence the torment, the sense of unreality, of distorted values, which infiltrate his poetry, for no single human consciousness can contain the world. Such a violent self-assertion is as damaging to the spirit as the utter self-abandonment which Lord Byron manifested.

Shelley was a tormented spirit, "an ineffectual angel" but not in Matthew Arnold's sense, an organism of incomparable sensitiveness within whom an emotional nature capable of great love for others warred with a ratiocinating intellect hot with ambition. Shelley never suffered peace of mind; like the adolescent age of which he is the type, his whole being was a hell of ferment and uncertainty wherein a great and powerful altruism strove for expression. Hating didactic poetry, he was the most didactic of all

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poets. If Wordsworth and Shakespeare represent the two poles of English poetry—the ethical and the aesthetical, - he partook the greatest possible measure of both, and the two fought for mastery in his soul. Shelley was hated by his countrymen ; although he had very little feeling for the earth of England, yet he was in a way the apotheosis of the 19th century Englishmen. He was a quintessentially English product, and because he combined so many English qualities in such a highly concentrated degree, he was an outcast to his compatriots.

What solution was there then for this Peer Gynt, entangled in the mesh of his illusions, this Faust, striving at once with himself, with God, with Mephisto ? Only one, the Promethean life, the spirit of the creature, which defies the creator which fashioned it in frustration, the bird clipped of its wings yet soaring aloft in song of unfeigned ecstasy born of torture. Shelley's spiritual journey ended where Goethe's ended with a praise of the Promethean spirit.

Ja ! diesem Sinne bin ich ganz ergeben
Das ist der Weisheit letzter Schluss
Nur der verdient sich Freiheit wie das Leben
Der taglich sie erobemmuss.

Even so did Shelley speak at the end of his great panegyric of the Promethean "way".

To suffer woe which Hope thinks infinite ;
To forgive wrongs darker than death or night ;
To defy Power which seems omnipotent ;
To love and bear ; to hope till Hope creates
From its own wreck the thing it contemplates ;
Neither to change nor falter nor repent
This, like thy glory, Titan, *is* to be
Good, great, and joyous, beautiful and free ;
This *is* alone, Life, Joy, Empire and Victory.

ROLF GARDINER.

THE INDIAN STATES AND THE LEAGUE OF NATIONS

BY SARDAR DR. M. V. KIBE, M. A., D. L.

WOODROW Wilson laid the foundation of the League of Nations in order to shut up the possibility of war all the world over. Its membership thus must include all the states in the world. Although the desire of some states to lay down the only condition for admission to it, viz., the qualification of being a fully self-governing, or sovereign, state, was not explicitly accepted by the first assembly of the League, yet it is one of the chief conditions. The first assembly, however, appointed a commission to examine the question.

2. That a very liberal interpretation has been placed upon the term "Fully self-governing", will be readily admitted by a reference to the history and conditions of states taken in as members by the first assembly of the League which held its sittings at Geneva in Switzerland. Among these are the small states of Luxemburg, Austria and even Bulgaria, which last is bound by the treaty made after the Great War, to observe certain financial and Military restrictions. Austria moreover is bound not to have treaty relations with certain foreign states. Even the tiny state of Leichtenstein had applied for admission to the League, and it is significant, however, that it was rejected on the main ground that it had incomplete self-government

3. It was, however, invited to the Conference of States, which met at Genoa in Italy in April. The Chief of the State is Prince John, the only German Sovereign left of all the Emperors, Grand Dukes, and the Princes that the war dethroned. His state is a nation of 11,000 souls who spread themselves out over 60 square miles. It lies between Switzerland and Austria. It has a diet and a republican party, but as Prince John owns the land as well as the Crown,—there are no taxes and no revenues. When it proves that it has full self-government, even like that of the Colonies of England, it is bound to become a member of the League.

4. No less than fourteen states had

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applied for admission to the first assembly. A special committee was appointed to examine their eligibility. The terms of reference to it were as follows :—

The Sub-Committee shall, in respect of each applicant, investigate the following points :—

(*a*). Is its application for admission to the League in order ?

(*b*). Is the Government applying for admission recognised *de jure* or *de facto* and by which States ?

(*c*). Is the applicant a Nation with a stable Government and settled frontiers ? What are its size and population ?

(*d*). Is it fully self-governing ?

(*e*). What has been its conduct, including both acts and assurances, with regard to (1) its international obligation, (2) the principles of the League as to Armaments ?

5. The most effective weapon which the League has forged to prevent war is the establishment of the Court of Arbitration, called the Permanent Court of International Justice. According to Article XII of the Covenant of the League of Nations—

"The members of the League agree that if there should arise between them any dispute likely to lead to a rupture, they will submit the matter either to arbitration or to inquiry by the Council and they agree in no case to resort to War until three months after the award by the Arbitrators or the report by the Council."

Article XIII lays down :—

"Disputes as to the interpretation of a treaty, as to any question of international law, as to the existence of any fact, which if established would constitute a breach of any international obligations, are declared to be among those which are generally suitable for submission to arbitration."

6. In order that reference to arbitration or to the Permanent Court of International Justice may not be left to chance, article XI *inter alia* declares :

"It is the friendly right of each member of the League to bring to the attention of the Assembly or the Council any circumstance whatever affecting international relations which threaten to disturb international peace or the good understanding between Nations upon which peace depends."

7. It is obvious that the admission of any State to a membership of the League, while conferring some rights on it and demanding some obligations from it, also binds the League as a whole for doing certain things. At the first Assembly these matters naturally received the closest attention. The chief right conferred is the protection afforded by the arbitration clauses. Correspondingly the main duty imposed is to give "effective guarantees of its sincere intention to perform its international obligations." Now as regards the obligation on the League it is explicitly agreed—

"Article X does not guarantee the territorial integrity of any member of the League. All it does is to condemn external aggression on the territorial integrity and political independence of any member of the League and calls upon the Council to consider what can be done to resist such aggression."

While this interpretation of Article X was under discussion, two quite definite principles emerged from it. In the words of a member of the Committee of the League of Nations' Union in England,

"These were firstly, that Article X does not commit the members of the League to recognition in perpetuity of existing territorial divisions, but only to resistance of any attempts to interfere with these by external aggression. In other words, Article X declares that war must not be resorted to in order to change the map but lays no embargo on any such changes being brought about by arrangements of a peaceful character."

The same writer also notes :

"The other principle, which was laid down with equal clearness, was that article X does commit the members of the League to active interference in the case of aggression."

8. Since it has been recognised that the interpretation of treaties is one of the fit subjects to be referred to arbitration or the Court of International Justice, the League has provided for the registration of treaties between states. Some 69 treaties were thus registered up to the conclusion of the first Assembly. The Permanent Court of International Justice, the protocol for it having been signed by the requisite members of States, has been established. It is open to all Nations that care to join it, whether they are members of the League or not.

9. Such then are the main provisions of the Covenant of the League of Nations, which the Indian States can do worse than pay attention to. Controversies have raged round the question whether these states have an international recognition or not. It is obvious that being a member of the League of Nations, England, which is undoubtedly paramount in India, is bound by the terms of its covenant and, therefore, the question of the status of the Indian States, if disputed by

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it could be referred to the Institutions established by the League for the purpose.

10. Looking to the history of the establishment of the British paramountcy in India, it is clearly seen that the first step it took was to isolate every indigeneous state it came into contact with by entering into a treaty, or engagement with or conferring a Sanad—an engagement in the nature of a favour on it, and under these sorts of agreements it left to the states various attributes of sovereignity. But in all cases the relations between the two have been clearly defined and leave no ambiguity.

11. No greater mistake could be made than to suppose that all the Indian States are feudatories of the British Government. There is a class of states known as such with corresponding rights and duties, but its existence is due to distinct causes. At the other extreme, there is a class of States, which have no inferior status to that of allies. Between these two lie States, which have agreed to different terms with the British Government.

12. The reasons for these differences are many, but they are mainly due to the circumstances existing at the time the treaties were made. The Maratha Empire which held sway in India before the British supremacy, had subjugated most of the states in India. This is the main cause for distinction between the treaties which are divisible into two main groups. In the treaties with Nizam, who had an unbroken alliance with the British Government, Scindia and Holkar, their absolute internal autonomy is recognised and no indefinite obligation of any sort—Military aid for instance—is laid. In the case some others who perhaps owed a similar obligation to the Marathas, an obligation for rendering Military aid, is laid and an assurance has been given to them that "British jurisdiction shall not be introduced" into their territories.

13 As a matter of fact the bulk of the states enjoy more self-government than the British Colonies. Like the latter they cannot enter into relations with foreign states, but unlike the British Colonies, the states exercise full civil and criminal jurisdiction. Appeals from the highest Courts in the Colonies are heard by the Privy Council in London, but no appeal lies to it or any other British Court from the Indian States. Except the right of making peace or war, which they have agreed not to exercise independently of the British, they have unimpared the right to administer Civil or Criminal justice, the right to legislate and all other rights which form the attributes of sovereignty.

14. There have been breaches in the rights guaranteed by treaties to the states on the part of the British Government due either to the helpless condition of the former or a misunderstanding on the part of the latter. But it would be going against justice, conscience and equity to assume that these lapses could over-ride solemn engagements. Indeed, the British Government have in a special protocol at the Conference of London which was held to abrogate the provisions in the treaty made with Russia after the Crimean War regarding the use of Black Sea Ports have laid down the principle that it was

"An established principle of the Law of Nations that no power can liberate itself from the engagement of a treaty, nor modify the stipulations thereof, unless with the consent of the contracting party by means of an amicable engagement."

15. Sir William Lee Warner in his article "The Native States of India" (published at pp. 83-89 of Volume XXIII of the New Quarterly Review, London) observes,

"The treaties (with the Indian States) themselves have been formally accepted by a Parliament as binding upon the Crown and Nation of the United Kingdom since the transfer of the administration took place in 1858. The highest Courts of Justice have treated them with the respect due to international obligations for more than a century from January 1793 to 1897. In the former year Lord Commissioner Eyre held that the treaty with the Nawab of Arcot was a treaty between two Sovereigns and consequently not a subject of private Municipal Jurisdiction. In the latter year, the Lord Chancellor rejected a claim put forward by the Government of India of the right to arrest a fugitive criminal on a Railway passing through the territory of the Nizam of Hyderabad. He relied upon a principle of International Law, that 'The Authority to execute any criminal process must be derived in some way or other from the Sovereign of that territory'.

16. "But the distinguished position of the Indian States has been clearly recognised by the British Government in making commercial treaties with other Nations. The fact is not perhaps so widely known, much less appreciated, as it ought to be."

To quote the authority once more,

"A further instance illustrative of the breach of constitutional guage between British India and Native States is supplied by our treaties with foreign powers and it is more noteworthy because, as already shown, the States have lost one great attribute of Sovereign Power, namely control over external affairs."

Sir William continues,

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"In our Commercial Treaties, it is usual to give and receive full liberty of conscience and free authority for the purchase of property to the subjects of negotiating powers. These rights can be, and are, readily insured in British India, but in the Native States there are limitations and reservations in matters of worship and trade. Accordingly, in the negotiation of such commercial treaties the British Government recognises the necessity for differential treatment, and guarantees in the Protected States no larger measure of freedom of contract for the foreigner than that which it is able to secure for its own British Subjects."

17. As late as December 1911 when His Highness the Gaekwar of Baroda was made party to a suit for dissolution of marriage in London he was declared to be exempt from the jurisdiction of British Courts in his capacity as a Sovereign. In another case, a Coochbehar Prince was declared to be outside the jurisdiction of the British Civil Courts. As Sir William observes :

"The question is not one of mere academic interest, because the answer to it must make all the difference in the attitude of the public mind towards the Ruling Chiefs, and in their confidence in our intentions."

18. Although in 1877 was held at Delhi the First Imperial Assemblage to announce the assumption of the title of Empress of India by the Queen of England, yet at it and at subsequent such assemblages it was announced by Royal Proclamations that the treaties with the Indian States would be kept in-tact and that no change was meant in the status of their Rulers. These solemn assurances conveyed by formal Royal Proclamations have continued unimpaired the binding character of the treaties or other engagements.

19. Obviously in oblivion of these facts it was that on 21st August 1891, the Governor-General of India announced,

"The principles of International Law have no bearing upon the relations between the Government of India as representing the Queen Empress on the one hand and the Native States on the other."

Says Sir William Lee Warner in his Article already referred to,

"But happily, the Government of India have never acted on the qualified denial of justice according to International Law, and did not so act in the case before them. No principle of International Law was even slighted in the Manipur Case."

20. A formidable breach in the treaty rights is caused in practice by the exercise of residuary jurisdiction in the territories of Indian States by the British Authorities. It seems to derive its authority or rather confirmation of the previous practice by an order in Council of the British Sovereign. The latter may protect the Officers acting under its provision, but its propriety, if not its legality, can be questioned. In any case, having regard to the fact that Extra-territorial rights were exercised by the European Powers in the territories of otherwise sovereign States, such as Turkey, before the war, or China, the character of the Indian States as fully self-governing or sovereign States continues inviolate.

21. To sum up in the words of Sir William Lee Warner who besides being a recognised author on the subject of Indian States, held the port-folio of the Foreign and Political Secretary to the Government of India :

"It is evident that Parliament, Judges and our diplomatists recognise the sovereign powers of the protected Princes of India and their peculiar position outside the constitutional system of British India. These Officials in their working attire regard the protected princes from the point of view of International Law."

22. The British Government itself, when it selected a representative Indian Prince as one of its delegates to the meetings of the League or its Assembly seems to have been conscious of the rights of the Indian States to a participation in the constitution of the League. But this sop to the feelings of the Indian States cannot be a substitute for the exercise of their right by them.

23. According to the practice of the League, at any rate, being a fully self-governing State is a main qualification for the admission of a State to its Membership. The interpretation to be put upon the phrase "Fully self-governing State" is simplified by the status of its members, such as Austria, Bulgaria, which have restrictions placed upon their armaments and foreign relations, and the colonies of the British Empire, which are subordinate to the Empire not only in respect of foreign relations but as regards its civil and perhaps criminal justice, and India which is dependent on Britain, with respect to its finances, as well.

24. Some of the Indian States, at least, exercise self-government in a larger measure than some members of the League and the former have larger areas, revenues and population than the latter. Consequently both on the score of being in possession of greater self-governing powers, reserved to them by

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treaties with the British Government, which is an original member of the League, and larger areas and population than many of the 69 states, the treaties of which have been registered with the League, they have every ground for asking to be made members of the League. An action like this on the part of those at least who are mindful of their status and can bear the financial burden consequent upon their position, will not fail to strengthen the British Empire, in the integrity of which lies their salvation. The registration of the treaties with the League and the reference to arbitration on the permanent Court of International Justice of matter arising therefrom follow as a matter of course.

INDIAN RAILWAYS*

AT a time when the question of ownership and management of railways engages public attention in all the principal countries in the world, and the problem of the future management of railways awaits solution in India, the publication of Rai Saheb Chandrika Prasad Tiwari's work on Indian Railways is a most opportune one. Mr. Chandrika Prasad Tiwari is no novice in the matter with which he deals. His various utterances on the subject, as also his work on Agricultural Co-operation in Denmark, written and published a few years ago, after a careful examination, at first hand, of the conditions existing in some of the European countries where agriculture was a flourishing industry, and a comparison of those conditions with the circumstances prevailing in India, had already given indications of his powers of close observation, his accurate knowledge of facts, and, above all, his earnestness of purpose. The railway system of a country exercises a potent influence, among other things, on the economic advancement of the people concerned, and in India the railways constitute one of the largest revenue-producing departments of the State. When, however, one considers the great importance of railways in the future development of the country, one regrets to acknowledge that the public interest in the matter is as inadequate as the general knowledge of the subject is meagre. The author of "Indian Railways" is one of those few Indians who have studied various questions relating to the policy and administration of railways with some care, and the experience that he gained in the working of railways has stood him in good stead. His object, Mr. Chandrika Prasad says in his Preface to his work, is to acquaint the Indian public with questions relating to railway administration and economics, and further to bring about a healthy reform in the administration of Indian railways, and he is fully justified in claiming that his work is the first of its kind, giving expression as it does, to the Indian view of the matter.

One of the most interesting chapters in the work under review is that in which Mr. Chandrika Prasad refers to the economic effects of the Indian railway policy on India and her people. He agrees that properly utilised railways are of very great economic value to a country. He does not deny that railways facilitate and cheapen transport, and by stimulating trade and commerce help to multiply industries and increase production and, thereby, cheapen prices. Railways, however, as he adds, have a double blade acting both ways.

"If the people are intelligent enough, they can turn both blades to their own benefit, otherwise foreigners may reap benefits at their expense, as has actually been the case so far in India. Great care is, therefore, necessary to guard against this double blade being turned against the people's interests."

In western countries the introduction of railways has generally been followed by a general development of industries, but in India what has actually happened is the reverse of this. This result Mr. Chandrika Prasad ascribes to the inability of the people to take advantage of the facilities opened out by railways owing to their lack of technical training and of their ignorance of modern methods of industry and commerce. There is considerable force in his argument that were it not for the foreign competition that the introduction of railways facilitated, India would have continued her manufactures by adapting herself to modern conditions and circumstances. The old manufacturers, as he says, had no chance of saving themselves; they were, as if, suddenly attacked in sleep and could not even rise to see how to protect themselves. Because India did not

* The Indian Railways: Their Historical, Economical and Administrative Aspects: By Rai Saheb Chandrika Prasad Tiwari, Retired Assistant Traffic Superintendent, B. B. & C. I. Railway, Ajmer, 1921. Price Rs. 10 net.

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learn the modern arts of cheap manufacture, she lost her wealth and became poor. If India were efficient in these arts, the railways would have very largely helped her in developing her resources to her own benefit. Mr. Chandrika Prasad believes that Indian railways can even now be made to achieve this object, if they are worked properly.

The object of our railway policy, as the author of "Indian Railways" says, should be primarily to develop the industries, agricultural trade and general welfare of the country. If this is to be accomplished it is of essential, importance that the causes that have so far stood in the way of the realisation of this object should be completely removed. Mr. Chandrika Prasad seems to think that the Indianisation of the main departments of Railways and the appointment of a strong committee with a majority of Indians, entrusted with the duty of overhauling the whole system of railway working, so as to effect retrenchment of unnecessary expenditure and to organise the machinery on a sound basis, would facilitate the introduction of the reforms needed in the administration of our railways.

It has long been a standing complaint that Englishmen have made a sort of monopoly of the higher railway posts to the exclusion of Indians. Mr. Chandrika Prasad writes in this connection :

"The foreign agency now employed is too expensive for the people to pay and gain any material advantage from the railways. Such agency should accommodate itself according to the economic circumstances of the country. It is true to some extent we need experts from foreign countries. We should pay them liberally in order to have full advantage of their skill and experience, but we do not need so many of the officials who pass under the class of experts from overseas countries and are maintaining a prohibitive standard of pay and allowances, which is difficult for the country to pay. The officials are for the country and not the country for the officials."

It was in the seventies of the last century that the Secretary of State for India impressed on the Government of India the need of employing Indians in posts of importance on Indian railways to a larger extent than they had so far done. The Government of India had, however, neither the inclination nor the courage to go against the wishes of the powerful clique whose interest it was to keep the appointments as a close preserve for British youths. The Royal Commission on Public Services, whose report was published in 1916, and the Indian Industrial Commission, who reported later, made important recommendations urging the recruitment of educated Indians more and more to those services. But these recommendations still remain almost unheeded. And, even the Acworth Committee (1920-21), which was appointed by the Secretary of State for India to enquire into the administration and working of Indian railways, were unanimous in complaining that Indians had not been advanced to higher posts. They expressed their regret that even in the subordinate posts of the official staff there were not more of them, and recommended that the process of employment of Indians in the higher posts should be accelerated.

"We think," they said, "the Government of India might consider the propriety of establishing a minimum percentage of Indians to be reached within a fixed period. The minimum would have to be higher, or else the period shorter in the traffic than in the engineering or locomotive departments."

Very closely connected with the question of Indianisation of the higher railway services is the question of provision of technical education necessary for the men to be appointed to the various superior grades in those services. Referring to the training of officers and subordinates for the technical departments of State railways, the Royal Commission on Public Services said :

"A determined and immediate effort should be made to provide better educational opportunities in India, so that it may become increasingly possible to recruit in that country (India) the staff needed to meet all normal requirements."

The Hon. Sir Mahadev B. Chaubal in a separate note stated :

"This recommendation has my full concurrence, and I only wish the recommendations as regards these services be given effect in practice with the same sympathetic spirit in which they have been conceived The fear entertained as regards these services is that perhaps an indefinite length of time may be taken in 'Indianising' them and that as they become India-recruited, Asiatic-Indians would not be selected for them in due proportion, and they may become like the present recruited-in-India services, in which as pointed out later, the proportion of Asiatic Indians to Europeans and Anglo-Indians is only 23, 8.2 and 6 3 per cent. in posts with salaries of Rs. 200 and above, Rs. 500 and above, and Rs. 800 and above, respectively."

Commenting on these observations, Mr. Chandrika Prasad very appropriately remarks :

"The fears are very well-founded, for has not the European and Anglo-Indian combination completely kept Asiatic-Indians, during the last 47 years, out of the appointments of Foremen mechanics, which were ordered by the Secretary of State for India in 1870 to be made entirely in India from among Asiatic-Indians, and Europeans or Anglo-Indians."

While discussing the question in their Report the Indian Industrial Commission made the following significant observations :

"Railway workshops are, as we have stated, in many cases already receiving European and Anglo-Indian apprentices, to whom some degree of technical training is given with the object of enabling them to obtain posts as foremen or in special cases, even higher appointments. There is, however, a noteworthy absence of provision for the middle-class Indian."

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How unsatisfactory the position still is in the matter of employment of Indians in the higher railway services will be seen from the following extract quoted from the Report of the Acworth Committee :

"At the date of the last report there were employed on the railways of India about 710,000 persons ; of these, roughly 700,000 were Indians and only 7,000 Europeans, a proportion of just 1 per cent. But the 7,000 were like a thin film of oil on the top of a glass of water, resting upon but hardly mixing with the 700,000 below. None of the highest posts are occupied by Indians ; very few even of the higher. The position of a District Engineer, District Traffic Superintendent, or of an Assistant Auditor is, with one or two exceptions, the highest to which Indians have hitherto attained. The detailed figures in Appendix No. 2 show that on the principal railways of the country, out of 1,749 posts classed as superior, 182, or rather more than 10 per cent, are filled by Indians. Of the 182 Indians, 158 occupy posts as assistant district officers in the various departments ; 24 have reached the higher grade of district officers."

The Acworth Committee, of course, recognise the need for the adoption of adequate measures for introducing technical education in order that Indians qualified by training and experience may be appointed to the superior posts in the railway services more largely, and urge that substantial funds should be made available for the purpose. But the Government do not appear to be in a mood even now, as before, to listen to such advice. Else how is it that while enormous sums of money are being spent in establishing new Universities of the old type, practically nothing has so far been done for the introduction of a suitable and properly planned system of technical education, so essential for the industrial development of the country ?

Neither the Indianisation of the higher railway services nor the appointment of a Committee, such as that suggested by Mr. Chandrika Prasad, would go far enough to solve the railway problem in India. These are undoubtedly steps in the right direction, but what is demanded is a change of a more fundamental nature. The vital need of the moment in the matter, is the abolition of Company Management and the introduction in its place of State control combined with a popular system of management. Mr. Chandrika Prasad deals with the question at considerable length and he quotes the opinions of well-known authorities and experts in support of State Management. He meets most of the arguments put forward by the advocates of Company Management against management by the State and shows how preposterous their proposals are.

"It is remarkable," he says, "that the European commercial bodies, both in India and in England, are from the earliest times, great advocates of Company Management, but none of them has taken any risk whatever on account of the Indian railways. Even capitalists of England have failed to invest their money in Indian railways as an unaided private enterprise. They have always insisted upon a Government guarantee of high interest. The European commercial bodies who offer gratuitous advice in favour of employing private companies secure undue advantages from the British companies at the expense of Indians and have enjoyed all facilities provided by the railways to push on their trade. It is the people of India who have borne all the burden and they alone should decide the great question now at issue."

Again :

"The system of leasing Indian State railways to private companies virtually amounts to this, that the people of India defray the costs and expenses of building up the property, while the profits and other advantages of ownership are shared and reaped by others. In the early days of these railways when the traffic returns were low and did not pay the expenses, interest and other charges, the people of India defrayed all the deficits. When the time came for profits, the companies have stepped in and got hold of the railways, practically becoming masters of the same, sharing in the surplus profits, and exercising powers over large expenditure and lucrative appointments, keeping Indians in the lowest grades of the service."

Nothing could be simpler and more reasonable than the proposition that those who own a property should themselves manage it and secure the profit that it brings for their own use. Those who demand the introduction of State Management of railways combined with popular control do not ask for anything more than this. But, in view of the fact that the contract of the East Indian Railway expires in December, 1924, and that of the Great Indian Peninsular- Railway in July, 1925, a hue and cry has been set up against direct State management by people interested in the perpetuation of the present system.

The scheme formulated by the five members of the Indian Railway Committee who oppose State Management provides that the management of the undertakings in question should be transferred from English to Indian companies, having nothing more than a minority interest in them, and the Government remaining the predominant partner should appoint one-half of the Directors and nominate the Chairman and thus retain the control. No device could be clumsier and more incongruous than this. And, yet it is being perpetually dinned into our ears that it is in this proposal that its authors have reached the acme of wisdom. Sir William Acworth, the President, and the four members of the Committee, including the Right Hon. Srinivas Sastri, and Mr. Purshottamdas Thakurdas, the indomitable and wide-awake Chairman of the Indian Merchants Chamber and Bureau, Bombay, who resist all proposals for continuing the present system, under a

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different name, have no difficulty in exposing the ridiculously absurd and futile nature of the new-fangled scheme of Company Management. They say :

"We attach great importance to the fact that Indian public opinion is against Company Management, and this not only on the general ground that Indian opinion is entitled to great weight on a question such as this but for another reason of great importance. It is with money secured with Indian taxation that the Indian railways have been almost entirely built. It is the Indian public that uses the railways and pays the railway rates and fares. It is the Legislative Assembly at Delhi which under the new constitution votes the railway budget. It is of the utmost importance that Indian public opinion should not be prepossessed against the railway management."

In concluding their observations on the subject they write :

"We have based our recommendation mainly on a broad ground, which seems to us incontrovertible, that as a matter of practical politics companies substantially independent cannot be formed in India, and that without such independence the advantages of private enterprise are lost. The fact that our colleagues can only propose the formation of companies in which the State would own the great bulk of the stock, appoint half the Directors, and nominate the Chairman with an ultimate appeal in case of disagreement on the Board to the Government itself, has confirmed us in our belief that we have correctly understood the position."

It appears that the railways in Switzerland and Belgium were nationalised in order to prevent their being controlled by foreign holders of their securities. When Indians demand management of their railways by the State, they ask for something similar to that. It is to be hoped that members of the Indian Legislature will have the courage to put their foot down on proposals for the continuation of a system which allows foreign exploitation to be carried on without let or hindrance.

Mr. Chandrika Prasad Tiwari's work is a welcome publication. Indian publicists will find it useful as a book of reference, as it constitutes a store-house of valuable information not available in one place in any other book in so convenient a shape. When I say this I do not forget its defects. It is to be hoped that when the author is able to bring out his next edition he will condense his matter and arrange it in a more systematic and scientific way.

SUDHIR KUMAR LAHIRI.

CORRESPONDENCE

To
The Editor,
The "Modern Review".

Dear Sir,

With reference to the article "Sayaji Scientific Terminology" in the August issue of your monthly I wish to point out that two out of the four Dravidian languages would readily accept a Sanskritic terminology that might be introduced. Telugu and Kanarese, although their structure is Dravidian, have in the past been guided so greatly by Sanskritic examples, that one with any pretensions to scholarship in those languages would unhesitatingly take up terms coined from Sanskrit roots. With Tamil and Malayalam the case is slightly different, but even there the interests of uniformity will, I believe, ultimately prevail over considerations of literary prudery.

The activities of the Translation Bureau of the Osmania University deserve more than a passing mention in connection with this question. The experiment is there being given a fair and open trial by the Premier Indian State. A University has been established where instruction is to be imparted through the medium of Urdu, the State language, and text books of Science and History are being translated for the benefit of the first batches of students. It is to be hoped that ultimately the translation stage will pass and a body of original work arise which would compare favourably with the output of such literature in European languages. The scheme is an experiment, a very large experiment, backed by the resources of a rich Indian State, started by a master mind in the employment of the State, blessed by the support of the Ruling Prince thereof and worked by a band of eager aud willing scholars; and its progress and result deserve to be watched more keenly by the people of British India than it is at present.

C. B.

To
The Editor,
The "Modern Review".

Dear Sir,

We read in your last number of the "Modern Review" a correspondence regarding the booklet "Gandhi and Tagore". We fear, it does not convey a clear impression. There are two articles in the booklet and your correspondent refers only to the second one. The main article originally appeared in the "Standard-bearer", and was not from the pen of Mr. Venkata.

Yours truly
RAMESWAR DE.

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THE TEACHINGS OF SRI MADHVACHARYA

By Helmuth von Glasenapp, University of Berlin.

Of the great Vaishnava Teachers Rāmānuja alone has so far been sufficiently noticed in Europe. Thibaut, Von Voss, Otto have translated some of his works and furnished an exposition of his doctrine. The systems of other philosophers of the Bhakti school are still waiting to be dealt with by Western scholars, claiming as they do in a high measure the interest of the historians of philosophy and religion. Therefore the number of treatises dealing with Madhvāchārya, the famous herald of the Dvaita-mata, is as yet very small. It is true that Mackenzie gave an "Account of the Marda Gooroos" in the Asiatic Annual Register 1804, that H. H. Wilson dealt with the "Brāhma-sampradāyīs" in his "Sketch of the Religious Sects of the Hindus" (Asiatic Researches 1828-32) and that Colonel Henry S. Olcott wrote in 1886 jointly with P. Sreenevas Row a "Dwaita Catechism" (Madras, Empress of India Press), but in all these works we miss a thorough treatment of the subject in question, as well as in Sir George Grierson's short article on Madhva in the "Encyclopaedia of Religion and Ethics" and in Mr. J. N. Farquhar's valuable "Outline of the Religious Literature of India." Monographs on Madhva were first produced not in the West, but in India, by Mr. C. N. Krishnaswamy Aiyar and Mr. S. Subba Rao in their critical sketch, "Sri Madhwacharya", (Madras, Natesan) and by Mr. C. M. Padmanabhachar in his extensive book, "Life and Teachings of Sri Madhva" (Coimbatore 1909), evincing warm enthusiasm. To Indian scholars are due also the first translations of some of Madhva's works, *viz.*, to Mr. Subba Rao's English renderings of Madhva's commentaries to the Bhagavad Gītā and Brahma-Sutra, and to Mr. S. C. Vasu's translations of the commentaries which Madhva wrote to some of the Upanishads (in "Sacred Books of the Hindus"). A very short account of Madhva's system has been furnished by Sir R. G. Bhandarkar in his book on "Vaisnavism, Saivism and minor religious systems" (Strassburg, 1913) and by Mr. V. S. Ghate in his work "Le Vedanta" (Paris, 1918), an able study of the Brahma-Sutras and their commentaries; a full exposition of the philosophical doctrine of Madhva and his school will be found in the second volume of Professor S. N. Dasgupta's excellent "History of Indian Philosophy" (Volume I, Cambridge, 1922) which, I hope, will be published soon.

Valuable as the work is which has been done till now, a comprehensive and detailed account of Madhva's system of religious thought, based on the study of all his writings, must still be looked for. I have tried to supply this want by my book on Madhva's Teachings which procured me the "venia legendi" of the Universities of Bonn and Berlin in 1918 and 1920. This book of mine will be published (in the German language) in Germany next winter. I shall try in what follows to furnish English readers with a brief exposition of the main results of my work. As preliminary studies, already published by me, may be considered my German translation and explanation of Madhva's "Tattva-sankhyāna" (Kuhn-Festschrift, pp. 326-331, Munich, 1916) and of the first of the hymns in his "Dvādasha-stotra" (Der Neue Orient, Vol. II, p. 311. Berlin, 1918).

Madhvāchārya, according to one tradition, was born in 1119 A. D., and according to another, more probable one, in 1199 A. D., in the neighbourhood of Udipi, in South Canara. He became an ascetic already in his youth, travelled about the country as pilgrim and preacher and wrote 37 books in which he explained his doctrine and defended it against other theologians. When he finished his earthly career at the age of 79 and "disappeared body and soul from vision, and repaired unseen to Badari for good (as his adherents believe), he left behind him a great number of pupils who spread his views and transmitted them through centuries. The sect has to-day numerous followers, chiefly in South Canara and in Mysore. The Mādhvas bear on their forehead two perpen-

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dicular strokes, painted with white clay and joined together at the root of the nose. Between these two strokes a black line is drawn with charcoal ending in an orange coloured circle. The spiritual guidance of the community rests up to the present in the hands of the Superiors of the "Mathas" founded by Madhva himself in the neighbourhood of Udipi.

Like most of the Indian philosophers Madhva looks on the world as an ocean of sorrow out of which every living being must strive to be released. The search for a means of rescuing man from the stream of Samsāra to a better shore causes him to examine the various sources of knowledge to discover whether they can show the road to salvation. Neither perception nor inference can give a satisfactory solution of the riddles of the universe. Authoritative tradition alone, that is to say, the Vedas and the sacred texts in accordance with them, hands down eternal and true knowledge. Madhva's whole philosophy is, according to his own assertion, nothing more or less than the right interpretation and systematic representation of the doctrine of the Veda. It is built up entirely on the holy scripture, adducing in the second instance mundane means of knowledge in support of it. From the Veda, and to a far greater extent than from it, from writings of practically equal value with the Veda, above all from the Mahābhārata, the Purānas and the Agamas, Madhva draws his doctrine, his Vedānta system, which, like all the systems of this kind, tries to fathom the true meaning of the Upanishads, of the Bhagavadgitā and of the Brahma Sutras. Judged from the historical point of view, the connections between the Veda and Madhva's system is a superficial one; the system itself is more strongly influenced from extensive borrowings from the Sānkhya of the Purānas and from the Nyāya-Vaishe-shika, gaining an entirely Vaishnavite character by the prevalence of the traditions of Vaishnava writings.

The metaphysical ideas, gathered by Madhva from the holy scriptures with the help of his interpretations, are the following:

There are three entities existing from all eternity to all eternity, fundamentally different from each other. These three entities are:

1. The personal, omni-present God Vishnu. He directs by his will the world and all that is in it as an absolute ruler; he creates and destroys the universe again and again by periodical evolutions and re-absorptions. Endowed with a supernatural body he is transcendental to the world; at the same time he permeates the universe as its inner ruler (antaryāmi), manifests himself in various forms (vyūha,) appears periodically on earth in his avatāras and is mystically present in the sacred images.

2. The infinite number of individual souls. These are in themselves of a blissful nature, but being connected with material bodies because of their beginningless karma they are condemned to pain and ignorance and have to wander about in changing forms of existence, as long as they become not free from all impurities.

3. The many material products. These form all objects of the unanimated world and the bodies and organs of all beings. They all originate from primary matter (prakriti) and return to it gradually in the course of different periods of time.

God absolutely rules over the souls and matter; without however being able to create them from nothing or to reduce them to nothing. All entities are most intimately interwoven with each other, but quite distinct from each other. All attempts to explain matter and souls as emanated from God, or to declare them as mere illusions (māyā) are most strictly rejected by Madhva, who combats the teachers of Shankara's advaitavāda as heretics and crypto-Buddhists (pracchanna-Bauddha).

The souls are divided, according to their nature, into three large groups, namely:

1. Into the released souls (mukta), eternally freed from the tortures of earthly existence and enjoying blissfulness in Vishnu's abode.

2. Into the souls suffering the pains of hell in eternal damnation.

3. Into the souls wandering about in the circle of mundane existences. These latter remain either eternally in this state, being predestined by Vishnu as "nityasamsārins"; or they may ultimately reach salvation (muktiyogya) or the "blinding darkness" (tamoyogya).

The living beings are divided into a great number of classes, into gods, demi-gods,

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demons, men, animals and plants. Gods and semi-gods are only eligible for salvation, demons are only fit for damnation, men, animals and plants may belong to one or the other of the three groups of beings, according to God's selection. Among the souls in the world, in Vishnu's paradise and in "the blinding darkness" exists a fixed gradation. The theory of the relative importance (tāratamya) of the different souls has been worked out very elaborately. Among all the evil-doers, who go to Tamas, the demon Kali, the personification of the present iron age, is the chief, he is the most wicked and may be compared to the devil. Among the gods the highest are Brahmā, Vāyu, Sarasvatī, Bhāratī, Shesha, Garuda, Rudra, Varunī, Sauparnī and Umā. All of these attained to their high rank by the merit they acquired during their metempsychosis. Brahmā and Vāyu occupy the most prominent place in the celestial hierarchy. Brahmā created the world on Vishnu's command, he is also the highest teacher of all beings and the first expounder of Madhva's doctrine, which bears therefore the name "Brahma-sampradāya". Vāyu is looked upon as the mediator between God and the souls; being the god of prāna, the life-breath, glorified in the Upanishads, he helps the souls to gain the liberating knowledge and leads them on the road of salvation. Sometimes he is called the "dearest image" (pratimā preyasī) or the "son of Vishnu" (Hareh sutah) and Madhva is himself considered by his adherents to be an incarnation of this god who manifested himself in previous times also as Hanumān and Bhima. The distinguished position conceded to Vāyu "the son of God" has caused European missionaries to assume that Christian influences had been at work in the elaboration of Madhva's system. This hypothesis is open to discussion in so far as at Madhva's time Christian communities existed in Southern India, and because other points in Madhva's system remind us of Christian ideas, like, for instance, his doctrine of predestination and the eternity of punishment in hell. A more intimate examination, impossible to pursue here at the moment, shows however that the similarities are so small when compared with the important deviations in detail, that the assumption of Christian influences on Madhva's teachings is rather unjustified. It must be specially noticed that according to Madhva's views Vāyu himself does not reach salvation at the end of a cosmic period, when Brahmā and other released souls go to Vishnu, but reappears in the next Kalpa as Brahmā and then as such only finally obtains salvation.—In contradistinction to all the Gods and Goddesses, who acquire release only after having gone through many existences, Vishnu's consort Lakshmī is alone eternally redeemed (nityamuktā) and concomitant with him in space and time, being the personification of his creative energy.

The state attained by a being after death is determined by Karma, by the inexorable law of retributions, rewarding or punishing all acts, be they good or bad. The coarse body dissolving into its component parts, the soul itself, clad in a body of fine matter, impossible to perceive with the senses, either goes in some cases to celestial worlds or to the temporary hells, or arrives at the luminous world of the moon, where, in conformity with the greatness of its merits, it enjoys for a long or a short time blissfulness. Then it drops to the earth in the rain, passes into herbs and with these ultimately as food into the body of the father who then generate the soul's new earthly body. The transmigration of the soul proceeds without stopping with the regularity of a clock-work, being interrupted for a time by the periodical dissolution of the world, but beginning again when a new world is created. The Samsāra comes to an end only by divine action, namely when a being, with whom the hate against God became fully developed (dveshaparipāka), is definitively condemned by Vishnu and goes to hell, or through his selection by grace has become free from the causes of bondage, *viz.*, ignorance, desire, karma, and the connection with matter, and partakes of the blissful state. As in other religious systems, the ideas about God's omnipotence and the responsibility of the individual beings are not easy to be reconciled with each other. Factions were therefore not wanting in the Mādhva community which put into prominence the theory of predestination or the doctrine of the power of human exertion, these strifes forming thus an interesting parallel with the disputes between Augustinus and Pelagius.

The belief in divine selection by grace did not prevent Madhva from developing a particular doctrine of salvation. The indispensable preliminary condition to obtaining Vishnu's

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grace is a proper worship of him : because Madhva, in opposition to Shankara, is convinced of works promoting salvation when accompanied by knowledge. Madhva places fasting especially high ; it is told of him that he could go for a long time without food, which seems all the more remarkable, since we know from the "Madhva-vijaya" that he himself was a great eater. All faithful followers of Madhva's doctrine have on their arms branded or stamped symbols of Vishnu's power, and bear names owned by persons of Vishnu's holy legend. Ritual works are likewise recommended, such as pilgrimages and sacrifices. It must be especially noticed that the Mādhvas abhor the killing of animals for sacrificial purposes and substitute for them animals made of flour. Great value is attached to the singing of songs in praise of God (samkirtana); Madhva himself has composed a series of hymns used during divine service. It seems that Chaitanya's practice of glorifying Vishnu has been influenced by Madhva, for Bengal's great prophet belonged to Madhva's school.*

The conduct of a sound moral life in thought, word and deed is necessarily a preliminary condition for all proceeding on the road to salvation. Thereby all virtues come to a full development, enabling the mind to embrace the right belief. The most perfect way for gaining the true knowledge is the study of the Veda which must be carried out under the guidance of a proper teacher. According to the view common to all Vedānta schools, this study belongs only to divine beings and to male members of the three upper castes ; Shūdras, women and animals and plants are however on that account not excluded from attaining salvation, they being able to draw the requisite knowledge from other holy works of tradition. The more and more intimate penetration into the nature of God does not stop short at a merely theoretical understanding and belief in the truth of certain principles of faith, but becomes an actual vital force. It generates the feeling of absolute dependance on Vishnu and the fervent humble love of him. The perfect resignation to God is shown in religious practice by meditation, *i. e.*, the act of absorbing oneself as often and as intensely as possible into the glory of God. When meditating the soul can, by divine grace, arrive at a direct intellectual vision of Vishnu. If this intuitive supernatural realization of God (aparoksha jnāna) is attained, the soul is thereby redeemed and the fetters chaining it so long to the world, fall off. As soon as the Karma operative in influencing the experiences during this incarnation (prārabdha) has ceased working, the soul departs from the body and goes to meet blissfulness.

While some of the souls after death come directly to Vishnu, most of them go to Vāyu after passing through different stages of the so-called "way of the gods." Vāyu then brings them to Brahmā, who for the present gives them further instruction. The process of salvation of the gods is different : the lower gods become, when the reabsorption of the world begins, absorbed into those of a higher order, until finally they all are absorbed into Brahmā. During Pralaya, Brahmā together with the redeemed souls enters Vishnu's holy body. There all remain meditating during the time the universe is at rest, passing into Vishnu's paradise at the beginning of a fresh creation of the world. In Vaikuntha they spend, different from God, but most intimately connected with him, a happy existence and enjoy themselves in the celestial groves.

While the souls not released have to return to Samsāra again, he who has been redeemed remains at all times untouched by pain. He who is once in possession of the true knowledge, needs never return into the whirlpool of Samsāra, as Vishnu has promised in the Bhagavadgita :

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥

"Having embraced this knowledge they have become like unto me. These are not born even during creation, nor do they suffer pains during the dissolution of the world."

* Baladeva Vidyābhūshana gives in his "Prameya-ratnavali" 1,7, a guru-parampara, according to which Chaitanya's teacher Ishvaracharya belonged to Madhva's sect. Chaitanya's special teachings may be studied with the help of Professor Jadunath Sarkar's valuable book "Chaitanya's Pilgrimages and Teachings" (Calcutta, 1913).

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REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

IN SEARCH OF THE SOUL, IN TWO VOLUMES, *Kegan Paul Trench, Trubner & Company Limited. Price 25s. Pages X+516 and VII+361. By Bernard Hollander, M. D.*

The title page describes the book as a brief but comprehensive history of the philosophical speculations and scientific researches from ancient times to the present day as well as an original attempt to account for the mind and character of man and establish the principles of a science of Ethology. The first volume deals with the history of philosophy and science from ancient times to the present day and the second with the origin of the mental capacities and dispositions of man and their normal, abnormal, and supernormal manifestations. As will appear from the above description, the subject is too vast for any one person to deal with equal justice in all its parts. The author is a medical man of distinction and considering his occupation one cannot but admire his energy in attempting to write such a big book. But one cannot help thinking that he should have been well-advised merely to drop the philosophical portions and to deal only with those subjects with which he was better acquainted. In the first 174 pages of his book he gives us a history of philosophy of all people, the Babylonians, the Egyptians, the Jews, the Hindus, the Persians, the Chinese, the Peruvians and the Bible of European philosophy up to the end of the XVIIIth century, and from page 444 to 493 we have the European philosophy of the XIXth century. He has devoted a very considerable portion of his work (349—387) to the phrenologist Gall with whom he is more or less in agreement. Chapter X (175—195) devoted to the progress of science in the XVIIth and XVIIIth centuries and chapter XIX (388—443) to the history of Brain research and chapter XXIV to the history of biology in the XIXth century. The first portion of the second volume is devoted to the analysis of man's psychical nature, the second to the mental functions of the brain, the third to genius, insanity and crime and the fourth to the unexplored powers of the mind.

The portions of the book that deal with history of philosophy are very scrappy, largely incorrect and imperfect. Unfortunately Dr. Hollander does not tell us what authorities he consulted when dealing with them. Thus for instance in describing the Vedanta system Dr. Hollander says (p. 13): "In the Vedanta the Supreme Soul is the pure essence of immortal existence, without intelligence, self-consciousness or will. To account, therefore, for the mortality and co-evanescence of all created things five veils were put before the Supreme Soul, in which were reflected goodness or purity as pure white, passion and activity as red and ignorance and darkness as black, the fourth veil representing vitality and the fifth the material body. It is from these veils that the Vedanta philosophy accounts for nature, and for the great variety of affection and condition of body and mind." It would have been amusing to know the sources from which such a brilliant treatment of the Vedanta has been taken. Dr. Hollander's treatment of European philosophers is also unsatisfactory and unintelligible, even if we do not take any notice of the errors. Thus he describes Hegel as follows: "Hegel held with Schelling that all things come from the absolute without defining it. For Hegel the Absolute is the Idea, reality is the Truth. Consciousness is only a moment in the evolution of Being. To Absolute knowledge, being and thought are identical; the rational is the real, the real is the rational. Metaphysics is a system of Logic. The Logic is an unbroken dialectic chain, leads to the philosophy of Nature, that is the Idea estranged as it were, from itself; and this again leads to the philosophy of spirit, or to the Idea which has returned from nature to itself and has assumed along with possession of itself an existence that is independent."

I am not competent to pass any judgment on the success or failure of his defence of Gall. But Gall is certainly interesting and as his works are not generally much read, some interesting informations about him may be available from Dr. Hollander's work. The really interesting part of the book comes in the second volume where Dr. Hollander gives us his own researches into mental diseases and abnormal modes of experience. Chapter XXXVI—XXXVIII where he treats of the unexplored powers of the mind are by far the most useful portions in the whole book. Dr. Hollander believes that all our mental functions are dependent upon certain brain functions which can be localised in particular parts of the brain. But this does not, as may ordinarily be expected, lead him to materialism. Thus he says (vol. ii. p. 318): "Science does not deal with life but with *biological facts*. The two esssentially distinctive properties of living matter are the *power of growth* and the *power of reproduction*. All living things grow by intussusception and multiply by division, whereas these properties

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are not found in any non-living thing.....What is the force that gives this bit of protoplasm the capability of becoming a living, thinking, and loving being? We do not know. Anything that is physical can be made from other material things by man. Nothing approaching to the cell of a living creature has ever yet been made."

His conclusion is: "So little is known of the mental constitution of man, and its relation with his physical being, that it would be audacity on my part to affirm or deny or even to argue on the existence of the soul and a life hereafter. Not until investigations are made on the lines described in this work, not until ethology is recognised as well as psychology, not until brain research is extended from motor and sensory to mental manifestations, and the elementary powers can be defined and their physical bases are discovered, will it be safe to speculate on the soul and spiritual nature of man. Only one suggestion I would venture in conclusion: Every particle of man is alive and adjusted in its function to the whole being, the self and by his thought and emotion he can control not only his brain activity, but every function of the body, accelerating or inhibiting it. From this it appears to me that instead of saying 'man has a soul,' it would be more correct to say that 'man himself is a soul.' He is not a conscious machine, but a spiritual being."

In his pilgrimage in search of the soul, Dr. Hollander cannot lead us to any destination and has to end in a faith which he does not try to prove, but leaves as a suggestion. It would have been interesting if he had tried to develop his concluding suggestion and to show that after all it may be a probable hypothesis.

SURENDRANATH DAS GUPTA.

THE VOICE OF BENGAL: *Srimati Basanti Devi (Mrs. C. R. Das). Arka Publishing House, 1922. Madras.*

Presidential address delivered at the Provincial Conference held at Chittagong.

THE NATIONAL VALUE OF ART: *Aurobindo Ghosh. Prabartak Publishing House, Chandernagar.*

This pamphlet contains some articles reprinted from the *Karmayogin*. The æsthetic, intellectual and spiritual aspects of art, in relation to national life and its development, have been touched upon in beautiful language, and it is a treat to turn to a book like this, now and then, in the heated political atmosphere of India, and derive inspiration for the culture of our emotions from such a source.

THE STRUGGLE FOR SWARAJ: *Pandit Matilal Nehru. Arka Publishing House, Madras.*

A nicely got up reprint of some of the Pandit's lectures.

VOICE OF THE NEW REVOLUTION: *By Blanche Watson. Saraswaty Library, Calcutta. 1922. Price 8 annas.*

The introduction is by Rev. J. H. Holmes, and two poems by two American ladies are given at the beginning and the end of the volume in which Gandhi is compared with Jesus Christ, and things are said which reveal the depth of their admiration for the great heroic soul of India who has stirred the thoughts of men and women all over the world. The book itself contains little that is new to us, but had it been published in America, it might have done some good by attracting the attention of Americans to what is going on here.

IMPERIALISM: IN PRACTICE AND THEORY: *By K. M. Panikkar, Professer, Aligarh University.*

We have learnt to associate Mr. Panikkar's name with first class work and our expectations have not been disappointed in this little volume. The vulgar pretensions of imperialism have been shown up with perfect candour, but the days of imperialism, according to the author, are numbered in Asia though not in Africa. It has done the great service of calling forth the mighty spirit of Asia from its decaying cell. We hope Mr. Panikkar will especialise in some historical subject connected with his motherland, in which case we may promise him a bright literary career for himself and the satisfaction of having done useful service to his country.

POLITICUS.

THE SEPULCHRE OF CHRIST IN ART AND LITURGY. *By Neil C. Brooks. University of Illinois Studies in Language and Literature, Vol. VI, no. 2.*

The author gives a clear and comprehensive description of the sepulchre of Christ; its origin, probably a plain rock-hewn tomb of the Jewish type belongs to Jerusalem and it had to undergo remarkable transformations in the representations which East and West gave to it. The Syro-Palestinian type stands in close connection with the holy Sepulchre itself, while the Western type, the Byzantine as well as that of the further West, represent free interpretations of the same motif. The different types, historically and locally sharply distinct are well characterised.

Depositio, Elevatio and Visitatio, three liturgical ceremonies which are of greatest importance with regard to the liturgic drama,, are dealt with fully.

The location of the Sepulchre in the church varies with the different nations who erected this symbol. The English sepulchre for instance is situated in the north side of the chancel, in most of the French Churches it is set up in the choir, while the German sepulchre is usually in the nave.

Continental and English Easter Sepulchres are strikingly different. The continental type consists of altar, or coffer–sepulchre, or of both, enclosed by a curtain, while the "English Easter sepulchre developed very largely in imitation of the church burial of persons of rank.

Apart from the temporary Easter sepulchres, permanent architectural or sculptural sepulchres were built on the continent and in England. They chiefly belong to the late middle-ages. The moment usually represented on the continent is after the entombment. "The body of Christ lies stretched out on top of a sarcophagus; behind are the Maries, at each end usually an angel, and in front the sleeping guards. While the typical permanent sepulchre of the continent resembles thus a complete entombment scene, that of England is only a base or pedestal formerly used for the temporary sepulchre coffer, but very often without any sculptured figures.

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The text is ac ompanied by well-selected illustrations.

STELLA KRAMRISCH.

INDIAN EXPORT TRADE: *By R. M. Joshi, M.A., LL.B. (Bom.), B. Sc., (Econ, Lond.), Professor of Indian Economics, Sydenham College of Commerce and Economics, Bombay. Pri e Rs. 3-8.*

The book gives a fair idea of the growth of India's export trade during the years 1900-14. It also contains much valuable information and some very interesting diagrams and tables of figures. A close study of the book will give the student much to think. One thing would have largely added to the usefulness of the facts and figures given in the book; especially of those which are in terms of rupees. It is some attempt at presenting to the reader the movements in the purchasing power of the rupee during the period covered by the author. Divorced from movements in the purchasing power of the rupee, such figures can be highly misleading. For example, a 50 per cent fall in the purchasing power of the rupee may be interpreted as a 50 per cent rise in the volume of trade. But apart from this weak point, the author has given enough to the student of Indian Economics to deserve his thanks.

About Indian cotton the author says on page 36: "The difficulty seems to be that commercial quantities of high-grade cotton are not produced unless there is prospect of disposing of them profitably in a local market; and, on the other hand, a market for high-grade cotton cannot be organised unless substantial quantities of the stuff are forthcoming. That is a vicious circle." The Indian cotton-grower, says the author, "is quite willing to introduce new crops; to use seeds of a uniform and superior quality and to employ more efficient mechanical contrivances if these things can be brought within his reach in a financial sense" (p. 37). "The question is not one of ignorance or conservatism. So much as that of organisation of credit and of the purchase and sale of materials." Surely if the Indian growers could really supply high grade cotton at a low enough cost, it is time some enterprising financiers went in for the profits by supplying the credit and the buying and selling agencies. But the case must be presented in a more businesslike way.

On page 48, the author tells us that as Eri silk is obtained without killing the silkworm, a broadcasting of the information should lead to its adoption for religious purposes.

On page 74, he tells us that the fact that the export of cocoanut oil is decreasing and that of copra is increasing is deplorable in view of the relative superiority of bullock-presses in the case of cocoanut oil, as oil mills yield a less valuable cake and that counteracts the little superiority they have over bullock presses in getting the oil. A better selection of nuts and the prevention of dust and dirt getting into the kernels, etc., should be enough to regain the lost ground.

Some other items of interest are culled below.

Page 77. Hides. "Dacca and Burma hides have a rather unfavourable reputation in Europe.....They are not properly cured; not properly fleshed; butchers' cuts are made in the hide during flaying; unnecessary and bad branding of the cattle does wanton damage to the hide; attempts are made to secure false weights....." Something for the intelligent hide merchant to think over.

Page 81. "Continental and American tariffs are so arranged as to encourage the importation of raw hides and skins from India, to discourage that of tanned hides or skins." What is the remedy?

About the cultivation of rice, we are told (page 93), "Japan, particularly, would seem to be a good model to follow in the rice tracts of India in general, because Japan, like India, is a country of small holdings."

Page 118. "The exceptional zeal displayed by the Government of India avowedly in the interest of the masses, in removing the smallest elements of protection from a growing Indian industry appears curiously enough to have been confined only to cotton-manufacturing."

The author proves that the growing petroleum industry of Burma has been highly protected since 1894. From 1910 to 1914 the duty was increased from one anna per gallon to one anna six pies per gallon. Petroleum is consumed largely by the poor masses of India. If the anti-protection attitude (in regard to cotton goods) of the Government is based on their faith in philanthropy, what about the high protective duty on petroleum? The real reason may be discovered if we look for the controlling interests in the two industries.

Page 127. "The excise duty (on cottons).....is a wanton hindrance for the imposition of which there is no excuse whatever in the case of exports. (Those cotton goods which are exported from India, have to pay an *Excise* duty.) The duty is not a tax on consumption. It is a tax on the manufacture of a very useful and harmless article. The exports show signs of diminishing.

No drawback of the excise duty is allowed on cotton goods exported from India. The Government of India's past record in regard to an economic policy will surprise even a cynic. The author calls the cotton duty, specially where it falls on exports, a wanton hindrance. He is quite justified in his statement. But more important from the economist's point of view is the wanton neglect of the economic duties of civilised governments of which the British Government of India is guilty.

The book gives us a fair picture of what the Government of India understands by "The economic functions of Government." We should be glad to learn from the learned author of "The Indian Export Trade" in some future publication, what he considers to be the ideal in regard to the above and how near he believes the Government of India is to it.

A. C.

HINDI.

HINDI SWABODHINI: *By Pandit Hrishikesha Sharma Published by the Hindi Sahitya Sammilan Prachar Office, Triplicane, Madras. Crown 8vo. Pp. 208. Price as. 12.*

This publication appears now through its second edition and is a handbook of Hindi language for Telegu students. For some time several Hindi-knowing publicists have been trying their best to popularise Hindi and prepare the way for making it a *lingua*

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franca for the country. The utility of this movement has outlived the stage of controversy and every prominent leader thinks now that Hindi ought to be studied by the people of other provinces in addition to their national language. The book under review is very happily designed and the order of treatment is scientific. The different stages of Hindi grammar have been carefully handled and nothing done in a haphazard way A transliteration of Hindi words in Telegu and *vice versa* would have made the book more useful though making it rather cumbrous. In this way they who know Hindi could also find their path smooth for the acquirement of a speaking knowledge of Telegu. However, with a little endeavour, the student can obviate the difficulty, as sufficient hints have been given to enable him to read the Telegu character. Primarily the book has been designed for the people of Madras and Andhra-province and it removes a clear want ; the fact that the first edition was exhausted so readily, speaks for the reception it has had. Similar well-written publications for other Indian languages are required and the publishers deserve every encouragement. Their other publications deserve attention too.

M. S.

TAMIL.

SHORT STORIES : *By M. S. Krishnaswami Iyer. Publishers—Messrs V. Narayanan & Co., 4, Kondi Chetty Street, Madras Pp. II+97. Price 8 annas*

Very amusing stories well worth one's perusal.

A DICTIONARY OF DREAMS : *Edited and published by M. S. Krishnaswami Iyer. 4, Kondi Chetty Street, Madras. Pp. IV+71. Price 8 annas.*

An interesting collection of interpretations of Dreams.

PILLAI.

GUJARATI.

SWAMI BHAKTA SURPAL is a pamphlet of 18 pages. It refers to a well-known incident in the history of old Gujarat and is cast in the form of a play from which female characters are absent, and is meant to be acted by children. The language however is above their heads, as it is not simple.

MUKTA DHARA : *By Nanalal Nathubhai Shah, B. A. Published by Jivanlal Amarshi Mehta, Ahmedabad. Paper cover. Pp. 96. Price As. 8 (1922).*

To readers of the Modern Review this play must not be unknown. It was also published in Bengali in the Prabasi. It is one of the latest of Dr. Rabindra nath's plays, and is well rendered into Gujarati.

BHAKTI NO BHOMIYO, (भक्तिनो भोमियो) : *By Nichhabhai Fakirbhai. Printed at the Gujarati Printing Press, Ahmedabad. Cloth cover. Pp. 183. Price Re. 1-4 (1922).*

The title of this book means "a guide to Bhakti" (devotion), and the contents bear out the descriptions. Prayers in prose and verse, with dissertations on the subject-matter of the book make it a useful "guide".

SREE DATTA-BODHA-KALPA-DRUMA (श्रीदत्तबोध-कल्पद्रुम) : *By Kirtanacharya Maharaj Shri Dattatreya Buva. Printed at the Jaina Vijaya Press, Surat. Cloth bound. Pp. 218. Price Rs. 4 (1922).*

Though it is stated to be a translation, the book reads like an original work. The author is a Kirtankar himself and commands large audiences wherever he preaches. The subject-matter of such holy preachings has been thrown into book form, and the contents are certainly such as would please and guide the masses. He has drawn upon all our wellknown religious works and embellished the text with apposite illustrations in the shape of stories. These comprise into two parts and two more are promised.

SUMBHAJI NUN RAJYA-AROHANA (सम्भाजी नुं राज्यारोहण) : *By Keshavlal H. Sheth. Printed at the Prajabandhu Printing Works, Ahmedabad. Paper cover. Pp. 130. Price Re. 1-4 (1922).*

This novel concerning the succession of Sambhaji to Shivaji's *gadi* is based on a Marathi book called 'Astodoya". There are various versions as to the cause of Shivaji s death : one of them is that he was poisoned by his second consort Sairabai, so that she may get the *gadi* for her own son Rajaram. Stirring incidents at the time of the death of the hero of Maharastra are narrated here in a style in keeping with the subject, and the novel furnishes indeed very interesting and informative reading.

SUDAMA CHARITRA (सुदाम चरित्र) : *By Manjulal Ranchhodlal Majmudar, B. A., LL.B. Printed at the Luhana Mitra Steam Printing Press, Baroda. Cloth cover. Pp. 166. Price Rs. 2-8 (1922). Illustrated.*

The poverty of Sudama and the exemplary treatment by Sri Krishna, of his school friend, have furnished many Gujarati poets with a subject for versification. Premananda stands at the head of them and till now no attempt had been made to bring all the works into one place and enable the reader to appreciate the merits and demerits of the performances of the poets by their juxtaposition. The compilation is a welcome departure based on the new method for the study of a particular subject by requisitioning every possible material bearing on it. We congratulate the compiler on the ability, intelligence and originality he has displayed in his work. He has proceeded on what are called "intensive" lines, and succeeded in placing before the public an admirable book.

K. M. J.

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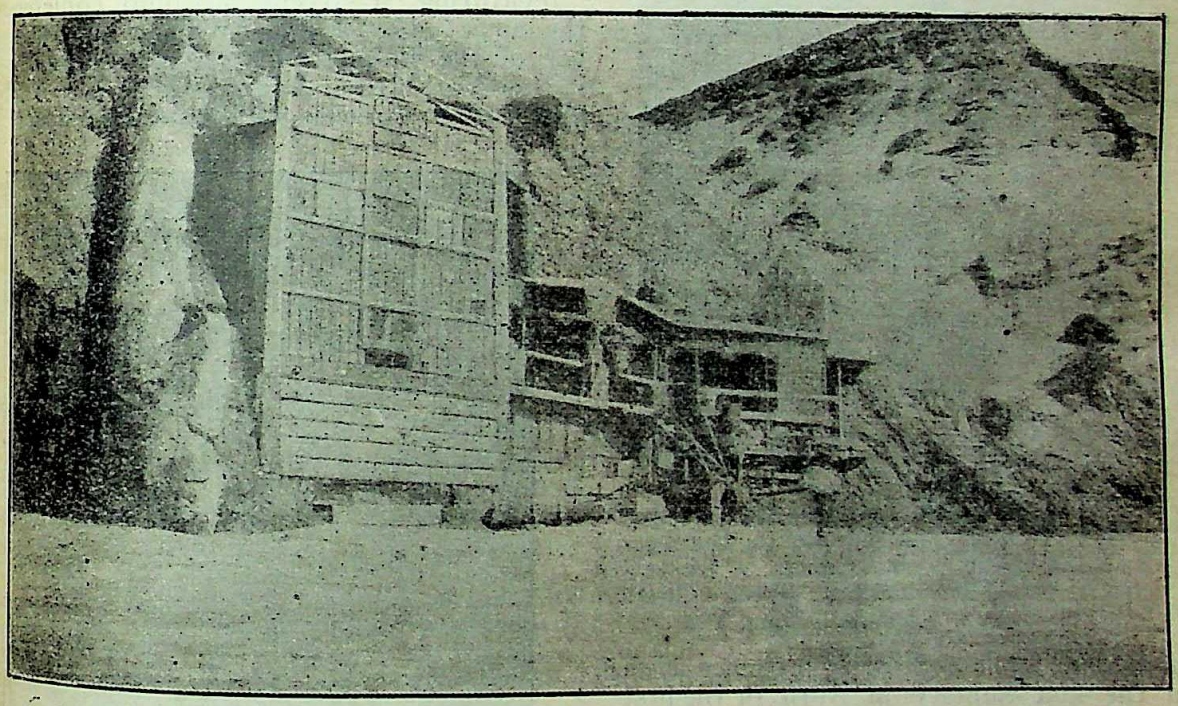
GLEANINGS

Sea Furnishes Material for Queer Dwelling.

Perched on the side of a rocky bluff at the edge of the ocean near Redondo, California, a dwelling has been built by one man at an estimated expense of about one dollar. Convalescing from a serious illness, to this man the problem of building a shelter for himself was further complicated by the fact that he was without money. Instead of going to the dealer in building materials and giving an order for his requirements, he was obliged to bide his time and allow the needed materials to come to him. In this respect the sea was a bountiful provider, and it was only necessary for him to exercise his ingenuity to use the materials that him.

The structure boasts two stories and a basement. There are included a living room, kitchen, sleeping quarters, and an open-air pavilion housing a lunch counter. The stairs by which a visitor mounts to the "castle" once graced some vessel. At the top of the stairs, in lieu of a doorbell, one finds a little paddle inscribed with the words, "Please Ring." A pull on the paddle causes a bit of iron to strike a metal buoy that had been salvaged and hung from the ceiling.

The stools in the lunch room are fashioned from kegs of various dimensions that have been cast up from time to time. The ends have been padded to make cushioned seats. Circular tables from which guests are served, were once large spools for holding cables or ropes. Some of the sea's best offerings in the way of large boards are used for the lunch counter itself. The only expenditures for the castle have been the purchase of a few window sash, as the ocean failed to furnish any of these in an unbroken condition.



The Strange Dwelling Built by One Man from Materials Cast Up by the Sea.

Add Wax to Render Varnish More Acid-Resisting.

Recent investigations have shown that the addition of small quantities of wax to a varnish that is resistant to water or acid fumes, will make it considerably more resistant. Various kinds of wax may be used, and as the amount of wax added is small, it has no appreciable effect on the toughness or other desirable qualities of the varnish. The explanation offered in the case of baking varnishes is that the wax melts and fills all the pores of the varnish film.

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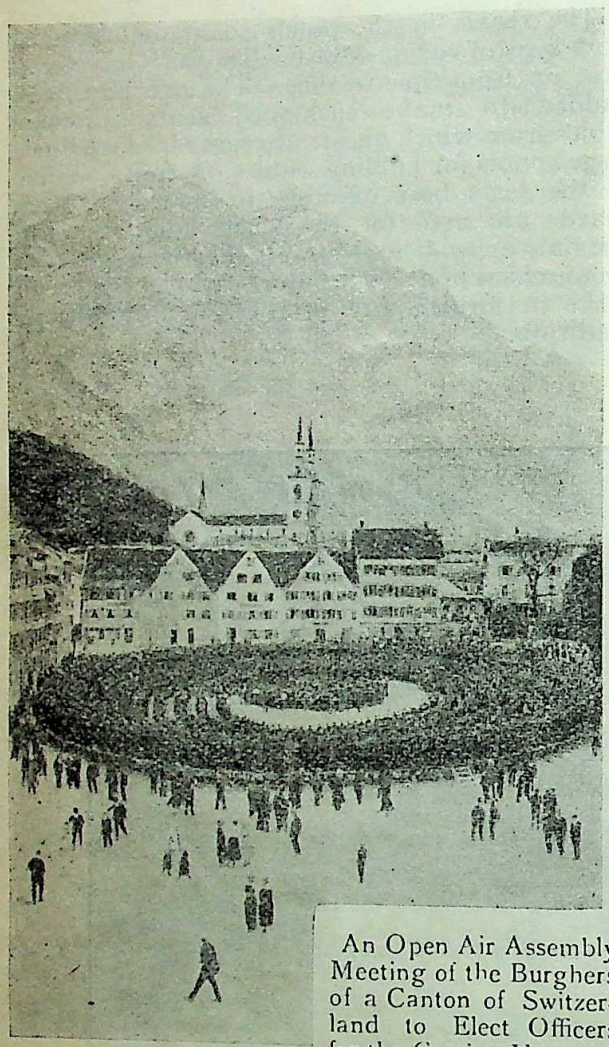
Elections in Open Air.

Switzerland is a confederation of 22 sovereign states called cantons. In the four older cantons the ancient custom of democratic assemblies has been preserved, in which the burghers gather in the open air to elect the officers for



An Open Air Assembly Meeting of the Burghers of a Canton of Switzerland to Elect Officers for the Coming Year.

the coming year. The election takes place each year on the last Sunday in April or the first Sunday in May and is always held in the open air.

Record Parachute Jump is More than Four Miles.

A new record for parachute jumping was established on June 12, when a member of the air force stationed at McCook flying field, Ohio, jumped from a height of 24,206 feet. A twin-motored bombing plane was used for the ascent and was driven to a point where it failed to climb higher; the parachute leap was then made, and the daring jumper drifted about 25 miles before he finally landed at Jamestown, 30 minutes being required for the descent.

World's Altitude Record in Flying.

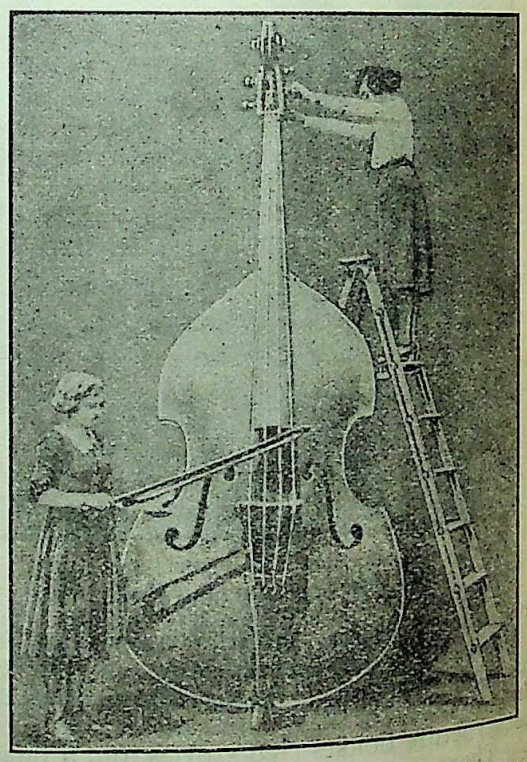
Flying almost out of sight, to a height of 40,800 feet, Lieut. J. A. Macready shattered the world's altitude record, Sept. 29, 1921. He is now chief test pilot at McCook Field, Dayton, Ohio.

Macready says, "I am firmly convinced that in time travel by air will be the fastest, cheapest, safest, and most pleasant means of transportation.

"Many profitable transportation routes are now available, and young men with brains and money are needed to develop them."

Mammoth Violin.

Featuring a recent national conference of the music industries, the world's largest member of the violin family was placed on display in New York City. Measuring 11 feet 7 inches high, 4 feet 7 inches wide, and 13 inches deep,



The Mammoth Violin Recently on Display at New York City.

and weighing 150 pounds, the mammoth instrument which has strings the size of a man's finger, was the cause of much interested comment.

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A Walking Stick Violin.

A combination walking stick and violin is decidedly a novelty in musical instruments. When closed and used as a cane, it is rather large in diameter, and looks more like a wooden umbrella than a walking stick. When opened

Combination Walking Stick and Violin.

up by the removal of part of its outside shell, there is disclosed a complete violin and a bow, with which, it is stated, good music can be produced. The violin is tuned in the usual way.

Iceberg Detector May Prevent Disasters at Sea.

When great icebergs, breaking away from the winter pack off Newfoundland, drift southward across the transatlantic steamship lanes the sea captain is confronted with one of the most deadly perils of the sea. As his ship plunges through darkness and mist at 19 miles an hour, he anxiously peers into the gloom ahead, watching for the frosty gleam that may warn him, perhaps too late, of disaster.

In the future, danger of such disaster may be eliminated by the use of a small parabolic mirror, recently invented, that detects icebergs six miles away by collecting radiations of infra-red rays. And, since fog is no barrier to these rays, the new device may greatly reduce collisions.

While infra-red rays, like the ultra-violet rays at the other end of the spectrum, are invisible, they affect the resistance of the thermal element. Radiations from melting icebergs are specially rich in infra-red rays. When the mirror points at a berg, the radiations will cause a marked change in the current flowing through the element. The difference is detected by telephone receivers on the captain's ears, and thus he may change his course in ample time to avoid a collision.

Gas Pistol Stops Fire or Thief.

You can stop either a fire or a burglar with a recently invented gas pistol consisting of a small cylinder filled with compressed gas.

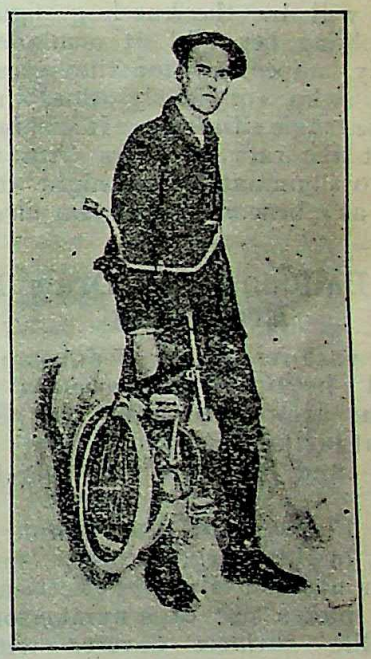
The gas, released, flies out in a dense cloud under its own pressure, enveloping the fire or suffocating the intruder, as the case may be. No gas is released toward the rear, so that a person may fire the pistol without wearing a gas mask.

The gas is said to have much the same effect on a burglar as tear gas; for while it will incapacitate him for a short time, it will do him no permanent injury.

On a fire, the gas acts like the carbonic acid gas of the usual extinguisher, smothering the flames.

Portable "Bike" Folds Up.

Since the wheels are much smaller than those of the average bicycle for adults, and the frame is collapsible, this new "bike", which has been



The Portable Bicycle, with Collapsible Frame, Folded for Packing.

invented in America, can be folded into a compact bundle, and even packed into a trunk. The frame is so constructed that it may be adjusted to fit adults or children.

Memorial of the "Lusitania" to Float Over its Grave.

Most befittingly located on the exact site of the torpedoing of the "Lusitania", a striking monument, the creation of the French sculptor Georges Gi Rois, is under consideration to

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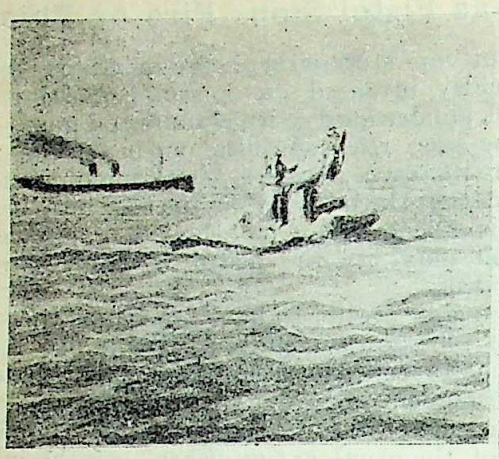

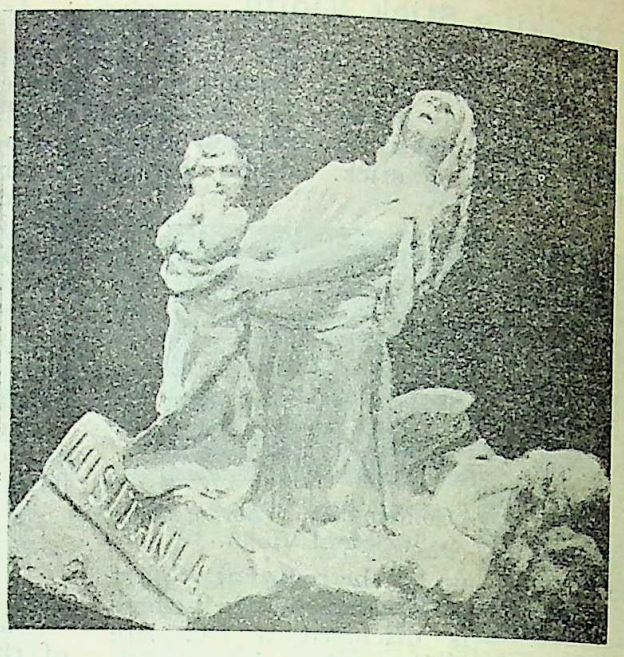

The Floating Monument to Commemorate the Torpedoing of the American Liner "Lusitania."

commemorate the most inglorious deed of the World War. The base of the monument will consist of a raft, securely anchored, which will represent a fragment of wreckage bearing the name "Lusitania". Supported by this raft, and rising 80 feet above it, will be the kneeling figure of a mother, holding her child at arm's length and imploringly appealing for the rescue of her offspring, who obviously does not comprehend the tragic situation. It will be possible to connect the raft by wires with the shore, and thus to illuminate it at night so that it may serve as a beacon as well as a memorial.

Metal Balloons May Draw Power From Sky.

Will the vast reservoirs of dormant energy, represented by the difference in potential between the atmosphere and the earth, be harnessed at last and utilized to light and heat our homes and to turn the wheels of our factories ?

M. H. Plauson of the Traun Research Laboratory in Hamburg, Germany, has devised a scheme for utilizing this free electrical energy.

Plauson makes use of a number of balloons with metallic surfaces covered with spikes. These balloons are sent up to a height of several thousand feet. The charge is conducted to earth by a metallic cable attached to each balloon, all the cables being connected with a circular conductor leading to the power stations.

The lightning flash, always suggesting tremendous power, has long tempted experimenters to extract power from atmospheric electricity.

Early experimenters with atmospheric electricity, whether with kites like Franklin's or by means of metallic rods projecting high into the air (such as that used by Richmann in 1753, which killed the experimenter by a great discharge), were made more especially when thunderstorms were imminent. Plauson however, does not propose to wait for these conditions, which arise from accumulations of electricity on minute particles of moisture in the air, that collect locally and thus set up such a powerful influence that the charge breaks through the resistance of the lower strata of air and flashes to earth.

Plauson believes that thunderstorms will actually be prevented in given localities where his apparatus is at work on a big enough scale, by maintaining a condition of local eqilibrium and thus preventing the accumulations that are necessary before lightning can occur. Whether he is right or not in his forecast can, of course, only be proved by experiment.

Voices from the Air Brighten the Days of "Lifers" in Prison.

Eight hundred miles away from Shreveport, in the town of Jackson, Michigan, is a colony of 1800 men whose only contacts with the outside world before the coming of radio into their daily lives, were the infrequent visitors and still more infrequent letters. They are the inmates of Michigan's "pen".

Impressed by the possibilities of radio as a means of brightening the days of his men, Warden Harry L. Hulbert, of Jackson prison, decided to install radio sets in the prison and its buildings. He placed one outfit in the main prison, another at the brick-yards where hundreds of men labour under the honor system and a third set at the clay pits where still other groups of trusties do their daily stint while working out their sentences. Now there's radio news and entertainment within the dark gray walls and there's radio on the farms and at the clay pits. Every evening this imprisoned army of men listens in on the outside world.

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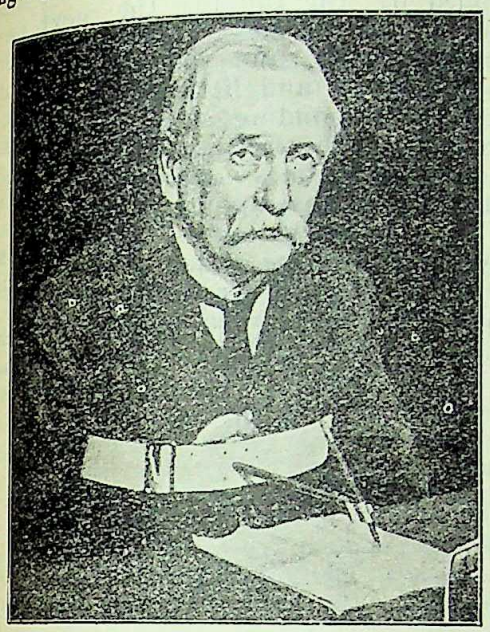
Armless Man Writes.

With a wooden disk tightly strapped against his chest, from which extends a wooden rod about a foot long, with a clamp on the end for holding a pencil, this armless man soon learned



An Armless Man Writing.

to turn the pages of a book, to sketch, and to write legibly. Use of the device is being taught in the hospitals of London, England.

The Whirl of Fashion.

A new use for the electric fan—for hat trimming—has been discovered by Miss Ethel Beech at Miami, Fla. She electrified society there by

The Hat with an Eletcric Fan.

appearing in a hat trimmed with clothespins, set off by a small electric fan and two dry cells, as pictured here.

Queer Science Stops Pain by Pressure.

A queer new method of preventing suffering in one part of the body by mere pressure on another part is an extraordinary medical discovery of the day and is called "zone therapy."

Actual demonstration of the zone therapy theory—proof that a tooth-ache, for example, can be stopped by squeezing one of your fingers or corresponding toe—is credited to a physician in Hartford, Connecticut—Dr. William H. Fitz-Gerald.

If you experiment with Doctor FitzGerald's remarkable zone therapy system, you may find, among other things, that you can :

Cure a headache by pushing on the roof of your mouth.

Relieve an aching first or second molar by pressing firmly the knuckles of your second finger, and the wisdom tooth by pressing firmly the corresponding sections of the third and fourth fingers.

Stop the pain of a sprained right knee by pressing your right elbow.

Relieve the hurt in your left thumb that you hit with a hammer by binding a tight elastic band around your left large toe.

In fact, according to the exponents of zone therapy, a pain in practically any member of your body, may be partially or entirely put out of business by simple pressure on another member in the same bodily "zone".

"Zone therapy" is the name applied to the method, because Doctor FitzGerald has found that for purposes of relieving pain the body may be divided into 10 vertical zones, five on each side of a center line. The extremities of the zone division lines are the fingers and toes. For example, the first zone on either side of the body begins at the big toe and runs up the entire body, including the chest, back, and head, extending down the arm and ending at the thumb. The second, third, fourth, and fifth zones originate similarly in the first, middle, ring, and little fingers and run to the corresponding toes.

Here are some of Doctor FitzGerald's conclusions, based on the zone theory :

Pressure across any section in anterior half of any zone will relieve pain in any other part of that half of the zone, and pressure across any section in posterior half of any zone will effect the same relief in that zone, although pressure at some points is more effective than at others. An important point to bear in mind is that it will do no good to squeeze your *right* toe to reduce pain in your *left* thumb ; or to press upon the first finger to cure an injury that should be treated by pressure on the second finger. Areas of pain run up and down, and also crosswise, as from the various orifices of the body.

In each zone, the finger corresponds with

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the toe, the wrist with the ankle, and the knee with the elbow. Therefore, wherever the pain may be, choose the corresponding member in the upper or lower part of the body and press firmly at some point where the main trunk nerves are close to the surface—that is, at the joints, where there is little flesh and muscle over the bones.

To "push a headache out through the top of your head," press your thumb, or, better some smooth, broad surface like a metal knife handle, firmly against the roof of your mouth, as nearly as possible under the spot where you feel the pain.

If the pain is very severe, supplement this treatment by pressure on the joints of the fingers or wrists, especially on the top or back of the hand.

If a tooth begins to ache, press the cheek immediately over that particular tooth, or squeeze the gums between the thumb and first finger for from one to four minutes. In addition, place a rubber band on the proper finger, remembering that, starting at the center of the mouth and counting toward the rear, the first three teeth on either side are controlled by the thumb, the next two by the forefinger, the next two molar teeth by the middle finger, and the wisdom tooth by both the fourth and little finger of the hand on the corresponding side. Pressure should be applied on the first or second joint. Since the zones sometimes overlap somewhat, it may be best to press upon two fingers.

In treating other aches and pains search out and locate the exact spot at which to apply the pressure that relieves the pain.

You will soon find a spot at which the pain is lessened, and that is the place to adjust your rubber band, or to squeeze with your fingers.

APPA SAHEB, THE RAJA OF NAGPUR

I.

THE Maratha prince of the family of Bhonsle, with his capital at Nagpur, was called in Marathi chronicles the Raja of Berar. But after the Second Maratha War, Berar was taken from him and handed over to the Nizam. Hence although he was often styled Raja of Berar, yet correctly his appellation should be the Raja of Nagpur. The name of the Raja—at the time when the Marquis of Hastings was moving troops to ostentatiously ruin the Pindaries but in reality to deprive the Maratha princes of their territories and independence—was Appa Saheb. After the Second Maratha War, the Raja of Nagpur, although often requested to enter into the Subsidiary Alliance with the East India Company, very wisely declined to do so. But hardly a dozen of years had elapsed since that war, when circumstances arose which obliged the ruling prince of Nagpur to conclude a treaty with the British Government and allow their troops to take the place of those of his own dominion.

After the Second Maratha War, Mr. Elephinstone was accredited to the Court at Nagpur as representative of the British Government. He served as Resident at Nagpur for four years. The manner in which he carried on intrigues with the officers and ministers of that principality, demoralized them and paved the way to the Subsidiary Alliance which seemed to have been the object which the then British Indian Government had in view. Mr. Elphinstone was a creature of the Duke of Wellington and had been trained in his school of diplomacy. After the Second Maratha War, it was Wellington who was instrumental in getting Elphinstone appointed as Envoy to the Court of Nagpur. In recommending Elphinstone to his brother, the then Governor General of India, the hero of Assaye wrote :—

"Upon the occasion of mentioning Mr. Elphinstone, it is but justice to that gentleman to inform your Excellency that I have received the greatest assistance from him since he has been with me. He is well versed in the language, has experience and a knowledge of the Maratha powers and their relation with each other and with the British Government and its allies. He has been present in all the actions which have been fought in this quarter during the war, and at all the sieges. He is acquainted with every transaction that has taken place, *and with my sentiments upon all subjects* I therefore take the liberty of recommending him to your Excellency"

The words put in italics require to be specially taken note of. The Iron Duke had succeeded in making Elphinstone a past master in the craft of the Machiavellian diplomacy, and initiating him in the art of intrigue all which had for their object the ruin of the princes to whose courts these Envoys were accredited. Truly did General Gordon, who met his death at Khartoum in 1885, observe :—

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"We are an honest nation but our diplomatists are conies, and not officially honest."

In another place of his journal, the same author wrote :—

"I must say I hate our diplomatists. I think with few exceptions they are arrant humbugs, and I expect they know it."

At the time when Elphinstone was accredited to the Court of the Raja of Nagpur he was only 24 years of age and seemed not to have been well versed in the art of intrigue which passed for diplomacy. We are told by his biographer, Sir J. E. Colebrooke, Baronet, M. P., that

"The hardest of his tasks remained when the letter of the treaty was fulfilled. The aim of the British Government, in insisting that a British representative should reside at the Court, was not merely to cultivate general relations of amity, but to provide against future ruptures. Mr. Elphinstone's instructions assumed that a sovereign whose treachery was notorious, and whose sacrifices had been so great, might be induced to renew the war, in the hope of recovering part of what he had lost. The new secretary was therefore enjoined to be accurately informed of all that passed in the Durbar, particularly to watch the embassies of Scindia and Holkar, and at the same time obtain distinct information of the numbers and disposition of the Raja's troops. It will appear that this portion of Mr. Elphinstone's instructions caused him no little embarassment. The information required could only be obtained through the ministers themselves; and *to prove such sources of intelligence involved a course of intrigue that was repugnant to his nature.*"

The words italicised in the above extract show that at the time he was sent to Nagpur, Mr. Elphinstone was not well versed in the art of intriguing. It seems that he turned to his patron, Sir Arthur Wellesley, to come to his rescue, wrote to him for instructions in the subject. The reply to Elphinstone's letter was characteristic of the future conqueror of Napoleon. General Wellesley wrote :—

"In answer to your letter of the 6th, I beg you will do whatever you think necessary to procure intelligence. If you think that Jye Kishen Ram will procure it for you or give it to you, promise to recommend him to the Governor-General, and write to his Excellency on the subject."

General Wellesley's recommendation in plain language meant corruption. This is evident from another letter of his to Elphinstone in which he wrote :—

"Before Ram Chunder went away he offered his services, I recommend him to you. He appears a shrewd fellow, and he has certainly been employed by the Raja in his most important negotiations. I have recommended him to the Governor-General for a pension of 6,000 rupees a year. I think he will give you useful intelligence."

Thus Elphinstone was enjoined to raise traitors in the camp of the Raja, by holding out temptations to them. Yet Sir Arthur Wellesley is looked upon as a paragon of all Christian virtues and must have prayed every day, "Lead us not into temptations, but deliver us from all evils."

Although Elphinstone did not succeed in involving the Bhosla Raj in ruin, or inflicting the curse of the Subsidiary Alliance on that prince, for we are told that 'the Raja appears to have acted in a straightforward way' and that he 'remained steady to his resolve to avoid a new rupture'; yet the lessons in the art of intrigue which he had learnt at Nagpur, he brought to good use when he was appointed at Poona, for there he succeeded in bringing about the downfall of the Peishwa.

But when the Marquis of Hastings went to war with the Marathas, Elphinstone was not the Resident at Nagpur, and the reigning prince was Appa Sahib. The Raja who had signed the treaty with the British was now dead; and the Nagpur state had also entered into Subsidiary Alliance with the East India Company.

Mr. Jenkins was the Resident now and he was a bosom friend of Mr. Elphinstone. The biographer of Elphinstone writes:—

"Like Elphinstone, Jenkins had commenced his diplomatic career during the Mahratta war, which brought so many of our best Indian statesmen to the front. Ten years later, Jenkins, like Elphinstone, had to contend with the intrigues, and ultimately with the open hostility of a Mahratta Court, at a crisis of Indian history. To complete the parallel, these two Indian statesmen had congenial pursuits."

Does it not follow, therefore, that Jenkins must have adopted the same diplomatic tactics at Nagpur, which Elphinstone did at Poona?

But it will be necessary to narrate in detail the events which preceded the hostilities between Appa Sahib and the troops of the Company. As long as Raghojee Bhosla, the sovereign of Nagpur, who was a party to the Treaty of Deogaum was alive, he did not, and would not, part with his independence by entering into a subsidiary alliance with the East India Company. Times without number their government had asked him through their representative at Nagpur to form such an alliance. But all their attempts failed, as they were bound to do, for Raghojee had no faith in them as he was well acquainted with their character. But his death in April 1816 was hailed with delight by them, for now was the opportunity for them to get the object so dear to their hearts accomplished. The long train of intrigues which had been set in motion ever since the appointment of Elphinstone as Envoy at Nagpur was now to carry them to the desired goal.

Raghoji Bhosla had a son named Pursajee, commonly known as Bala Saheb. This prince was of weak intellect and incapable of managing his affairs. But he had a cousin, the cele-

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brated Appa Saheb, who was a capable man and every one in Nagpur used to look upon him as the future successor of Raghoji. The English Resident also did the same and, therefore, even in the life-time of Raghoji, to win him over to the cause of the British Government, intrigued with him by showing him some undue favors. Appa Saheb had not been on good terms with his uncle, who for some causes, the nature of which it is difficult to ascertain now, desired to deprive him of a portion of his estate which he had inherited from his father. There can be no question of the legality and validity of such a step on the part of Raghoji, for he was the independent sovereign of his kingdom and exercised unlimited power over the lives and properties of his subjects. But his nephew, Appa Saheb, appealed to the Resident to intercede on his behalf and prevent the Raja from accomplishing his desire. The Resident, of course, had no power to do so. Yet, setting all articles of the treaty at naught, he interested himself in the cause of Appa Saheb. We are told that his estate

'had been preserved to him, at last, by the aid of a remonstrance of the British Resident at Nagpoor; and this circumstance not only produced an irreconcilable difference between the two princes, but induced Rāghojee to have recourse to a series of measures, calculated to annoy and distress his nephew in every possible way.'*

Thus was Appa Saheb won over to the side of the English and was therefore no doubt the centre of intrigues in Nagpur. However, when his uncle was on his death-bed, he was sent for and earnestly entreated, as a dying request, to look after the welfare of the principality. Raghojee placed the hand of his son within that of Appa Saheb and said that he made him the depository of the family honor.

On the death of Raghojee, owing to the incapacity of his son, a council of regency was formed, of which Appa Saheb was the head. No sooner was the news of Raghojee's death known than Marquess of Hastings issued instructions to Mr. Jenkins to draw, by any means within his power, Appa Saheb into the net of Subsidiary Alliance. He looked on the death of Raghojee as the long sought for opportunity to accomplish this object. Mr. Prinsep writes:—

"The intrigues and passing occurrences of that court likewise promised equally to give the long-sought opportunity of establishing a subsidiary connection with the Nagpoor State."

It is not necessary to enter into the labyrinth of these intrigues which, it is not unreasonable to suppose, was to a great extent the creation of the English to gain their end. How desirous the Governor-General was for the alliance and the advantages which he thought would be derived from it, is evident from what Mr. Prinsep has written in the work* referred to above.

Amidst all these intrigues, Pursajee was formally installed as Raja, and Appa Saheb was solemnly declared to be vested, by the Raja himself, with the sole and entire conduct of the public affairs. Mr. Prinsep writes that—

"Mr. Jenkins was the first to offer his own congratulations and those of the government he represented, upon the auspicious commencement of the new reign"

Well might have Mr. Jenkins done so, knowing how useful a tool Appa Saheb would prove in his hands. Mr. Prinsep has shown in his work† the nature of the intrigues that reigned in Nagpur.

It was these intrigues which, it is said, induced Appa Saheb to seek the aid of the English. Mr. Jenkins was only too glad to embrace the opportunity to place the yoke of the subsidiary alliance on the neck of the Nagpur Chief. It was necessary to mature the conspiracy at the dead of night. Accordingly it was done on the night of the 24th April.‡ How

* Prinsep's History of the Political and Military Transactions in India, Vol. I., p. 345.

* See pages 340-341 and 350 and 351 of the History of Political and Military Transactions of India.

† Pages 357-358 of Vol. I.

‡ From the Private Journal of the Marquess of Hastings, pp. 254 et seq. Panini Office reprint: "June 1st [1816]. This day has brought to me the treaty of alliance by which Nagpore in fact ranges itself as a feudatory State under our protection. A singular contention of personal interests at the court of that country, resulting from the unexpected death of Ragojee Bhoosla, the late Rajah, has enabled me to effect that which has been fruitlessly labored at for the last twelve years. Though dexterity has been requisite, and money has removed obstructions, I can affirm that the principles of my engagement are of the purest nature. Pursojee Bhoosla, only son of the late Rajah, succeeded to the musnad without opposition. He is blind, and thence *used to remain* unseen in the palace so that in fact he was unknown. He was generally understood to be of weak capacity, but when his elevation gave people the opportunity of examining him, he was discovered to be literally an idiot. His cousin Appa Saheb an active sensible man, about twenty years of age, is presumptive heir to the musnad, Pursojee having no children. Through his natural pretension, and with as much of assent as the Rajah could comprehend and testify, Appa Saheb was called to the guidance of affairs as minister. Aware that there is a strong party against him in the palace, he feared that Pursojee might be made to adopt a son, which according to Mahratta institutions would cut out Appa Saheb. The latter had to apprehend that this would be a machination of Scindiah's with the women of the palace, and those apparent dependents who

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this nefarious business was transacted has been very well described by Mr. Prinsep.*

The Subsidiary Alliance which Appa Saheb contracted with the then British Govermment was very unpopular with the nobles and people of Nagpur. Mr. Jenkins knew as much. As long as Pursajee was alive, there was a fear lest he should some day try to revoke the alliance. On the morning of the 1st February 1817, Pursajee was found dead in his bed which suggested that violenee had been used in causing his death. Of course, at that time, Appa Saheb was not in Nagpur.†

Mr. Jenkins took no notice of all that the people were talking about it and even did not refer to it in his correspondence with the Governor-General. In his letter to the Secret Committee of the Court of Directors dated 21st August 1820, the Marquis of Hastings wrote:

This letter stated the Resident's conviction, that the late Raja of Nagpore, Bala Sahib, had been

really guide them; and he foresaw that in such an event Scindiah would support the adopted child with troops, in order to acquire the rule over Nagpore.

Under these impression, Appa Saheb was not difficult to be worked upon. He is confirmed in his legitimate power, and he is ensured against the adoption by my professing to consider Pursojee incapable of the volition necessary to the act. This is most strictly true, for the poor Rajah has no will or wish beyond eating and sleeping. The security, therefore, to Appa Saheb is only simple justice. I believe the advantage of our having thus converted Nagpore from a very doubtful neighbour into a devoted friend is universally felt here; yet the whole extent of the gain will not be thoroughly computed. The arrangement enables me to leave unguarded above three hundred miles of frontier, for which I had difficulty to allot defence; it totally oversets the plan at which Scindiah has been secretly working for inducing the Peishwa to re-establish the Mahratta confederacy; it deprives Scindiah of troops and treasure, on which he calculated in all his hostile speculations; it gives to me, by the junction of Colonel Doveton's Corps with the Nagpore forces, an efficient army on the open flank of Scindiah's country; and it renders the interception of the Pindaries, should they venture another inroad into our southern territories almost certain. I regard this event as giving me the fairest ground of confidence that I shall be able to achieve all I wish to effect for the Company's interest without any war. This rests on our presumption of the Peishwa's fidelity. If he be treacherous (and there is no answering for a Mahratta), we might have a struggle; but the consequence of such a contest could not now be doubtful, and it would only make the ultimate arrangement more beneficial to the Company."

* Ibid, pages 358-368 of Vol. I.

† The circumstances which led to his leaving Nagpur have been narrated by Mr. Prinsep in his History, Vol. I, pages 421-426.

murdered by order of Appa Sahib. The Court of Directors were referred, in the letter of the governor-General in Council dated the 1st of October 1819, to the proofs by which this fact became satisfactorily established. I now allude to it because the circumstances which impressed Mr. Jenkins with the belief of this atrocity having been committed materially induced his resolution to arrest the Rajah. Mr. Jenkins's suspicions as to the fact had, indeed, been excited at the period of Bala Sahib's decease but circumstances, which I need not recapitulate, having somewhat lessened them, and the difficulty of acquiring satisfactory proof being apparent, he did not deem it right to intimate, even to his own government, doubts which had been in a great degree dismissed from his own mind nearly as soon as they had been admitted."

Now the above clearly leads to the suspicion that Mr. Jenkins was a party to the murder, (supposing the death of Bala Sahib was due to foul play), for he, at that time, did nothing to investigate it, although by his own showing it was being freely whispered in Nagpur and that he failed in his duty in not reporting the matter to the Government of India; or that charging Appa Sahib with the murder was merely an after thought made with some ulterior motives the nature of which it is not difficult to guess. As to the so-called proofs, it is notorious how easily evidence could be fabricated by a little manipulation on the part of the men in power against a fallen man. Truly did Macaulay write in his famous essay on Warren Hastings:

"They considered him a fallen man, and they acted after the kind some of our readers may have seen in India, a crowd of crows pecking a sick vulture to death. No bad type of what happens in that country, as often as fortune deserts one who had been great and dreaded. In an instant all the sycophants who had lately been ready to lie for him, forge for him, to pander for him, to poison for him, hasten to purchase the favor of his victorious enemies by accusing him. An Indian Government has only to let it be understood that it wishes a particular man to be ruined, and in twenty-four hours it will be furnished with grave charges, supported by dispositions so full and circumstantial, that any person unaccustomed to Asiatic mendacity, would regard them as decisive. It is well if the signature of the destined victim is not counterfeited at the foot of some illegal compact, and if some illegal paper is not slipped into a hiding place in the house."

Such being the case, the statement that Bala Saheb was murdered by his cousin Appa Saheb may be doubted. However, after Bala Saheb's death, Appa Saheb returned to Nagpur, but his attitude towards his British allies was much changed. The Subsidiary Alliance proved a galling yoke to his neck and he seemed to have bitterly repented the hour when he was lured into its snare.

"The conditions of the treaty were somewhat severe," writes Prof. Horace Hayman Wilson, "and

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the amount of the subsidy exceeded a due proportion of the revenues of the country. The charge of the contingent was an addition to a burthen already too weighty for the State, and the Raja had some grounds for complaining of the costliness of his new friends."

In a foot-note to the above passage the same author adds :—

"The whole charge of the subsidy and contingent, amounted to between twenty and thirty lakhs a year, and were more than one-third of the whole revenue."

Thus Appa Saheb had good cause for his dissatisfaction with the greedy Company's servants. It is not unnatural, therefore, that the manner in which he was being ill-treated and bullied by his English friends made him determined to throw off their yoke.*

How the Raja was being subjected to petty annoyances may also be gathered from the following extracts from the letter of the Marquis of Hastings to the Secret Committee of the East India Company dated 21st August 1820. He wrote :—

"We had, soon after his accession, much reason to be dissatisfied with his conduct, both as to his dismissal of the ministers, Nagoo Pundit and Narayan Pundit, who had been chiefly instrumental in bringing about the alliance, and as to his continued negotiations with Bajee Rao. The latter, although they might not be pronounced positive indications of a hostile spirit, considering the Maratha habits of deception, were still direct infractions of the treaty. His entire failure in the organization and maintenance of his contingent, on the footing which the treaty entitled us to expect and demand, and his evident disregard, notwithstanding his professions to the contrary, of the Resident's repeated instances directed to that object, constituted an equally important ground of complaint.....

"Although every exertion, in the form of advice and of kind admonition, was employed by the Resident to direct the attention of the Rajah to the true character of the conduct which he was pursuing, and to its unavoidable tendency to the destruction of the alliance from which he, and the state under his rule, has already so largely benefited, no impression seemed to have been made on him, until the termination of the discussions at Poona, in June 18 7. That event was calculated to have a salutary influence on his future views and procedures, and might have warned him of the peril to which he would expose himself and his government, should he permit himself to be allured by the fallacious project of a general combination against our power."†

It was of course necessary for the British Government of those days not to take into consideration the fact that their ally was not in a position to carry out all the conditions and provisions of the Treaty into which he had been betrayed by scheming and designing men in the pay of the Company. That Appa Saheb was anxious to do everything in his power to conciliate the British Government and not to offend them is evident from the testimony of Sir John Malcolm, a no inexperienced diplomatist and certainly a better qualified man than Mr. Jenkins. In his dispatch dated 9th October 1817, to the Governor-General, he wrote :—

"Having received instructions from his Excellency Sir Thomas Hislop to proceed to Nagpore, for the purpose of obtaining information regarding the resources of the country, and making such arrangements with the Resident and the local Government, as were necessary for the general objects of the public service, I left Hyderabad on the 4th of September, and reached Nagpore on the 23rd of that month; and during a stay of ten days every object that was in the contemplation of his Excellency the Commander-in-Chief has, I hope, been accomplished .....It only remains, therefore, for me to state the general tenor of the Conference I had with the Raja, and the impression left upon my mind by his sentiments and conduct.

"The Raja came to a garden three miles from Nagpore to meet me, and was very pointed in paying me every compliment that could mark the gratification he received from the visit; but as the meeting was one of ceremony, nothing particular passed. Two days after I paid my respects to him at his palace in the city, and after sitting some time in public durbar, he retired to another room, accompanied by Mr. Jenkins, Ram Chandra Waugh, and myself. He, upon this occasion, entered fully into a discussion of all points connected with the full performance of his engagements, and expressed himself very solicitous to deserve your Lordship's approbation by his efforts on the present occasion; which I stated to him, in the strongest manner, presented the most favorable opportunity for proving the sincerity of his professions.....

"The day after this interview I went with Mr. Jenkins to look at the contingent, of whom there were drawn up for inspection two thousand five hundred horse, and two thousand infantry. The horse were in appearance better than I had expected, several parties were very well mounted The infantry, though an undisciplined rabble, are stout men, and may even, in their present state (if they are regularly paid) be found serviceable in the defence of posts, and the guarding of passes over rivers and mountains.

"I paid my visit of leave on the 4th instant, the day I left Nagpore; and though the Raja was in considerable distress on account of the dangerous illness of his favorite wife, he did not decline entering upon business. The minister being absent, he retired, unattended by anyone but Mr. Jenkins and myself, to a private room, where he took the opportunity of entering very fully into his condition, and that of his country. He had, he observed, deliberately and advisedly abandoned all other connections for that of the British Government. He knew, he said, his own stability, and the prosperity of his subjects, depended upon his adherence to this policy, which nothing could ever make him change. He earnestly solicited me to impress this upon your Lordship's mind :.....

"I believe the Raja to be sincere in the professions

* The treatment which he was at this time receiving at the hands of Mr. Jenkins, has been described by Mr. Prinsep in his History, Vol. I, pp. 427—430.

† Papers respecting the Pindary and Mahratta Wars, p. 423.

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made to me at these conferences, but though satisfied that he at present harbours no unfriendly feelings to the alliance, and that any undesire which the artifice of others might lead him to form for disobeying it, would be checked by his apprehensions of our power, I fear his inexperience, the intrigues of a divided court, and the actual condition of the state he rules, will prevent our receiving for some time that efficient aid from the resources of his country, which might, under a general view, be anticipated. The recent changes that have taken place in his ministers must have increased the violence of the different parties; combinations will continue to be formed against the favorite of the day, and his disgrace will be sought through the usual means of misrepresenting and counteracting his measures. The Raja, though convinced of the necessity of an alliance with the British Government, has a natural jealousy of the progress of that to encroach upon his independence. This is the ground, therefore, which is taken by men, who, covering their private feelings under the garb of patriotic spirit, desire to impress his mind with a belief, that his minister is in reality our agent; and the caution this imposes upon the latter must create delays and obstructions to the public service that will often wear the appearance of indifference if not of hostility.....

"Besides all these causes, a degree of inertness appears to pervade every department of this Government, which requires to be seen before it can be believed. We should not perhaps quarrel with a failing to which we, in a considerable degree, owe the incalculable advantages we have already derived from the connection; and the inconveniences we now experience from this cause will, I am assured, be corrected, as far as it is possible they can be, by the unremitting efforts of the Resident, to whose knowledge and energy I look, with a hope that nothing else could inspire, for the gradual fulfilment of every object that your Lordship's foresight contemplated in the formation of this important alliance."

Malcolm's usual quickness of perception grasped the situation at once; and had he, or a man of his type, been the political resident at Nagpur, matters would not have come to that pass which they did under the blundering policy of Jenkins, who, as said before, resembled Elphinstone in almost every respect. Although the Raja always called him his brother, that resident never did any brotherly act to that unfortunate prince. Indeed as the subsequent events show he was bent upon his ruin.

(*To be continued.*)

X.

INDIA AND IMPERIAL PREFERENCE

By Prof. Pramathanath Banerji, D.Sc. (Lond.), Minto Professor of Economics, Calcutta University.

THE history of the British Empire reveals many changes in the attitude of Great Britain towards the other parts of the Empire. An eminent writer points out that, in the seventeenth and eighteenth centuries colonies were treated as compulsory markets for the industrial products of England; all attempts at an independent industrial development were suppressed, and both importation and exportation were monopolised for the benefit of the ruling part of the Empire. But the revolt and separation of the United States demonstrated how dangerous such measures of compulsion might become. After that event the effort was to actively encourage the development of colonial production along lines in which competition with the ruling power did not arise. This policy met with the greatest success in the tropical colonies and the great dependency of India, where the encouragement of the production of high-value raw materials, such as cotton, jute, coffee, and tobacco, not merely brought profits to the colonies and dependencies, but also facilitated and secured the supply of raw materials for the industries of England. In many parts of the Empire, some restrictions are still in force. But the Self-governing Dominions now frame their tariff laws in accordance with their own fiscal requirements and are not debarred even from protecting themselves against the mother country.*

The latest change to be brought into use is the system of preferential trade. It was recommended in the English Colonial Conferences which have been meeting since 1887, and the first step was taken by Canada, when in 1898 she granted a duty reduction of twenty-five per cent., which was increased

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* Grunzel, Economic Protectionism, pp. 45 and 46.

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in 1900 to thirty-three and one-third per cent., on the goods imported from the United Kingdom. This was followed by similar measures adopted by the South African Union, New Zealand and Australia. For many years, however, there was no response from the side of Great Britain, although Imperial Preference formed one of the chief planks of the political platform of the Conservative Party in the country. The Liberals were opposed to such a policy, and during the period of their ascendancy, the question was practically shelved.

The late war, however, brought the question of Imperial Preference again into prominence. The reason was two-fold. In the first place, public attention was directed to the extent to which the United Kingdom was economically dependent upon foreign countries, particularly for the supply of raw materials. On April 26, 1917, the Imperial War Cabinet passed a resolution, which was afterwards approved by the Imperial Conference, to this effect: "The time has arrived when all possible encouragement should be given to the development of Imperial resources, and specially to making the Empire independent of other countries in respect of food supplies, raw materials, and essential industries. With these objects in view, this Conference expresses itself in favour of the principle that each part of the Empire having due regard to the interests of our Allies, should give favourable treatment and facilities to the produce and manufactures of other parts of the Empire."* Of the questions referred to the Committee on Commercial and Industrial Policy After the War, the two most important were: (i) "to what extent and by what means the resources of the Empire should and can be developed," and (ii) "to what extent and by what means the resources of supply within the Empire can be prevented from falling under foreign control." In order to gain these objects, the Committee recommended the readjustment and development of the economic relations of the Dominions and Colonies and of India with the United Kingdom.

The second reason was the growth of the idea of Imperial unity. The whole-hearted and ungrudging assistance rendered by the Dominions, Colonies and Dependencies to the mother country in the greatest crisis with which she had ever been faced considerably strengthened the feeling of solidarity within the Empire. The desire has now become common to confirm the bond of sentiment by 'the consolidating force of material interests.' Years ago, Mr. Chamberlain had declared:

"The establishment of commercial union throughout the Empire would not only be the first step, but the main step, the decisive step, towards the realization of the most inspiring idea that has ever entered into the minds of British statesmen."

The advocates of Imperial unity think that the time is now ripe for giving practical shape to this sentiment.

It is generally believed that Imperial Preference will not only place the relations between Great Britain and the 'sister nations' on a firmer footing than at present, but would apply a stimulus to British industry. On the other hand, it is also claimed that such a policy will prove immensely beneficial to the Dominions. As between Great Britain and the Dominions, therefore, preferential trade is a matter of mutual benefit.

In all discussions about Imperial Preference, India is mentioned only incidentally. In 1903, Lord George Hamilton, Secretary of State for India, drew the attention of the Government of India to a Resolution which had been passed in 1902 of the Conference of Colonial Premiers in favour of preferential tariffs as between different members of the British Empire, and intimated his desire to receive from them any observations and suggestions which they might wish to make from the point of view of Indian interests.

The Government of India sent a despatch in reply to this letter in which they discussed at some length the various economic aspects of the question. They observed at the outset that the recommendation was of an extremely general and indefinite character, and was hedged round with many qualifications and provisos. After examining the figures of the import and export trade of India, they pointed out that about three-fourths of the total imports of India came from the British Empire, and that of the remaining one-fourth a substantial part consisted of articles such as petroleum, beet-sugar, wines, silk manufactures and the like, which the British Empire either did not produce or was not in a favourable position to supply. They pointed out, further, that the imports of India from

* Quoted in Gregory, *Tariffs*, p. 271.

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the British Empire exceeded the exports thereto by 7½ millions sterling; while her exports to foreign countries exceeded her imports from them by about 38 millions sterling, and the total exports of India exceeded her total imports by upwards of 38 millions sterling. In this connection they remarked that as much as India was a debtor country, she was dependent on her trade with foreign countries for the discharge of her international obligations.*

With regard to exports, the Government of India observed that the situation was somewhat different. The value of raw materials, they said, approximated to 50 per cent. of the total value of India's exports. The articles which formed this group were required by the importing countries for their manufacturing industries, and it was to their interest to admit them on the easiest possible terms. Thus, seeds were admitted free everywhere except in Germany, Italy, Austria-Hungary, Russia, and the United States, and in the three latter countries duties were levied only on one or two classes only. Raw cotton from India was free except in Italy and Russia. Raw jute was dutiable only in Russia. Raw hides and skins were free except in the United States and with some slight exceptions in France and Japan. Similar remarks would apply to numerous other articles of this group. Even when duties were imposed, they were, as a general rule, of moderate amount. In the three other classes of goods, however, the privilege did not obtain except in the United Kingdom and Holland, and in the former country tea, coffee, tobacco and unrefined sugar were subject to very high duties. Excluding these four articles, India's exports to the United Kingdom in the three classes of food-stuffs, manufactures, and other articles, obtained free entry. Raw materials also enjoyed the same advantage.

The net result, observed the Government of India, was that Indian exports approximating to one-half of the entire volume of her export trade were admitted free of duty into the consuming markets, while of the remainder a considerable proportion was either subject to relatively moderate duties, or, as in the United Kingdom, to duties imposed for purely revenue purposes, and with no attempt to differentiate against her.

* Letter, dated 22nd October, 1903, [illegible]

The Government of India then went on to discuss in what way the then existing condition of things was likely to be affected by the inclusion of India in any scheme of inter-Imperial preferential tariffs. Two possible alternatives presented themselves to the Government. In the first alternative, India might join the scheme on exactly the same footing as any of the self-governing Dominions, and would, if there were a need, impose duties of a protective character, against imports from the United Kingdom and other parts of the British Empire, subject to the condition that so far as her circumstances permitted she would give substantial preferential treatment to the products and manufactures of the United Kingdom. This alternative, however, the Government of India did not consider to be within the sphere of practical politics, for all past experience indicated that, in the decision of any fiscal question concerning India, powerful sections of the community in Great Britain would continue to demand that their interests, and not those of India alone, would be allowed consideration.

In the second alternative, India would maintain her import duties on British and colonial goods, at such low general rates, equal to or somewhat less than that in force at the time, as might be required for revenue purposes, and would impose a slightly higher rate on foreign goods sufficient to give the former class a preference of 25 per cent. or thereabouts. The result of this alternative might be of appreciable advantage to the United Kingdom. But so far as India was concerned, the balance of advantage was distinctly adverse; because in the first place, the Government of India might be forced to shape their policy not in accordance with their own needs, but according to the interests and demands of other constituents of the Empire; and, secondly, they would lose a portion of the revenue which they received at the time from British and colonial imports, and it would be extremely difficult to make up the deficit by enhanced duties on foreign goods. The Government also pointed out that the last and greatest source of injury to India would be retaliation by foreign countries. And in this connection they emphasised the fact that India was a debtor country, and the only means consistent with national solvency o

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discharging this obligation lay in the preservation of a substantial excess of exports over imports.

The Government of India summarised their conclusions as to the question of the participation by India in a policy of preferential tariffs within the Empire, thus :

"Firstly, that without any such system, India already enjoys a large, and probably an exceptionally large, measure of the advantages of the free exchange of imports and exports.

"Secondly, that if the matter is regarded exclusively from an economic stand-point, India has something, but not perhaps very much, to offer to the Empire ; that she has very little to gain in return ; and that she has a great deal to lose or to risk.

"Thirdly, that in a financial aspect, the danger to India of reprisals by foreign nations even if eventually unsuccessful, is so serious and their results would be so disastrous, that we should not be justified in embarking on any new policy of the kind unless assured of benefits greater and more certain than any which have, so far, presented themselves to our mind."*

No step was taken by the Government of India in the direction of Imperial Preference until 1919, when a Bill was passed imposing a duty on hides and skins and coupled with a rebate in favour of Great Britain, the Dominions, and other British Possesions. This was suspected by the public to be a measure involving a principle of more than fleeting interest, but the Government of India desired that it was proposed as part of a scheme of Imperial Preference.

Nearly two decades have elapsed since the Government of India expressed their views on the question. In the meanwhile, there has been a great increase in the volume and extent of the foreign trade of India and considerable change in its direction. The character of India's commerce has, however, remained substantially unaltered. An examination of the present situation confirms this opinion. But here we are confronted with a difficulty. The abnormal conditions created by the war still subsist to some extent and it will be sometime before they give place to normal conditions. The annual statistics relating to Indian trade, therefore, have to be used, for purposes both of comparison and forecast, with a certain amount of reserve and circumspection.

The approximate total value of the annual foreign trade of India may be taken as Rs. 650 crores, of which exports are worth about Rs. 350 crores, and imports Rs. 300 crores.* Nearly 61 per cent. of the imports comes from the United Kingdom, 5 per cent. from the rest of the British Empire, and 34 per cent. from foreign countries. As for exports, nearly 22 per cent. goes to the United Kingdom, about the same percentage to the other countries of the Empire, and 56 per cent. to foreign countries. India does not import goods in considerable quantities from any of the Self-governing Dominions, while Australia is the only Dominion to which Indian commodities are exported in any appreciable amount. It is worthy of note that, as compared with the figures of 1903, while there has been a steady and continuous increase in the amount of imports from the United Kingdom, there has been a decrease in the proportionate share of that country in the import trade of India. The same remark also applies to the rest of the Empire. As for exports, there has been a growth in the volume of the trade with the United Kingdom, but a decline in percentages, while the other countries of the Empire, together, have increased their total as well as their proportionate share.

Coming to the character of the foreign trade, we find that the bulk of India's imports from the United Kingdom consists of manufactured goods, while much the greater part of her exports to that country consists of either articles of food or raw materials for industries. This is true also, to a greater or less extent, of the trade with the Self-governing Dominions, jute manufactures being almost the only exception. The goods supplied to India by the United Kingdom and the Self-governing Dominions generally compete with the products of foreign countries ; but commodities exported from India to the United Kingdom and the Dominions compete only in a few cases with commodities from other countries. For instance, in the rice trade with the United Kingdom, India holds her own ; in tea, Ceylon comes

* Letter, dated 2nd October, 1903, Cd. 1931.

* In 1920-21, the total value of the foreign trade was Rs. 674 crores, of which exports were worth 292½ crores, and imports, 381¾. These figures were, however, wholly abnormal. The figures for 1919-20 may be said to have approached more closely to the normal, being Rs. 300 crores for imports and Rs. 340½ crores for exports. *Vide Review of the Trade of India, 1920-21.*

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ext to India; in coffee, there is success- l competition; in wool, India lags far be- ind the Dominions; in jute, India has a orld's monopoly; in seeds generally, she as the bulk of the market, although in otton seed India and Egypt are in close ompetition, and in linseed, Argentine is keen rival; in hides, India holds her own. Canada imports from India jute anufactures, tea, lac and shellac, and exports her motor-cars and some miscellaneous rticles. South Africa's purchases from dia consist of rice, cotton piece-goods and ea, while her exports to her are negligible. ustralia takes from India jute manufac- res, rice, vegetable oils, tea and coffee, d sends horses, railway plant, and oil- an's stores. New Zealand purchases from dia jute manufactures and sells her a w miscellaneous articles. The trade of dia with the other British possessions more important than with the Dominions. ylon imports from India rice and other od grains, seeds, and jute manufactures, d exports to her metals and spices. he imports of the Straits Settlements om India consist of rice and other food rains, cotton yarns and manufactures, jute anufactures, seeds, and tobacco; while e chief exports to India are mineral oils, ices, and dyeing and tanning substances. ugar is the principal article of import om Mauritius, while food-grains and jute anufactures are the chief exports to at colony.*

Let us now see whether, as things stand present, Great Britain has anything to er to India under a scheme of Imperial reference. In order that India may derive y benefit from such a policy, preferences ust be given in Great Britain to goods hich are purchased by her from India in onsiderable quantities. Such commodities e raw cotton, hides and skins, jute, (raw d manufactured), lac, rice, raw rubber, eeds, tea, wheat, raw wool and minerals. Of ese, rice, wheat and tea are articles of food, d any preferences in respect of them would ean the levy of duties or increase in the tes of duty on imports of these articles om countries other than India. This ould result in a rise of the cost of living, hich is hardly likely to be tolerated by e people of a democratic country like England. There is at present a small preference granted to India in respect of tea.* All the other articles mentioned above are raw materials for industries. As prices of manufactured goods depend largely upon the prices of raw materials, preferential duties levied on them would lead to an increase of production costs. As an eminent colonial statesman puts it,

> "A great manufacturing country such as Great Britain would be mad to impose a tax on raw materials from which she manufactured her goods for export"†

Such a possibility was definitely brushed aside by the late Mr. Joseph Chamberlain, the greatest advocate of Imperial Preference, who said on one occasion,

> "I repeat in the most explicit terms that I do not propose a tax on raw materials."

The only manufactured product imported by England from India is jute. But in this respect the only rival is Dundee. No preference is thus possible in regard to this article. The other imports from India are of comparative insignificance. India's trade with the Self-governing Dominions is, as we have already seen, small, and the preferences now given by them are not of any appreciable use to her. Nor is an extended scheme likely to bring her much profit. The other British possessions may be ignored for our purpose. They are subject countries, and their trade activities are directed not in their own interests, but in the interests of other nations.

Great Britain and the Dominions have thus very little to offer to India under a scheme of Imperial Preference. Let us now consider whether India can offer any advantages to those countries. The most important classes of goods imported by India from England are: cotton manufactures, chemicals, building materials, leather manufactures, hardware, scientific instruments, iron and steel manufactures, alcoholic liquors, motor-cars, railway plant, machinery, rubber manufactures, soap and toilet requisites, stationery articles, woollen manufactures, and cigarettes. Some of these classes of goods compete with

* Vide *Review of the Trade of India*, 1920–21.

* J. A. Hobson says: "It will be impossible to advocate any new import duties upon either foods or raw materials, in view of the world shortage likely to exist for years to come. With this admission virtually disappears the substance of Imperial Preference." *Taxation in the New State*, p. 140.

† The extract is from a speech of Sir William Lyne quoted in Garvey's *British Colonial Policy*, p. 245.

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goods of local manufacture, and with the industrial progress of the country, many more classes will also begin so to compete. No advantages can, of course, be given to Great Britain in respect of them. India is now about to adopt a system of protection, and it is necessary to consider how far it is possible to reconcile such a system with preferential trade. As a recent writer puts it, "a policy of protection for producers in any case involves some check to the flow of competing imports, whilst the grant of preference will quicken this flow."* No step should, therefore, be taken which may, even in the slightest measure, neutralise the effect of the productive policy of India.

There are other classes of manufactured goods imported from Great Britain which compete, not with the indigenous manufacturers, but with the commodities of such countries as the United States, Germany and Japan. If preferences are to be granted in respect of these, they will take one of the two following forms. Either the duties on goods imported from England may be lowered, while retaining the duties on goods from other countries at the existing rates; or a surtax may be levied on goods from foreign countries in addition to the existing duties, while keeping the duties on British goods unaltered. In both these cases, however, the result will be a loss to India. In the former, there will be a sacrifice of revenue; in the latter, a rise in prices. Similarly, in the matter of exports, a policy of perference is likely to be detrimental to Indian interests. If a higher rate of duty is levied on exports to foreign countries than on exports to Great Britain, India will run the risk of losing some of her markets. On the other hand, if a rebate is granted to exports to Great Britain without changing the rate of the export duty payable by foreign countries, the Indian exchequer will suffer.

Great Britain, of course, will derive much benefit from preferential relations between herself and India. Such relations will not only afford a stimulus to British industry, but will quicken the entrepot trade of Great Britain which is of immense value to her. If substantial preferences are granted in India to imports from Great Britain, the people of the latter country, taking advantage of such duties, will act as middlemen in respect of goods not produced within her borders. So also, in the matter of exports, they will act as intermediaries between Indian producers and foreign purchasers. Her experience in regard to the preferential duty on hides and skins cannot but serve as an object-lesson to India. The grant of the rebate of ten per cent., places leather manufacturers in foreign countries in an unfavourable position as compared with British manufacturers, and the former are thus driven to purchase their raw materials elsewhere. It is also believed that a considerable part of the raw hides and skins exported to Great Britain finds its way to other countries, to whom it is more profitable to buy such goods through Great Britain than direct from India. It seems a bit unreasonable to compel India to incur loss in order that she may give middlemen's profits to the people of Great Britain.

Another question to be considered in this connexion is the possibility of retaliation by foreign countries whose interests may be adversely affected by inter-Imperial preferential trade. It is true that these countries are interested in obtaining India's raw produce. But, some of India's raw products compete with similar products of other countries, and differential duties may, in other cases, drive purchasers to seek substitutes. It is sometimes suggested that, in case of retaliation, India may hit back again by levying heavy duties on the manufactured goods imported from the retaliating countries. But it is not improbable that India will hurt herself in trying to inflict harm on others. Besides, such a policy may land her in a complex long-down series of tariff wars the end of which it would be difficult to foresee. Retaliation, therefore, is a real and serious danger which should be kept in view in considering the question of Imperial Preference.

India can only be asked, with some show of reason, to adopt a policy of Imperial Preference if a gain can be assured to her to counter-balance the probable loss resulting from such a policy. But, as we have already seen, Great Britain has very little to offer to India, and the risk of retaliation is great. Would it not, therefore, be too much to expect the people of India to "allow themselves to be hurried blindfold to the goal at which

* Gregory, *Tariffs*, p. 295.

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the prize will be distributed to their inevitable disadvantage?"*

As a business proposition, therefore, Imperial Preference cannot be supported from the Indian point of view, however desirable it may be from the standpoint of Great Britain. India's trade with the Dominions is exceedingly small, and may be left out of account. As a matter of fact, the advocates of Imperial Preference always look at the question from the British and Colonial, and not the Indian, standpoint. Even persons who ought to feel grateful to India for what they owe her have the same narrow vision. Sir Roper Lethbridge, for instance, said not very long ago: "In any reasonable scheme for the commercial federation of the British Empire, India must occupy the chief place after the mother country. At this moment, among the constituent States of the Empire she is at once the largest producer of food and raw material and one of the largest consumers of manufactured products. And potentially, with her 300,000,000 of thrifty, industrious, and progressive workers, she is a commercial unit of greater importance in the world, whether for exports or for imports, than almost any other."† Evidently, the importance of India is not for her own sake but for the sake of the Empire. And she is destined for ever to remain a producer of food and raw materials and a buyer of manufactured products. It is thus clear that in spite of all his professed friendliness to India, it is the interests of England that he has really at heart.

Sir Montagu Webb, one of the most successful European merchants in India, after describing the necessity for intelligently controlling the resources of India for Imperial ends, says in the concluding chapter of his interesting brochure:

"This being so, our duty in India is plain. We must join our voices to those of Canada, Australia, New Zealand and South Africa in pressing upon the people of the United Kingdom the expediency of modifying their present tariff so as to utilise effectively the many opportunities which the Empire now offers of strengthening the position not only of Great Britain itself, but of the British Dominions throughout the world."‡

This brings us to the political aspect of the question. Indians are often asked to consider preferential trade from the Imperial, rather than the local, standpoint. Sacrifice, say the advocates of such a policy, is the price of Empire. But whose Empire? Within the British Empire five different varieties of political status are distinguishable. In the first category stands Great Britain, who not only governs herself, but rules the greater part of the empire. Then come the Self-governing Dominions which are practically independent of outside authority, so far as their internal affairs are concerned. The other Colonies come next which, though subject to Great Britain, possess representative institutions. In the fourth class stand the dependencies and possessions which are in a state of complete subjection, and are autocratically governed. India stands as a class by herself. She is still a dependent country but has been promised full self-government.

In addition to these differences in political status, there are differences of race and colour, which introduce further complexities into the situation. An Imperial angle of vision may come natural and easy to the people of Great Britain and the white inhabitants of the Dominions and Colonies, who feel pride in belonging to an Empire over which the sun never sets. But the subject races cannot feel anything but humiliation in thinking of an Empire which has deprived them of their freedom and exploited their resources for purposes other than their own. The British Empire is sometimes described as a Commonwealth of Nations. But it looks a misnomer to describe an aggregation of countries as a Commonwealth, three-fourths of which are treated merely as "Estates". However striking the idea of an Imperial Zollverein may be to the imagination, it must remain an absurdity so long as the different countries remain separated, not merely by long distances, but by feelings and prejudices based on race, colour, and political status.

So far as India is concerned, Imperial Preference is not a practical proposition at the present moment. The question rests largely on sentiment. But to appeal to Indian sentiment in the existing state of things in the country is to misread human nature. Some may even regard such an appeal as an attempt to add insult to injury. When the advocates of Imperial Preference point to the attitude of the Dominions, they

* Lord Crewe's speech, 1914.
† *India and Imperial Preference.*
‡ *India and the Empire*, p. 163.

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forget the essential difference between those countries and India. Preferential trade between Great Britain and the Dominions is an 'arrangement between friends', a 'negotiation between kinsmen' by which both sides are to gain and neither to lose.* But it is quite different with India. Economically, India is still a field for exploitation by foreigners, and politically her status is still that of a dependency, while the Dominions enjoy full self-government both in the political and the economic sphere. The Dominions first began to think of giving preferences to Great Britain long after they had been conceded the right of full responsible government. Nobody dares now to question their right to grant, withdraw or vary of their own will and at their own pleasure, any preferences they like. It is true that fiscal autonomy has in theory been granted to India. But fiscal autonomy can only be real when it is associated with political freedom.

The essence of a sacrifice is that it should be made in a willing manner. In order that a policy of Imperial Preference may lead to the greater solidarity of the component parts of the Empire, preferences should be given by each country of her own free will. But so long as India remains a subject country, any gifts made by her will be open to the suspicion that they are "forced gifts" like the "benevolences" granted to English Kings in the Middle Ages. And such suspicion is likely to intensify the discontent of which there is already far too much in the country. Besides, Imperial Preference forced on the people under present circumstances is likely to make them regard it as another device invented for the further exploitation of the country. It would, indeed, be extremely unwise to take a step which is calculated to embitter feelings and strengthen prejudices, and which may easily lead to disastrous consequences.

The main principle which knits together the different parts of the Empire, said a British statesman the other day, is freedom. If this principle is applied to India, the result will be the same here as it has been in the Dominions. As soon as India attains full self-government, a community of interests will grow up between her and the other units of the federation, and there is no doubt that she will signify her attachment to the Commonwealth of Nations by agreeing to a policy of preferential trade relations.

The question has now been discussed from the Indian and Imperial points of view. But a word must be said about its international aspect. Preferential trade within the Empire would be beneficial to all parties so far as it would help to develop the resources of its component parts to the fullest extent and enable them to defend themselves against their enemies. But there is no reason why the British Empire should attempt to be absolutely self-sufficient. Mutual dependence of all countries upon one another ought to be the goal. Whether in economics or in politics, the essential unity and the common good of mankind must be kept steadily in view. It is only as a partial league of nations that a large aggregation can be supported. The Britannic Commonwealth of Free Nations, if properly constituted, may be a step towards the federation of the world. But a strong self-sufficient Empire, conscious of its excess of economic strength and guided by selfish and narrow ideals, would be a danger to the freedom of weak nations and a menace to the peace of the world.

* *Vide* Carrey, *British Colonial Policy*, p, 251.

AN EMBASSY FROM KING LOUIS XIV TO THE KING OF SIAM, 1685

ONCE upon a time in a strange land on the other side of the world, in an Oriental kingdom of visionary architecture where statues of pure gold glowed in the shadow of the royal pagodas, where giant flowers of a thousand colours shone in the gardens like gigantic stars, where age-old gods crowned with jewelled tiaras smiled enigmatically in the warm obscurity of their ancient sanctuaries, there ruled an austere and fear-inspiring Prince. Surrounded by his fairy-like wives and

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countless servitors, this Prince withdrew himself from the profane gaze of his subjects and but once each year did he suffer himself to be seen, and then it was during a magnificent *fête*, meticulously ceremonial when he appeared like an idol who seemed to carry in his grave eyes all the wisdom and mystery of the world.

It was at least in this manner after the marvellous tales of several travellers from the Orient, that the court of Versailles pictured Phra Narai, this Eastern Prince, and his country of Siam, vague, distant, somewhere on the way to China.

And this Prince styled himself the Master of the Earth, the Master of Life, the August, the Perfect, the Supreme Ruler with Sacred Feet, the Son of Heaven.

At the same time in another corner of the world but a few leagues from Paris, the heart of Europe, another ruler by Divine Right reigned in splendour and luxury at Versailles. There, surrounded by the pomp of a gorgeous court, a multitude of courtesans at his feet, poets, painters, sculptors, historians, philosophers, all with no other care than to raise his glorious name to the heights of fame, amid his gold and jewels, his palaces and Eden-like gardens and his mistresses, also like an idol, lived this other Prince who called himself the Sun King.

It was at least in this manner that, on the faith of a few foreigners, the King of Siam and his court imagined this all-powerful Occidental Seigneur, the Son of the Sun—there, far away in the land of the Franks.

How were these two regal stars, burning almost at opposite ends of the Earth, to know of each other? How were the rays of their glory to shine upon each other?

The contact, the *agent de liaison*, so to speak, was supplied by the Peres des Missions Etrangeres.

It was in 1658 that Monseigneur Pallu and Monseigneur de la Motte-Lambert founded the Congregation of Foreign Missions for the purpose of establishing a native-born clergy in China and in neighbouring countries. Such was the origin of this far-reaching work in the Far East, which during the seventeenth, eighteenth and even the nineteenth century made of each one of these humble servants of God—*missi dominicii*—not only great messengers of the Faith, but in addition the unknown ambassadors of the Kings of France.

They established themselves without difficulty in Siam during the year 1662. Siam had always been, and it still cherishes this noble tradition, the most tolerant land in all the world. At this period, while in old and civilized Europe religions struggled passionately against each other (and in France it was the time of the *missions bottees*, the *dragonades* and the revocation of the Edict of Nantes), Siam, living after the teachings of Buddha, founder of a most indulgent and most profound philosophy, gave to the world her example of tolerance.

Skilfully the Catholic Fathers succeeded in interesting the King of Siam in their work. He generously accorded them a grant of land, permission of building a house and church and gave them the material with which to construct these buildings.

In 1680, scarcely eighteen years after its establishment, the Mission had more than forty missionaries, three seminaries, four chapels, and for the edification and instruction of their converts had translated into the Siamese tongue their catechism, prayers and numerous tracts on the existence of God and the mysteries of the Trinity and the Incarnation.

When in 1680 the news of the signing of the Peace of Nimes in 1678, which made Louis XIV the arbiter of Europe and marked the climax of his power, reached Siam, the French missionaries did not lose the occasion to inform the King and his court. So well did they accomplish this self-imposed task that they persuaded the King that it would be to his interest to enter into relations with this all-powerful Prince of the West. Thus it was that from 1680 to 1685 two ambassadorial missions laden with presents for the King of France—elephants, tigers, rhinoceroses and precious woods—left Siam for

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A Siamese Ambassadorial Mission Offering Presents to Louis XIV of France.

the French capital. The first expedition was shipwrecked and nothing more was heard of it. The second, however, succeeded in reaching Versailles.

Louis XIV received the mission very cordially. In the various conversations which they had with the French ministers the Siamese ambassadors, who had been prepared in advance by the Jesuit priests and who had learned their lesson well, announced that the King, their Royal Master, had for a long time protected the Christians, that moreover he was not indisposed to accept Christianity for himself and that finally, if the King of France would propose through the intermediary of his own ambassadors that the King of Siam embrace the Christian faith, he would undoubtedly do so.

The zealous missionaries had exaggerated a bit, to be sure.

There was, however, a political reason of which the Siamese ministers had said nothing, but which surely had greatly influenced the determination of their King. The Dutch, already established in Java, were casting covetous eyes on the island of Malacca. This fact was not ignored by the government of Siam, which realised the advantage of an alliance with the King of France, who had just succeeded in conquering all the peoples of Europe, particularly the Dutch.

Whatever were the reasons given by the Siamese envoys, guided by their advisor and interpreter, the Pere Le Vacher, who had accompanied them from Siam, they had the desired effect.

Louis XIV, touched by the initiative taken by the King of Siam, convinced that it was not impossible to bring the Eastern Potentate into the fold of the Church if invited by a royal embassy and desirous, too, very likely at the instigation of Colbert, to obtain a foothold in this empire in order to develop the commerce of the Compagnie des Indes, decided that an imposing mission should be sent to carry his greeting to his distant friend.

Such was the origin of our embassy.

The leader of the mission was the Chevalier de Chaumont, a naval captain. He chose as his lieutenant Monsieur de Forbin, the son of a provincial gentleman, and for whom there was awaiting a brilliant career in the royal French navy.

In addition to these two men, completing the number of important personages in the embassy, the ship which set sail for Siam carried two churchmen. Of these one represented one of the most extraordi-

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nary figures of the seventeenth century, a century in which phenomenal figures were not at all rare, the Abbe de Choisy. The other churchman was the Pere Tachard.

At the side of Guy Tachard, an irreproachable priest and at the same time an honest and fastidious narrator, the character of the Abbé de Choisy presents itself in strong relief. His strange personality was well known, almost celebrated. Before becoming—who knows by what intrigue at court—at the age of fortyone, coadjutor,—a title which had been created expressly for him—coadjutor to the French Ambassador to Siam, Francois Timoleon de Choisy had lead the most gallant and the most bizarre existence one could imagine. In spite of the fact that he wore the cloth and that he had been chosen conclavist by the Cardinal de Bouillon at the time of the election of Pope Innocent XI, he represented exactly the type of libertine, gambler and *débauché* that propagated itself during the reign of Louis XIV and his immediate successors.

He had, among others, the extravagant whim of disguising himself as a woman. Not content with this he went to extremes in luxurious dress and feminine coquetry. As such he appeared under the name of the Countess of Barres in his small hotel in the Faubourg Saint Marceau, and even assisted in the offices of the church dressed in silken robes and covered with jewels. He nevertheless aroused the admiration of the parish priest and edified the most devout parishioners of the Church in the quarter of Saint Médard.

This gallant Abbè, this effeminate churchman, who even during the long sea voyage carried with him a complete feminine wardrobe, a stock of paints, powders and perfumes, and who rouged his lips, wore beauty spots on his cheeks and rings on each of his tapering fingers, supported bravely the rude fatigues and the thousand and one inconveniences and dangers of a long journey in a small and uncomfortable vessel.

Thus powdered, perfumed and manicured we can picture the Abbe de Choisy, coadjutor to the Ambassador of His Majesty Louis XIV, braving the fog and spray on the slippery deck, supporting himself by leaning against the ship's cordage, following with his eye the uncertain flight of some bird far above the rolling sea and devoutly calling forth an image of the placid and sanctifying flight of the white dove of the Holy Spirit.

It was the third of March, 1685, at eight o'clock in the morning that the "Oiseau", ship of war of His Majesty the King carrying forty-six pieces of cannon, set sail with flags and banners flying. Monsieur de Vaudricourt, a naval captain, commanded the ship. The Chevalier de Chaumont installed himself therein in his capacity as chief of the expedition. The "Oiseau" was accompanied by the frigate "Maligne", armed with twenty-four cannons, commanded by Lieutenant de Joyeux and peopled by a numerous party of lieutenants, ensigns, and under-officers all full of youth and eager to see and learn. The idea of serving the King under such adventurous conditions had fired their enthusiasm and imagination. A scientific mission composed of six Jesuit Fathers, mathematicians and astronomers joined the diplomatic mission and brought with it charts of the satellites of Jupiter with which they were to determine their position at sea, several large telescopes, three large clocks with second hands, and equinoctial quadrant, mirrors, microscopes, barometers, thermometers, and finally a large collection of books lent by the Royal Library.

They sailed on March 3, and near the end of September the coast of Siam was in view.

One after another they experienced storms and tornados accompanied by the sinister cracking of the mast in the jagged lightning, the straining of the ship which at times seemed ready to go to pieces, months of warm torrential rains which seemed to drown even the horizon, and still more frightful weeks without a breath of wind. When off the island of St. Helena they calmly discussed the question of going on to Brazil to find west winds.

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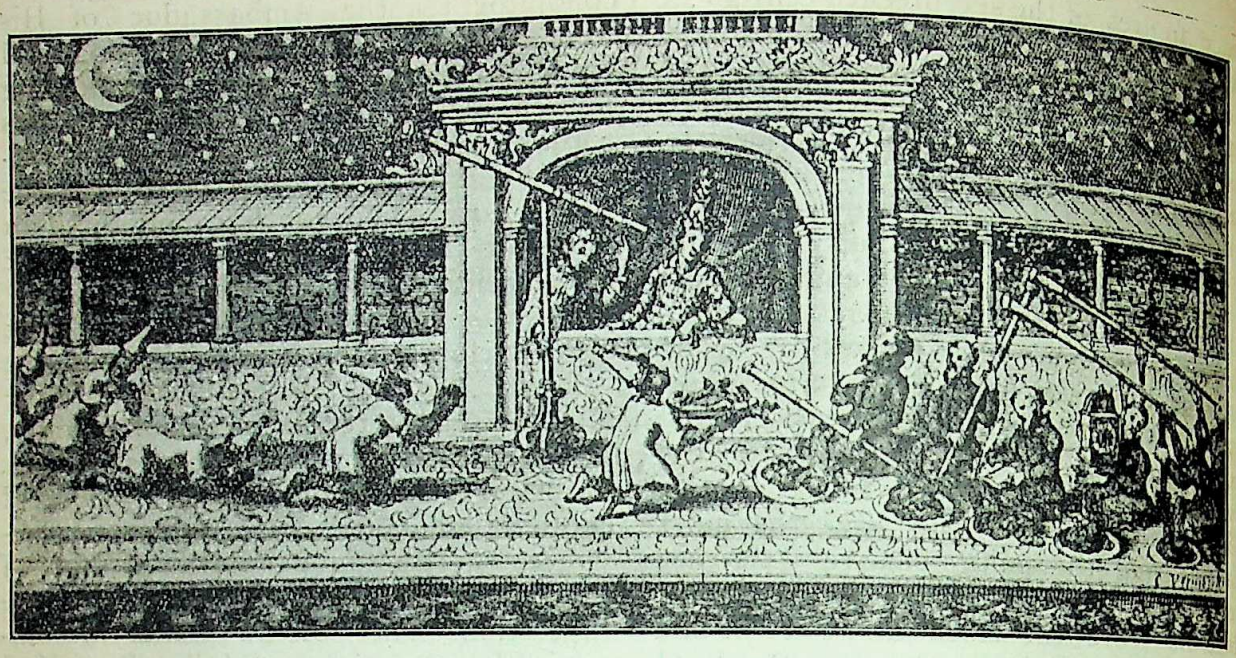

The French Diplomatic and Scientific Mission at the Court of Siam.

Later they talked seriously of going to Ceylon and there passing the winter.

Happy epoch when a year counted for so little. What shall we say of our impatience of today when a small accident to engine or propellor retards our entry into the nearest port by a dozen hours?

The Ambassador, reluctant to lose a year in his mission caused masses to be said in honor of the Virgin and prayed her to intercede for better weather. The sailors from St. Malo promised, if the winds turned favorably, to make a pilgrimage on their return to the church of their patron Saint Sauveur, barefooted and *en chemise*.

What was done aboard ship to while away the time on this interminable voyage? The Ambassador himself and his assistants made note almost every day of their impressions and of all that happened. We have to thank this agreeable custom for a number of journals of the long voyage written in a rather cold and monotonous style.

Then there was the sermon at least every Sunday and sometimes more often. The Jesuit Fathers were orators, their zeal was great and their congregation was made up of devout and eager listeners. There was not one among the latter who did not hope that some day the gates of paradise would open to receive him. Under these conditions how could the sermons be other than good?

"The Père Vachet," notes deliciously the Abbé de Choisy, "is a bit long. But after seeing and hearing him, one feels certain that he believes all he says—what an advantage for a preacher to be thought sincere."

For their distraction there were days of fishing, games of chess, witty conversation, the study of astronomy and of Portuguese, which at that time was the current foreign tongue in the Extreme Orient, as English is today. The time passed,—one night there was an eclipse of the moon, another day there was the crossing of the Equator, the event accompanied by the traditional festivities. Often at the beginning of the voyage the sailors and soldiers, of whom the oldest was not more than thirty, sung the folk-songs of Provence or Brittany, or perhaps they chanted religous hymns which sprung from their young and powerful throats like spontaneous improvisations. And then they danced to the music of their folksongs or to a violin (there was but one aboard)—danced light-heartedly with that frank Gallic gaiety which is the birthright of every Frenchman. Truly, they

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eeded an ample supply of gaiety for this ong voyage.

It is difficult today to imagine the comort, or, better, the lack of comfort on those essels of His Majesty the King. Picture, you can, minutely small cabins, pallets f straw to serve as beds, water exceedgely rare and consequently parsimoniously distributed, baths a myth, the common oom overheated, badly aired, without ankhas or ventilators, poorly lighted andles and smoky oil lamps. Near this ommon room was the steerage filled with hickens, sheep, pigs and cows brought long for the needs of the voyage and dding to the congestion of the human eings, a filthy steerage which gave off a ixed odor of cooking, refuse, smoke and alt water, which dominated all the odor f human perspiration.

And what of the pleasures of the table? he first days were not bad—but the heep died, the cattle grew thin, the cows ave no more milk. There remained the hickens which miraculously continued o lay. The eggs were a great consolaion. The menus soon never varied from alt haddock; dried herring, anchovies, alted codfish, rancid oil, yellow water nd hard, dry biscuits—a monotonous iet which soon caused their stomachs o revolt.

We can understand the cry of joy that ent up when they sighted land after ch months of fasting. The Cape! Java! egetation and green things to eat! Tomorrow we shall eat salad" cries the bbé in view of the Cape of Good Hope. Salad, I do not care for anything else." t is not astonishing that this long regime ought on enteritis, typhoid and all the aladies to which a group of humans, oorly housed and poorly fed, is subject. hey had during the voyage but two pportunities to replenish their supplies f water and food; eight days at the Cape of Good Hope at the little Dutch rading port, bought in 1651 from the Hottentots for a small quantity of obacco and spirits, and eight days at Batavia where they were politely received y the opulent Dutch governor. For the Dutch, successors to the Portuguese, possessed at that time the Cape, Ceylon and Singapur, capital points in the maritime world, "shining like warning lights on these derelicts of the universe which are the continents," and before which the English frigate was to come in its turn and anchor itself definitively.

When they arrived at Java almost all the crew were ill. Nearly a hundred men were unable to leave their beds. The greater part were attacked by a malady, the terror of the navigators of olden times, but which to-day has almost disappeared from the list of evils, still too long, which threatens mankind, the scurvy. There is at first a general weakness, then a painful swelling of the gums, followed by pains in the bones and muscles, then ulcers and finally nasal, pulmonary or intestinal hæmmorrhage. This horrible disease caused the death of many of brave young sailors and soldiers of France.

At last the twenty-sixth of September, 1685, the "Oiseau" and the "Maligne" entered the yellow waters of the Menam. They were obliged, nevertheless, to wait fifteen days at the bar in order to arrange the details of the remainder of the trip up the river to the royal city. From place to place along the river the Siamese built houses of bamboo lined with richly colored cloths, Persian carpets and Chinese silks, to serve as rest stations for their visitors. It was also necessary to wait until the Buddhist priests had consulted the stars and discovered the most propitious of all the propitious days for the feet of His Excellency, the Ambassador, to touch the soil of Siam. This day was the ninth of October and it required another week to ascend the river by rowboat to the Siamese capital which was then Ayuthia.

However insensible were the Ambassador and his suite to the beauties of nature, they could not refrain from admiring the charming spectacle which displayed itself before their eyes—green banks of mangroves, cocoanut and palm trees spreading out their foliage to the heat of the day "in a happy ecstasy". Scattered along the river were little villages with picturesque little houses built on piles which with their pointed roofs and large

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turned-up eaves looked like the tents of Oriental nomads; and fleets of over-peopled little boats clustered along the shores.

The multicoloured pagodas, brilliant spots in the sombre verdure, glowing with rich porcelain work and coloured glass, hid their quiet divinities under their covering of gold, and thousands of priests in beautiful saffron togas interrupted in their siestas or their prayers, having overcome their torpor, came to the bank of the river to watch the impressive cortege pass on its way to the capital.

The fourteenth of October the embassy stopped at the outskirts of the royal city whose gates it could not enter until—according to the Siamese custom—the day of the audience. M. de Chaumont installed himself in a luxuriously furnished house prepared in his honor and there awaited the final preparations for his entry into the city.

Hardly had they arrived when M. Constance came to present his homage and the greetings of the King. In presenting this personage whose life was made of the strangest of adventures, I find myself extremely perplexed. I have put my fingers to the very difficult task of writing history. Does one ever know how things happen? The embarrassment increases with the abundance of documents.

Thus, if we can believe the Abbé de Choisy, Père Tachard and the Père d'Orleans, M. Constance was a man par excellence, liberal, just, honest, a faithful servant of his master the King, a good husband and profoundly religious. On the contrary M. de Forbin, ill-tempered as we know, but circumspect, describes M. Constance as hypocritical, jealous, dishonest, and even goes so far as to accuse him of attempted murder by poison. The truth probably is that he merits neither this excess of honor nor this extreme indignity.

A keen intelligence, a courageously tempered spirit, a mind capable of large ideas, these qualities obscured perhaps by an unlimited ambition, an exaggerated desire for riches and power and a jealousy which sprang from the least important things made him hard, cruel, unrelenting and perhaps unfaithful. Whatever his character, Constantin Phaulkon or Falcone, known by the name of M. Constance, was born at Cephalonie in Greece, according to the Père d'Orléans, of an old and noble family. According to M. de Forbin, his father was a café-keeper. At the age of ten he left his family and engaged himself as ship-boy aboard an English boat and went to England. At fifteen he entered the service of the India Company. This brought him to Siam where he bought a ship, became an outfitter and began trading with the neighboring countries.

He was on the way to fortune when a shipwreck left him stranded on the coast of Malabar, almost naked but in possession of a sack containing two thousand ecus. Tired and worn out he fell asleep on the beach and dreamt that a prince came to him and ordered him to return to Siam. The next morning he saw a man come running towards him. He was another survivor of a shipwreck. At his first words Phaulkon recognised him as a Siamese. He found that he was an ambassador whom the King had sent to Persia and whose ship had been wrecked on his way back to Siam.

Constantin Phaulkon employed his two thousand ecus in buying a small ship, provisions and clothes for himself and his companion. Thus equipped they returned to Siam. His kindness was not forgotten. Presented to the King by the poor ambassador he had saved, he lost no opportunity to gain the favour of the Sovereign. From this time till his death he remained the royal favourite and had great influence over the King. His idea as well as that of the Jesuit priest was to Catholicize the Buddhist kingdom and bring about an alliance with France.

Reaching the height of fortune and wealth he was the victim of an intrigue which ended his career. Mandarins jealous of his power, Buddhist priests dis-

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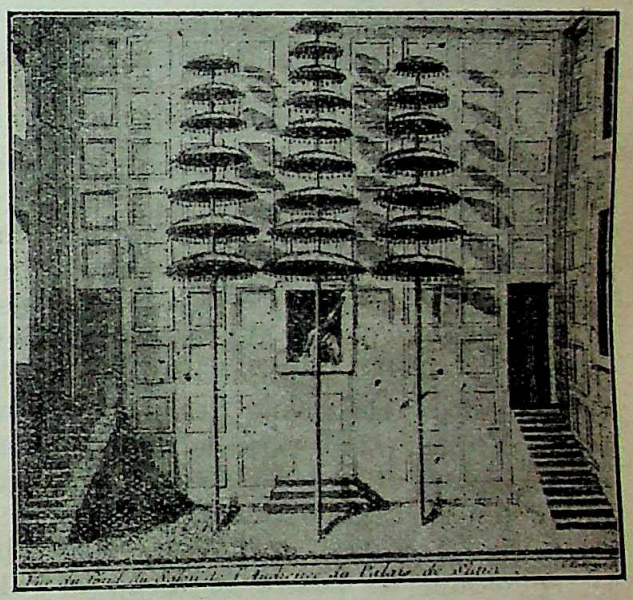
urbed by the progress of Christianity in the country and certain patriots who were dissatisfied by the installation of French troops in the Siamese capital, were responsible for the plot. Arrested and imprisoned he died courageously at the age of forty-one, massacred by his captors.

The ruler he served during his brief existence is known in history as Phra Narai or Phra-Chao Champuck. He ruled more than thirty years and was one of the greatest of the Siamese Kings. Open-minded, eager to educate himself, occupying himself personally with all the affairs of his kingdom, he tried to keep peace among his smaller states (often by force) and to develop political and commercial relations between Siam and the countries of Asia and Europe.

Somewhat severe even for the customs of the times (he caused the tongues of liars to be pulled out by the roots and sewed up the mouths of gossiping women) he nevertheless knew how to recompense his loyal servants. This tyrant could, when the occasion called, even be good natured as the following anecdote shows.

A Buddhist priest had taken the liberty of boldly telling the King that his subjects were complaining and were angered by the severity of his punishments. The King gracefully recieved this charitable remonstrance and some days later sent to the priest one of the large, ugly monkeys which the Siamese hold in terror, with the commandment that the priest feed the animal and allow it to do whatever it chose in his house, until further orders. The priest had to receive the monkey with respect, but scarcely had the beast entered the house when he began his ravages, breaking a great number of rich porcelains, tearing the most beautiful rugs and biting and striking the inmates of the house. He did so much and did it so well that the poor priest unable to stand it any longer went humbly to pray the King to take away his unpleasant guest. The King replied smilingly to his plea: "What! Do you tell me that three or four days you cannot suffer the unpleasantness of a monkey, and you expect me to suffer all my life the insolence of many of my subjects, a thousand times more unbearable than the most malicious monkey? Be off," he added. "If I know well enough how to punish the bad, learn now that I know better how to reward the good."

Having thus made the acquaintance of this Louis XIV of Siam, let us now return to our embassy. Since the first meeting between M. de Chaumont and M. Constance much time had been given to consideration of the details of the reception and the royal audience. It was at the time when questions



A Portion of the Hall of Audience in the Palace of the King of Siam.

of ceremony and precedence brought about frequent conflicts between European states. There was great controversy between M. Constance and M. de Chaumont concerning the manner in which the letter from the King of France should be delivered to the King of Siam and the attitude which the Ambassador's following of young gentlemen should observe in the presence of the King.

M. de Chaumont insisted on delivering the letter in person directly to the King, but this pretension was not to be admitted by the usages of Siamese court.

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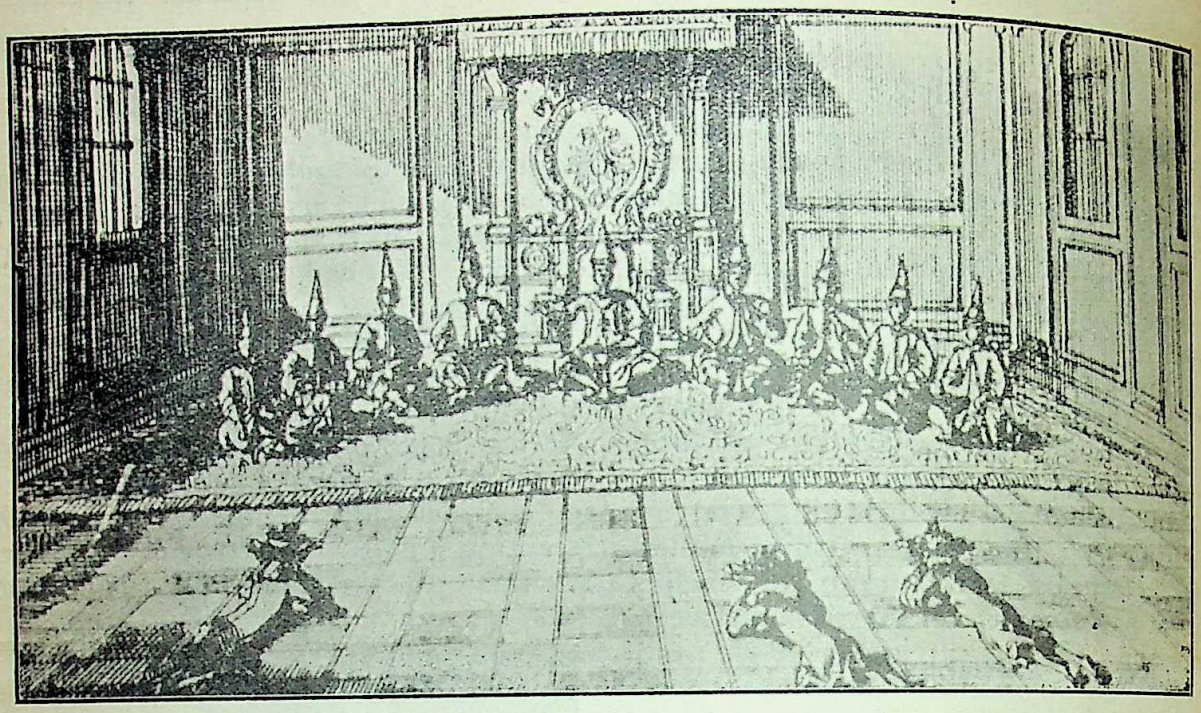

French Ambassadors Paying Homage to the King of Siam.

It was fordidden to approach so near the Sovereign: the King of Siam was obliged by custom to place himself far above all who appeared before him. For this reason he never received ambassadors except from a high window which opened over the reception hall. To reach the hand of the King it would have been necessary to raise a small ladder or stairway of several steps. At last, after much argument, it was decided that on the day of the audience the letter would be placed in a cup of gold at the end of a long golden handle by means of which the Ambassador himself could raise the letter to the window of the King.

Then followed a discussion of the manner in which the Ambassador's gentlemen should carry themselves during the reception. M. de Chaumont demanded that they be allowed to enter the audience room at the same time he made his entrance, and that they be allowed to bow in the French fashion instead of prostrating themselves before the King as did the Siamese. They concluded by deciding that the attendants should remain neither standing nor prostrate, but should be seated on a rug in such a manner that the soles of their shoes would not be exposed, this being considered in Siam as the basest impoliteness and almost a grave injury.

All the difficulties being finally settled the date of the audience was fixed for the eighteenth of October, the royal astrologers having given their assurance that it would be a good day. In the morning the Ambassador himself placed the King's letter in a box of gold, the box in a golden cup on a golden saucer bearing a long handle. Two high court functionaries, dukes and peers of the realm, followed by forty mandarins, came to seek the Ambassador and prostrate themselves before the letter, because the letter represented the person of His Most Christian Majesty, the King of France, more than did the Ambassador. M. de Chaumont having lifted the cup as a priest lifts a ciborium, passed it to the Abbé de Choisy who, following the Ambassador on the left, descended to the river at a solemn pace. The letter was placed in one of the royal sampans on an elevated altar. M. de Chaumont, alone, followed in another boat, then the Abbé de Choisy. On either side of these sumptuous royal barges were smaller boats to serve as

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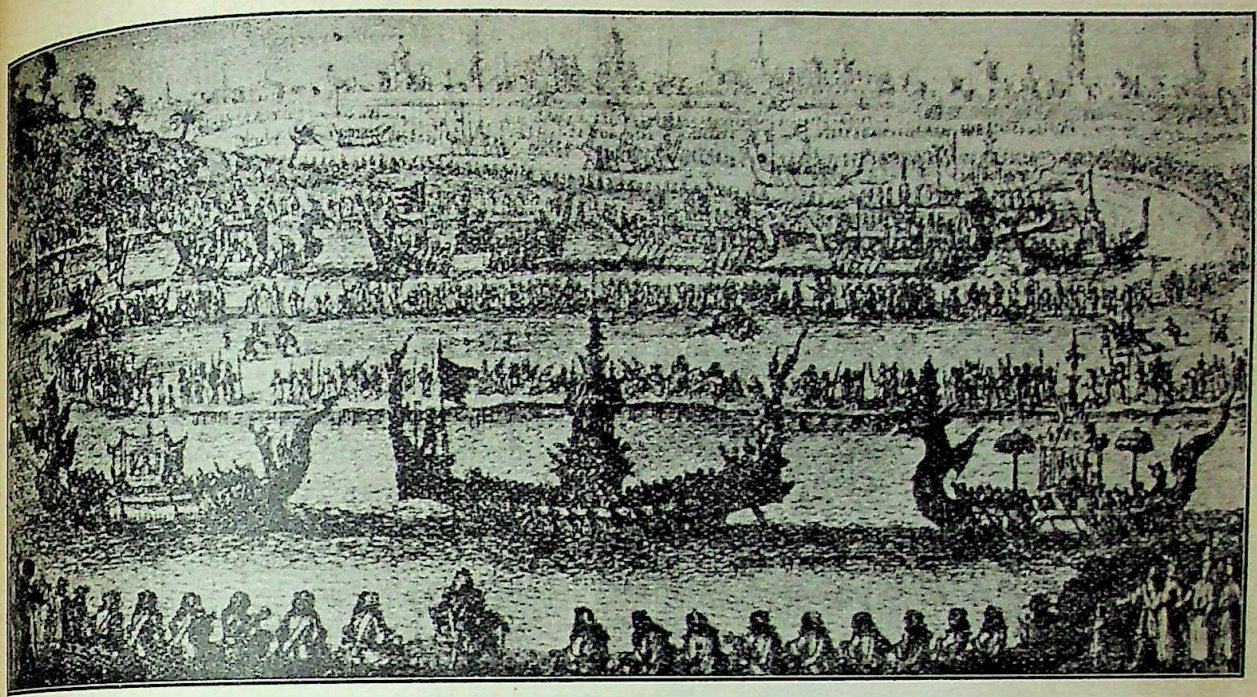

The Procession of Sampans Bearing the French Ambassadorial Mission in its Way to the Siamese Capital.

guards of honour. They bore officers of the King clad in their richest costumes. Then came the members of the embassy, ship's officers and a hundred sampans belonging to the Siamese mandarins. The cortege was completed by delegations from forty nations—English, Dutch, Portuguese, Chinese, Javanese, etc. The banks of the river were covered by an immense crowd which prostrated itself wherever the sampan bearing the royal letter appeared in sight.

On landing M. de Chaumont placed the letter on a great three-storied triumphal car. He placed himself in a richly decorated sedan chair carried by ten porters. He was followed by the Abbé seated in a similar chair borne by eight men. "I had never witnessed a ceremony equal to this," he wrote to one of his friends. "I thought I had become a Pope." In the rear on horseback came the gentlemen of the embassy and the French officers.

Before the outer door of the palace M. de Chaumont descended from his chair, took the letter from the car and gave it to the Abbé de Choisy. Thus they entered the labyrinth of the palace. They passed into a primary court between lines of kneeling soldiers holding golden shields, then into a second court surrounded by three hundred cavaliers on richly caparisoned horses and a hundred elephants in war equipment. In the center of the third court M. de Chaumont and the Abbé de Choisy were saluted by the sacred white elephant surrounded by his civil and military attendants and four mandarins charged with the duty of fanning the beast and keeping away the flies. The elephant was protected from the sun by an enormous parasol. With his trunk he rendered his salute to the Frenchmen as they passed through the court. They passed two more courts crowded with officers and mandarins and then the cortège entered the holiest of holy spots, the Throne Room. With the exception of the Ambassador and the Abbé each member of the procession took the place reserved for him facing the throne. Suddenly trumpet blasts, the wailing of flutes, the piping of fifes and rolling of drums announced that the King was about to appear. Immediately the French gentlemen began the uncomfortable task of concealing their feet while the Siamese mandarins, according to custom, prostrated themselves on knees and elbows. The tops of the high pointed hats of the mandarins caressed the

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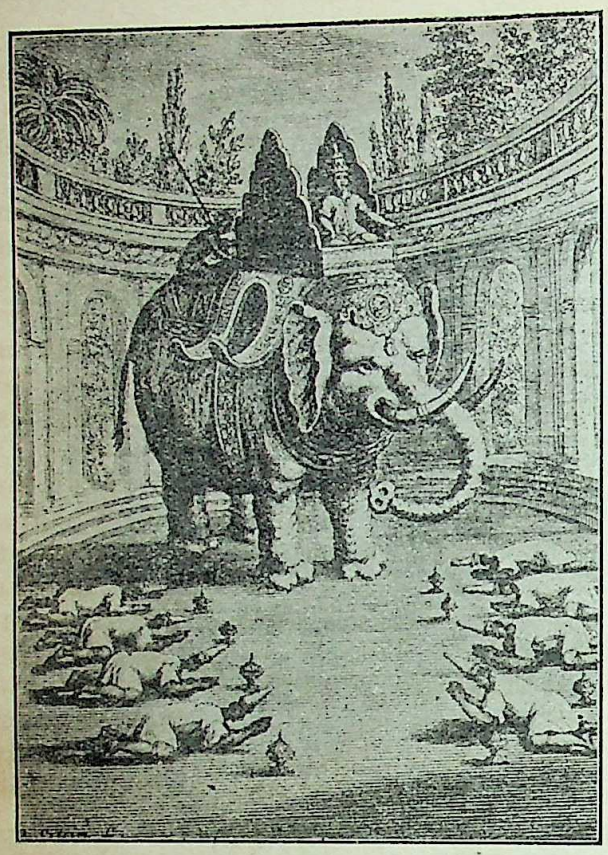

The King of Siam Riding on His White Elephant.

buttocks of the row of dignitaries in front evoking irresistibly the droll picture of the pursuit of the apothecaries in the "Maladie Imaginaire". This caused the French, who evidently had little respect for the Siamese custom, to laugh. Five more rolls of the drums with a certain interval between them. At the sixth—by this time the Frenchmen had ceased smiling—the King appeared at the window pulling aside a cloth of gold which exposed His Highness to the view of the court. He wore a richly jewelled tiara and a robe of embroidered flame-colored silk threaded with gold. Around his body he wore a rich sash and a belt of emeralds from which was suspended a poniard. His wrists and fingers sparkled with diamonds.

The Ambassador followed by the Abbé de Choisy entered the audience room and made a profound reverence *a la Francaise* before the King. The Abbé remained standing, because he bore the precious letter. Reaching the center of the hall he made another bow, then attaining the foot of the throne he placed himself before the chair which had been prepared for him, bowed again and began his harangue.

"The King, my Master, this wise and enlightened Prince, as the most sincere of your friends and through the interest he already manifests in your true glory, conjures you, Sire, to consider that this supreme majesty with which you are invested on earth can come only from the true God, all powerful, eternal and infinite, the God recognized by the Christians, by whose grace alone Kings reign and who controls the fortunes of all peoples. The most agreeable tidings I can bear to the Truth, instruct yourself in the Christian religion, which, Sire, will crown you with glory since by this means Your Majesty is assured of eternal happiness in Heaven."

The speech terminated, he removed his hat, solemnly took the cup of gold which bore the letter of Louis XIV and advanced towards the throne to give it to Chao Narai. Then there occurred a grave incident in the ceremony. The King not wishing to lower his throne or allow an elevated approach to be constructed, M. de Chaumont was obliged to lift his arm to deliver the letter in spite of the long handle of gold which had been provided. At the moment of the presentation the Ambassador of France suddenly thought he was acting beneath the dignity of a representative of the most powerful king in the world. He proffered the letter without lifting his elbow, as though the Siamese ruler were at his own height instead of above him. M. Constance, who was behind the Ambassador, observed the impasse and in a cold perspiration cried out, "Higher, higher, lift it up." The situation was critical. But Chao Narai, after some hesitation, gracefully leaned out of the window and smilingly took the letter. Then he raised the precious parchment to a level with his forehead, thereby rendering the highest possible honour to the royal communication. Then with a kindly smile he thanked the Ambassador for the honour which His Most Christian Majesty had conferred

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upon him, promised to reply to the letter by a special embassy, added that he had no greater desire than to bring about and cultivate eternal peace and friendship with the King of France. Finally he asked about the health of the King and the royal household and requested news of war and peace in the world.

Following the presentation the Abbé de Choisy, who was awaiting the moment, made his reverence. The King spoke again thanking the French representative for the gifts they brought from across the sea and then was silent.

Trumpets and drums sounded again. The King quickly pulled back his curtain of gold and disappeared. The audience was over.

The French embassy remained in the Siamese capital about three weeks longer and then with the court moved to Lorevo or Lopburi, a few leagues to the north. This place was the King's country home. Here he passed seven or eight months of each year more quietly and more freely than in the capital. The embassy was lavishly entertained. There were receptions, banquets, fireworks, Javanese ballets, Siamese comedies and dramas and Chinese farces in profusion. The Frenchmen witnessed combats between tigers, took part in numerous elephant hunts—a thing which certainly was unknown in the parks of Versailles—and finally they were permitted to visit the Thousand Pagodas with their bejewelled gods of gold, and the palace filled with the treasure of Golconda, rare productions of the goldsmith's art, precious stones, Chinese porcelains and the rarest of jades. They experienced, too, the indescribable charm of beating on the Klongs, pictured by the Abbé de Choisy as long paths or avenues of water which lost themselves in the distance under green trees full of singing birds.

"One enters a house," writes the Abbé, "expecting to find only uncouth peasants. Instead one finds cleanliness itself, floors of matting, Japanese chests and screens. You are scarcely inside when you are greeted by a swarm of children and are smilingly offered tea in porcelain cups."

This tableau so charmingly painted more than two hundred years ago has not faded. There exist today the same klongs, the same verdure, the same sunny sky and the same hospitable and smiling people.

As the time passed M. de Chaumont in the midst of pleasures and festivities did not forget the object of his voyage, the conversion of the King. The matter became pressing when he learned that a Persian mission had disembarked at the capital with the object of converting His Siamese Majesty to Mohammedanism.

The King fearing complications and the friction which was almost sure to arise between the two ambassadors whom he thought entirely too solicitous of the welfare of his soul, requested the representative of the King of Kings to postpone his arrival until after the departure of the representative of the Sun-King. In truth the last weeks of the French embassy's sojourn in Siam had arrived. Every member of the mission had been showered with presents and the holds of the "Oiseau" and the "Maligne" could hardly accommodate all the gifts which the King of Siam was sending to Louis XIV, the Queen and the princes of royal blood. M. de Chaumont was charged to take back to the youthful dukes of Burgundy and Anjou two young elephants as toys.

The matter of the conversion of the King remained in suspense. There was however no doubt of its outcome when M. de Chaumont read the communication which the King had asked M. Constance to deliver to the Ambassador.

Phrai Narai expressed his regret that the King of France should propose so difficult a thing as the changing of a religion received and followed in all the Kingdom without interruption for two thousand two hundred and twenty-nine years and added:

"I am astonished, moreover, that my good friend the King of France should interest himself so much in an affair which concerns God, an affair in which God Himself, it seems to me, takes no interest whatsoever and which He has left entirely to our discretion. For this true God who created Heaven and Earth and all the

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creatures therein, and to whom He gave such diverse natures, would He not, *had He desired*, in giving like bodies and souls to mankind, have inspired them with the same sentiments for the religion which should be followed, and for the cult which was the most pleasing to Him, and would He not have created all nations to live by the same law? On the contrary, are we not obliged to believe that the true God takes pleasure in being honoured by diverse cults and ceremonies and in being glorified by an enormous number of creatures each one praising Him in his own manner? Is this

Three Siamese Ambassadors at the French Court.

beauty and this variety which we admire in the natural order less admirable in the spiritual order, or less worthy of the wisdom of God?"

At any rate the King refused to allow himself to be converted to the Catholic faith and the Abbé de Choisy was obliged to give up his cherished hope of making himself the head of a religious establishment in the court of Siam and to reluctantly renounce the pleasure he anticipated in leading the followers of Buddha to the baptismal fonts of his faith.

Whatever were its results M. de Chaumont could be justly proud of his mission, both from the point of view of the Church and the French State.

Primarily, he brought back to Europe an important Siamese embassy composed of three ambassadors, twelve mandarins and a number of young Siamese who were to be educated in France. Louis XIV sent a mission of twelve mathematicians who were to organise two observatories in Siam. A treaty in due form accorded to the French missionaries, in the name of the King of Siam, permission to live, preach and teach anywhere in the kingdom and exempted Catholics from certain duties and taxes. A project for a treaty of commerce was signed, by which the Compagnie des Indes obtained important privileges and vast concessions of land. M. de Forbin, somewhat against his will, for he would grumble in spite of everything, was to remain in Siam with the title of Phra Sahdi Tongkram—Grand Admiral and General of the armies of the King. He was specially charged with the task of completing the fortifications of the kingdom.

Finally, and this was undoubtedly the most important result of the mission, the Siamese ambassadors brought French troops and engineers to their native country. In 1687 a French fleet of five ships brought to Siam two regiments of soldiers commanded by Field Marshal Desfarges. A part of these troops was garrisoned at Bangkok and the rest at Mergui on the Gulf of Bengal, almost directly opposite Pondicherry. Thus the keys of the realm were confided to French hands.

This was the beginning of a vast political and economic plan affecting the Indo-Chinese peninsula which Napoleon III was to develop two hundred years later.

After having accomplished this remarkable task which gave every indication of being a lasting work—for at this moment no one dreamed that two years

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later a revolution at court would destroy the results of his effort and break the alliance which he had made between Louis XIV and Phra Narai—M. de Chevalier de Chaumont on his return to France had a right to be happy and proud of the success of his delicate mission and of having worthily served his King and his country.

Translation of a French Paper Read at the Association Des Amis de l'Orient, Musee Guimet. By Courtesy of Mon. Borseux, Asst. Secretary.

EDITORS DECLARE THEIR CODE

THE Missouri State Press Association has given form to its code of ethics. This is the first definite "code" to be formulated by any state association of newspaper men. In it are embodied the aims and ethics of the profession. The code in part follows :

PREAMBLE.

In America, where the stability of the Government rests upon the approval of the people, it is essential that newspapers, the medium through which the people draw their information, be developed to a high point of efficiency, stability, impartiality and integrity. The future of the republic depends on the maintenance of a high standard among Journalists. Such a standard cannot be maintained unless the motives and conduct of the members of our profession are such as merit approval and confidence.

The profession of journalism is entitled to stand side by side with the other learned professions and is far more than any other, interwoven with the lines of public service. The journalist cannot consider his profession rightly unless he recognises his obligation to the public. A newspaper does not belong solely to its owner and is not fulfilling its highest functions if devoted selfishly. Therefore, the Missouri Press Association presents the following principles as a general guide, not a set form of rules, for the practice of journalism :

EDITORIAL.

We declare as a fundamental principle that Truth is the basis of all correct Journalism. To go beyond the truth, either in headline or text, is subversive of good Journalism. To suppress the truth, when it properly belongs to the public, is a betrayal of public trust.

Editorial comment should always be fair and just and not controlled by business or political experiences. Nothing should be printed editorially which the writer would not readily acknowledge as his own in public.

Control of news, or comment for business considerations is not worthy of a newspaper. The news should be covered, written and interpreted wholly and at all times in the interest of the public. Advertisers have no claims on newspaper favor, except in their capacity as readers and as members of the community.

No person who controls the policy of newspaper should at the same time hold office or have affiliations the duties of which conflict with the public service that his newspaper should render.

ADVERTISING.

It is not good ethics nor good business to accept advertisements that are dishonest, deceptive or misleading. Concerns or individuals who want to use our columns to sell questionable stocks or anything else which promises great returns for small investment should always be investigated. Our readers should be protected from advertising sharks. Rates should be fixed at a figure which will yield a profit and never cut. The reader deserves a square deal and the advertiser the same kind of treatment.

Advertising disguised as news or editorial should not be accepted. Political advertising especially should show at a glance that it is advertising. It is just as bad to be bribed by the promise of political patronage as to be bribed by political cash.

To tear down a competitor in order to build up one-self is not good business, nor is it ethical. Newspaper controversies should never enter newspaper columns. Good business demands the same treatment to a competitor that one would like for a competitor to give to himself. Create new business rather than try to take away that of another.

Advertising should never be demanded from a customer simply because he has given it to another paper Merit, product and service should be the standard.

SUBSCRIPTION.

The claiming of more subscribers than actually on the paid list in order to secure larger advertising prices is obtaining money under false pretences. The advertiser is entitled to know just what he is getting for his money, just what the newspaper is selling to him. Subscription lists made up at nominal prices or secured by means of premiums or contests are to be strictly avoided.

SUMMARY.

In every line of journalistic endeavour we recognise and proclaim our obligation to the public, our duty to regard always the truth, to deal justly and walk humbly before the gospel of unselfish service.

A. P. SOM.

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COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this Section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of book reviews and notices will be published.—Editor, "The Modern Review."]

Communalism as the Basis of Indian Democracy.

One is fortunate to have a critic like Mr. Prasanna Kumar Samaddar. It is evident that he is alive to the futility of building our political future according to the methods which are borrowed wholesale from the West and which suit her ancient social history and political traditions. Lord Bryce has observed that Self-government rests on the habit of co-operation and if any existing local or social unit is fit to be turned into an organ of local Self-government it ought to be so used. The whole point of my article was that the possibilities of autonomous communes in India are not confined to local and communal problems and are consequently greater than is ordinarily supposed and this in economic and political reconstruction alike. Throughout the world there has been a movement towards the group organisation of political control. This has assumed various guises and forms in Europe and America but they all tend towards a more vital synthesis than had been deemed possible in the Parliamentary Government of the nineteenth century mould, or its latest byeproduct, the centralised bureaucracy,—a development of war conditions. I will request Mr. Samaddar to consider carefully the more recent economic theories and political schemes in the West, which are, indeed, marking a new discovery in state organisation. He will certainly realise that in the numerous local and non-local assemblies of the East will be found some of the vital and enduring materials for political experimentation, which will not only be adapted to the social and political traditions of the race but will also be in keeping with the new trend of modern democracies. Among these materials, caste, indeed, occupies a small place and I have made it quite clear that neither occupation nor kinship, nor caste has been the sole basis of the Indian polity though each has contributed an element of cohesiveness. But caste is a social inheritance, and the best political method would be not to ignore it but to utilise the social cohesiveness it furnishes as a political binder wherever possible and consciously regulating its separatist tendencies by every possible thorough-going reform. The problem of the political reformer is whether to reorient our old social habits and traditions according to new experiences and ideals, and to incorporate them in the new body politic or to superimpose exotic institutions over the old caste traditions. In the latter case the party system with its new disintegrative influences will make an unholy alliance with the caste system with its inherited abuses and rend asunder the whole body politic. The admission of the communal principle into the new reform has proved a special hindrance because its separatism has been countenanced, at the same time ignoring the solidarity that may evolve out of an intermingling of local and communal interests in the daily, intimate life of the people. Political and social reform are connected in a more organic way than what Mr. Samaddar thinks, and in a process of natural social evolution, unaffected by extraneous disturbing factors, there cannot be any priority of either. The real intimate interdependence lies in their growth from within outwards The crux of the problem of social growth and coordination is to follow the natural bent, to be true to its own genius, to obey the central urge and not to blindly submit to mere peripheral control and adjustment.

The individualistic bias is dominant in Indian social and political thinking today. However inevitable and praiseworthy it might be as a reaction, it has as yet failed in its fractional critical attitude to produce a constructive programme which must needs be based on an essential communal solidarity. Thus an important element of political integration in India, viz., the hierarchy of territorial rather than functional bodies, which rise layer upon layer from the lower strata of village assemblies, has not been sufficiently investigated. Evidences of their vestigial remains are always ignored in political reform, and find scant consideration even in Government records. These have been collected by me by years of careful and diligent tours of local investigation in the villages of the Punjab, the United Provinces, Madras, Cochin and Travancore. A complete survey will be found in my forthcoming book, "Communalism in Eastern Polity: a new basis of Comparative Polities." No one is more alive to the fact than myself that the caste in India, like the clan in China, has now become too rigid and exclusive to become the basis of a system of political control. Mr. Samaddar will find an account of the causes and effect of degeneration of this aspect of Indian group of life in my "Principles of Comparative Economics" (Vol. I, pp. 219, 220). I have emphasised there how the rigidity and exclusiveness of caste, which are however quite foreign to the communal ideal of its origins and sources, have warped our social development. But let him

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not in condemning caste shut his eyes towards other social materials that we have created and accumulated. The importance of these on which I could dwell but briefly in a short article will be more and more realised when my descriptive surveys will be before him. The place and status of every functional and territorial group, which yet remains a living social reality must, indeed, be reoriented in the political evolution of the future in order that politics may no longer be mechanical and barren with us. For this there should be undertaken regional surveys of our indigenous self-government, which began and evolved in the small group lending a significant richness to the local, communal, and vocational (or professional) life and interests hardly to be seen elsewhere, and of the connected systems of rural and communal taxation and juridical practices. It will be obvious that the materials will be found uneven in different parts of India, which will demand a modification in the actual details of organisation though the main outlines of indigenous polity, which are fairly uniform throughout India will justify reconstruction on similar lines. Once the general lines of political reorientation are settled on the principle that real self-determination, as distinguished from the new reform in India, implies an adaptation of institutions to our old habits and machinery, which remain the essential and endurable bedrock of all political experiments, political idealism and political experience can grapple successfully with the special abuses, special claims and special opportunities as they arise.

RADHAKAMAL MUKERJEE.

INDIAN PERIODICALS

Pandit Motilal Nehru's Sacrifice.

Mr. V. Narayanan writes in the course of a character sketch of Pandit Motilal Nehru in *The Indian Review* :—

The sacrifices that the Panditji had made for the sake of Non-co-operation are alone sufficient to place him high in the esteem of his countrymen, apart from any valuation of the actual services he had rendered to the cause. Everybody had heard of the princely style in which he was living at his palatial mansion at Allahabad. Everybody who was anybody if he had been to Allahabad and had been his guest at "Anand Bhawan" would confirm this. His generosity was proverbial. He moved on terms of intimacy with the Lieutenant-Governor and with the members of the Provincial Government and he was their honoured friend and constant adviser. The richness and luxury of his life at Allahabad during those days attracted universal notice. We are told that he had his dress washed from Paris by every mail and he was the leader of fashion in Allahabad. All these were gone when he joined the non-co-operation movement. No exodus to the hills during the summer now, no dress after the latest fashion in Paris. All his attire is pure homely Khaddar and his occupation and recreation alike is touring round the country lecturing on Khaddar and on Non-co-operation.

Regarding the attitude of his family, the writer adds :—

What was even more surprising than his brave acceptance of the rigours and hardships of the new life in prison, was the way he and the members of his family threw themselves heart and soul into the movement. His son Jawaharlal, brought up on the lap of luxury, courted imprisonment with all the fervour of faith.

MRS. MOTILAL

Nor was Mrs. Motilal less heroic. With her husband and only son in the prison, she felt the call of Non-co-operation and answered it in fitting words :—

"I rejoice in the great privilege that has been vouchsafed to me of sending my dear husband and my only son to jail. I will not pretend that my heart is entirely free from the wrench of separation from my dear ones. My heart is full of it because love is a trying thing after all. The knowledge that theirs is not a life which can stand the hardships of jail makes my heart weep. And yet my Atma whispers to me that I should rejoice with my husband and my son over their arrests. I will not disgrace them by sorrowing over the very happenings they had set their hearts upon.

"Anyhow may I sorrow over the imprisonment of my only son? Mahatma Gandhi told me once that others in the world have also their only sons. And a time is coming when whole families will have to march to jail. I have just heard of the arrest of the whole family of Deshabandhu C. R. Das. I hope the same good fortune may come to me and my daughter-in-law.

"What message can I have to give you but the one my husband has given: 'Go and do likewise.' Enlist yourselves in your hundreds of thousands as members of the Provincial Volunteer Corps and go to jail. Let those that remain behind, turn their spinning wheels and

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work for peace. If we could answer the present repressive policy with firm and determined Satyagraha for just a short while, I have no doubt that Swaraj would be at our doors before the month is out."

"Alleged Dishonesty in the Post Office."

In *Labour* for August, the first article is devoted to showing that dishonesty is rare among postal officials and that, though persons paid less than a coolie earns in these days are entrusted with thousands of rupees, cases of embezzlement occur very seldom. The reputation which postal employees have for honesty, trustworthiness and freedom from corruption, is quite well deserved. The occasion for the article in *Labour* has been furnished by the strong remarks made by Mr. Justice Walsh of Allahabad in the course of the judgment he delivered in disposing of an appeal by a convicted money order clerk of the Aligarh head office. We are not in a position to support or to controvert what Mr. Justice Walsh has said. But from our own experience and that of a friend in Allahabad, we are strongly inclined to support the judge in his reference to "the daily complaints which one hears and sees about the delivery, or rather non-delivery of letters in this particular district, and for which the Post Office in Allahabad is responsible."

"Religio Mathematici."

Professor David Eugene Smith delivered his presidential address on "Religio Mathematici" before the Mathematical Association of America. *The Collegian* has reprinted this stimulating address, in course of which the professor said :—

One thing that mathematics early imparts, unless hindered from so doing, is the idea that here, at last, is an immortality that is seemingly tangible,—the immortality of a mathematical law. The student of algebra, for example, may well question the use of the traditional curriculum, but when he finds the value of $(a+b)^3$ he has come in contact with an enternal law.

What I learned in chemistry, as a boy, seemed true at the time, but much of it to-day is known to be false. What I learned of molecular physics seems at the present time like children's stories, interesting but puerile. What we learn in history may be true in some degree but is certain to be false in many particulars. So we may run the gamut of learning, and nowhere, save in mathematics alone, do we find that which stands as a tangible symbol of the immortality of law, true "yesterday, to-day, and for ever."

Mathematics can do this thing ; that it can (and it should) give, to the degree that the pupil is able to receive it, the idea that before the world was created, before our solar system was formed, and after our system shall cease to be, the everyday laws of mathematics stood and shall stand for immortal truth,—for laws that are divine in their infinite endurance. The immortality of law means that we come in touch with the invariant. The tyro in mathematics comes early upon the invariant properties of a figure as seen in the theory of elementary projection. In a wider sense, however, all geometry is a science of invariance. We prove a law for a general plane triangle and it never varies, whatever we do to the figure. If we prove that $a^2 = b^2 + c^2 - 2bc \cos A$, then, however A may change, the law itself will never vary. In it the pupil comes into touch with the unchangeable, with the absolute.

The immortality of law and the invariability of mathematical principles mean the eternity of mathematics. To come into relation with a science which was illustrated by the spiral nebulae before our solar system was formed, which only now reveals to us those laws of crystals which were in operation long before life appeared upon the earth, and which is also entirely independent of matter, so that if we could imagine the universe destroyed absolutely, the laws would still be true,—to come into relation with such a science makes real to us, as no other discipline in our curriculum can possibly do, the ideal of truth eternal.

We agree that spaces of higher dimensions than the one in which we think we live can easily be conceived by analogy, and we agree without question to the paradoxes which we meet in the study of infinity, and yet we feel that it shows our great wisdom, or perhaps our boldness, if we deny the soul an existence. Strange, that in algebra we accept without the slightest question the idea of the permanence of law, but that our little natures should so often boast that we deny the permanence of the soul !

One of the impressive experiences which come to the devotees of our science is the continual contact with the infinite,—an experience which is inspiring beyond words to express,—and sometimes as discouraging.

According to Professor Smith some such parallelism as the following is suggested to the mathematical mind :—

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MATHEMATICS	RELIGION.
1. The Infinite exists.	1. God exists.
2. Eternal laws exist.	2. Eternal laws exist.
3. The laws relating to infinite magnitudes do not hold respecting the infinitely large or the infinitely small.	3. God's laws are so different from ours as to be absolutely non-understandable by us.
4. The existence of hyperspace is entirely reasonable.	4. The existence of a heaven, with gradations, is entirely reasonable.
5. No factor is ever lost.	5. The soul is eternal.
6. Time may be a closed curve.	6. God looks at time as a whole.
7. Time may be fourth dimension.	7. In the next world, the direction of time may actually be seen.
8. Positive infinity may physically coincide with negative infinity, if lines curve through four-space.	8. In God's sight the infinite past and the infinite future are the same.
9. A Flatlander has enough of the third dimension in his being to give him some feeling of that dimension; and so this may explain the fact that we have some feeling of the fourth dimension.	9. The human soul has enough of the divine within it to have some feeling of the reality of divinity and of the world beyond.
10. Mathematics is a vast store-house of the discoveries of the human intellect. We cannot afford to discard this material.	10. Religion is a vast storehouse of the discoveries of the human spirit. We cannot afford to discard this material.
11. It is not necessary that the solution of a problem, by limited means,—say the trisection of an angle,—should be found in order that we may feel certain that the problem can be solved by *some* means.	11. It is not necessary that the solution of the problem of religion, by our limited human means, should be found in order that we may feel certain that the problem can be solved by *some* means.
12. Every term in an infinite sequence is in a small way a part of infinity.	12. Lucretius spoke wisely when he said, "Everyone is in a small way the image of God."

Craze for Town Life.

Prabuddha Bharata makes the following remarks on the craze for town life :

The ever-increasing craze for town life is segregating the masses and the class-conscious so-called higher class people—the educated and the rich—are daily being cut away from the life of the vast majority of the lower class people who form the backbone of the Indian nation. This isolation stands as a great stumbling block in the way to the realisation of the solidarity of the Indian people. There has always existed no doubt, a chasm separating the classes from the masses. But in modern times we have further widened this gulf by our defective system of education and high standard of living, so much so that the majority of us cannot realise the extent of the oppression and tyranny, of the misery and degradation of our poor and down-trodden brethren. Our isolation has made us ignorant of the needs and wants, of the hopes and aspirations of the masses to so great an extent that our social reform movements touched, until lately, only the educated few, and took little consideration of the existence of the masses at all. Our educational system concerned only the upper classes, and affected in no way the bulk of the population. Even our political movements neglected the masses altogether, and considered the educated community—an infinitesimally small part—to be the whole of the Indian nation! There has been introduced, no doubt, a change for the better, but even now we want to educate ourselves at the cost of the poor, keeping them sunk in poverty and ignorance. We are anxious to enrich ourselves by exploiting the common people, grudging to give them even a starvation wage. We still try to dominate over them to satisfy our insatiable thirst for power, taking care to keep the masses in servile dependence on us.

An Indian Consulting Engineer's Success in England.

Industrial India published in its June issue a brief introductory note outlining the extensive constructional work being carried out at the Provan Gas Works of the Corporation of the City of Glasgow. Its August issue tells us further :—

This work happens to be to the exclusive design and economic system of construction developed by an Indian Consulting Engineer, namely Mr. Birendra Nath Dey, B. Sc. (Eng.), A. M, Inst. C. E., etc., Consulting Engineer (Civil, Mechanical and Electrical). It may be said that Mr. Dey is the first Indian Consulting Engineer who has achieved a success of this sort in Great Britain, and his record confirms our contention that the purely Indian Engineer has a chance of achieving the highest position in his profession if he will only give his utmost courage, ability and industry to winning the laurels which await him.

We are in the present issue publishing the first section of a detailed and fully illustrated

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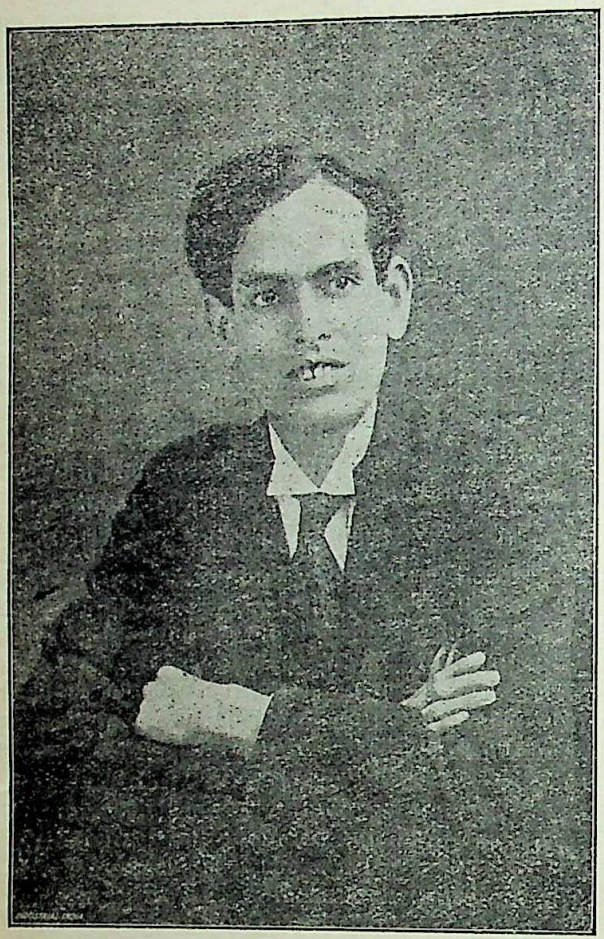

Mr. Birendranath Dey.

description of the plan designed by Mr. Dey. In our frontispiece we reproduce Mr. Dey's photograph, and we would like to take this opportunity of congratulating him upon his most important achievement, and what is even more dear to our hearts we would like to record his success as an encouragement, and an incentive to others of his nationality to follow in his footsteps. It is always relatively easy for others to follow where a pioneer has led, and Mr. Dey's success in securing and carrying through such an important undertaking as the extention of the Glasgow Gas Works is truly an encouraging and inspiring achievement.

Some details of Mr. Dey's career are then added :

Mr. Dey, who has born in Calcutta in 1892, was educated at the Calcutta and Glasgow Universities, and obtained honours degree of B. Sc. in Engineering and a certificate of proficiency in Engineering at the University of Glasgow. He specialized in advanced Engineering courses at the Royal Technical College, Glasgow, and afterwards secured practical training with many eminent engineers.

His career has included such posts as Assistant Engineer to the Glasgow and South Western Railway; sometime Lecturer in Engineering at the Technical College, West Hartlepool; and was retained as Constructional Expert by a number of leading Westminster firms, and he was Chief Engineer for Messrs. Peter Lind & Co., and also for Messrs. Wear Concrete Shipbuilding Co. Mr. Dey is now a director of the International Engineers Syndicate and Economic Structures Company, and also Technical Expert in Engineering Equipment and Organisation of Industries. It is only natural that he is retained by several Indian clients as Consulting Engineer in London.

In addition to the designing and carrying out of various Engineering works in Great Britain, Mr. Dey has acted as Consulting Engineer for the installation of various works such as drainage schemes, gas, water, and steam supply, etc., and he has published various papers on Construction Works, and has in the course of preparation an exhaustive treatise in four volumes on "Modern Municipal Engineering Practice."

In conclusion we may state that Mr. Dey's War Services include the design of ferro-concrete ships, barges, pontoons, etc., for various firms and that he successfully carried out several Admiralty and other Governmental contracts.

Mr. J. R. Sarjantson, editor of *Industrial India*, says :—

The Corporation of the City of Glasgow, in January 1921, invited Mr. B. N. Dey (the only Indian Consulting Engineer practising outside India), along with other Engineers and Engineering Firms, to submit a complete scheme for the installation of large works at Provan (Glasgow)—estimated at £300,000—comprising reinforced concrete and steel structures, elaborate drainage and foundations, railways, extensive pipe lines and mains for water, steam and gas supply, mechanical plant, conveyors, valves, etc. Mr. Dey's economical scheme was eventually accepted by the Corporation in March 1921, and he was asked to instruct several large firms of contractors in Glasgow, London, and other centres to submit competitive tenders based on Mr. Dey's scheme and designs. The successful contractors, Messrs. McBride and Gray Ltd., 156 St. Vincent Street, Glasgow, are carrying out the works under the supervision of Mr. Dey's Resident Engineer at Glasgow, and to the designs, drawings, specifications, bills of quantities, and detailed instructions from Mr. Dey's London Office.

The portrait of Mr. Dey which our contemporary has published, of which the one given by us here is a reduced copy, is a big full-page one and is quite in keeping with the excellent get-up and contents of the magazine.

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Primitive Solar and Lunar Myths.

Man in India, the scholarly and interesting quarterly record of anthropological science with special reference to India, edited by Rai Bahadur Sarat Chandra Roy, contains in its combined March and June issue some curious lunar and solar myths, along with many important articles.

There is a story among the Mundas by which they explain why no stars are visible during the day, and why the moon appears to be waxing and waning. It is reproduced below.

The Sun and the Moon were two sisters, the stars were their children. The children of the Sun were very bright and hot like the Sun, while the children of the Moon were less bright and cooler. On account of the scorching rays of the Sun and her children, nothing would grow on earth. So the Moon, in order to make the earth fit for the existence of living beings bethought of a device. One night she lit a fire and caught hold of the children of the Sun, and burnt them in the fire and made a good meal of them. She mischievously took a portion of it to the Sun and said to her, "Sister, here are some fine sweet potatoes (*sagarkand*) which I have burnt; they are very sweet and I have tasted some, here I have brought some for you." So saying she handed over to the Sun the burnt bodies of her own children which the Sun, not knowing their fate, unwittingly ate up, taking them to beburnt *sagarkand*. When the day broke, the Moon, for fear of her sister's revenge hid her own children. After some time, when the children of the sun and the moon did not turn up and shine as before, the sun enquired of the moon, saying, "Sister, why are our children late in coming ?" The Moon gave an evasive reply, whereupon she grew suspicious and made a search for her childern, but found no trace of them. At last the Moon confessed her guilt. This so much enraged the Sun that she caught hold of a sword and chased her sister, overtook and cut her in two. The Moon however fled away with her segmented bodies.

When the Sun retired in the evening, the Moon brought out her own children (the stars now seen at night) and they began to play about their mother. At dawn the Moon hid all her children for fear of the Sun. To this day, the Moon daily hides her children at dawn, so that, when the Sun comes at day-break, the children of the Moon are no longer visible in the heavens and the Sun shines alone, bereft of her dear children. The segmented appearance of the Moon is due to the cut inflicted by the Sun and though the wound heals up at times, it has been so ordained by Sing Bonga that the wound reopens periodically, so that people on earth might witness the punishment of the Moon for her treachery. This is why the Sun shines alone, and no stars are visible in the day time and the Moon waxes and wanes periodically; and thus has existence been made possible on earth.

Compare with the above the following star-myth prevalent among the Birhors :

According to the Birhors, the Sun had a number of children almost as luminous as himself, and between themselves the Sun and his childern made the universe so hot as to make existence unbearable. So in order to save creation, the Moon hit upon a clever trick to do away with the children of the Sun. She prepared a delicious dish of curry with the tender stalks of the lotus (*salkid ba*) which tasted like flesh. The Sun was highly pleased with the dish and asked his sister what it was made of. The moon replied that it was prepared with the flesh of her own children (whom she had in reality kept in hiding at the time), The Sun was thus deluded into thinking that the meat of his own children would taste as sweet, and determined to kill all his children and eat their meat. And the resoultion was soon put into action. Fortunately one of the sons had been to a dancing party in a different place and he alone thus escaped with his life. This only surviving son of the Sun is now known as the *Bhurka* and is the same as the planet Venus popularly known either as the morning-star or as the evening-star according as it appears in the morning or in the evening. Except this star the other stars that we now see in the heavens are all children of the moon who brings them out of their hiding place at night-time only.

Anthropological Articles in Indian Periodicals.

Man in India is rendering special service to students of anthropology by publishing a bibliography of anthropological articles and notes in Indian periodicals. In the number before us forty-seven items, contained in the first two volumes of "The Indian Antiquary", are mentioned.

"Anglo-Indian Stature."

We read in *Man in India* :

In the April (1922) issue of the *Records of the Indian Museum* (Calcutta), Prof. P. C. Mahalanobis has published a most careful and

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interesting statistical study of Anglo-Indian stature based on careful anthropometric measurement taken by Dr. N. Annandale, in the Zoological laboratory of the Indian Museum in the years 1916—1919. It is expected that no student of Physical Anthropology in India will omit to read this most interesting paper, which is so far as we are aware, the first of its kind published by an Indian scholar.

"A Better, More Beautiful India."

The Treasure Chest, which is a lovely magazine for children, contains in its August number the following children's promises :—

1. I promise not to destroy birds' nests and not to injure animals, trees, plants and flowers in and about.....*
2. I promise to do my best to sow seeds or plant trees or flowers in and around.....* at least once a year.
3. I promise not to throw broken crockery, tins, papers or any other rubbish in the fields, lanes, streets, ponds or streams round about.....*
4. I promise to do all I can to make my home school and town healthful and beautiful.

This list of promises is adapted from one that is being used by the Women's Village Councils Federation in England, in connection with the Beautiful England Scheme. Do you remember what Shakespeare called England ? "This precious jewel, set in the silver sea." Yet even a jewel becomes tarnished and unlovely if its owner is careless. It seems that so many of the villages and beauty spots of England have been spoiled by dumping rubbish, that the women of the country have resolved to call on the children to help in making and keeping their country beautiful. Do we not wish to do as much for India ?

In connection with the promise to sow seeds and plant trees, it is interesting to know that in Raratonga, the most populous of the Cook's Islands in the Pacific Ocean, it is provided by law that the head of each family shall plant and cultivate a cocoanut tree for each year of a child's age, until the child is old enough to plant trees for himself. It is almost needless to add that the island is noted for the abundance of its fine cocoanuts.

In connection with the khaddar movement, the sowing of cotton seeds would be very helpful.

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* Supply the name of your own town or village.

Akbar's Dream.

Miss Ruth E. Robinson writes thus of Akbar's dream in *The Treasure Chest*, which she edits :

Akbar realized that the real hindrance to India's unity was a religious one, and although his effort to overcome this ended in failure, it was a splendid failure. He had been born a Muhammadan, but he could not bring himself to believe that Muhammadanism must therefore be true for all mankind. His contact with Hindusim through his Rajput wife made him respect that religion, and his friendship with Portuguese missionaries, whom he summoned from Goa to Delhi, made him look favourably upon Christianity. A poem written by his friend, Adul Fazl, which we cannot help feeling was the expression of Akbar's own mind, represents a worshipper going from temple to mosque and from mosque to church, and everywhere finding behind the form and the creed God himself, who recognises in each place His true worshipper. The poem ends with the line, "Heresy to the heretic, orthodoxy to the orthodox. But the Rose-petal's dust belongs to the Perfume-seller's heart." It is not surprising that one with such broad sympathies should have tried to found a universal religion by selecting the best from all faiths. Such a man-made religion, however, could not satisfy the human heart. It had no vital force, and lasted no longer than Akbar's own life. But his was a noble dream of bringing into one family all of God's children, a dream which again and again has haunted the sons of India.

He has often been spoken of as a dreamer whose dreams failed to come true. But this was because they were too great for his age, and are still too great, perhaps, for ours. He was like "the sailor" who "never reaches the north star. Yet, without a north star he could never come to port."

Much has been written of the brilliant manner of his rule, and especially of his land revenue system, a measure so well worked out by him with the help of his finance minister, Rajah Todar Mall, that it is used by the British Government as the basis of the present system. Much also has been written of the buildings he erected, of the wonderful fort at Agra, as interesting as the Taj itself, and of Fatehpur-Sikri, that dream city which is yet so solidly preserved that we can almost imagine on moonlight nights that we see Akbar and the scholars of his court gathered in the audience hall for one of the all-night debates which were his chief delight. And when we stand in the noble tomb at Sikandra, near Agra, we feel that it is a fitting resting place for the body of so great a spirit.

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But he will be chiefly remembered for his magic touch upon life, which made itself so wonderfully felt, except during his last years when grief and disappointment clouded his brave spirit. Few men called out such trust and confidence as he did, few had such loyal friends, few knew both how to work and play with such eager intensity. Above all, he had the wonderful gift of imagination, which caused him to come with fresh interest to every subject, and to cast a glamour over the most humdrum occupations. He always did the ordinary thing in an extraordinary way. He put a spiritual, flame-like quality into the dull routine of life. And so, long after the buildings which bring him to mind have crumbled to dust, his vivid, adventurous spirit will be remembered and loved in India.

The Stage in Southern India.

In the course of an article on "The Regeneration of the Stage in India" which Mr. E. V. Subramaniya Iyer contributes to *Everymans Review*, he observes :

Who among us does not know that our Indian stage, especially the stage in Southern India, does not occupy the status that it does in other countries and that, for reasons more than one, its influence as a popular educator is almost nil. There are not enough respectable men in it : it mostly depends for its existence on the uncertain vagaries of the scum as opposed to the respectable section of the public and money-grabbing adventurers. It is mostly manned by needy loafers, the illiterate scum of society, who have nothing but a melodius voice to recommend them. It does not represent the real life of the people as it should : it is not the world's audophone.

In fact, as matters stand it seems improbable that the future of our theatre will become bright. Nay, it is even quite possible that if this playing to the gallery is persisted in, a time will come when respectable people will cease to go to the theatre and the latter will come to be regarded not as a national institution worthy of public support, but merely as one of the so many accursed civilised institutions like gambling, debauchery, etc. It is the duty of all well-wishers of the nation to see that an important institution should not go into disrepute and devise means to improve its position so that it might take its rightful place in the National life as an institution for popular instruction and public amusement.

Our readers in different parts of India will be able to judge to what extent these observations are applicable to the stage in their respective provinces.

Labour Organizations in India.

In *The Young Men of India* for September, Mr. N. M. Joshi of the Servants of India Society regrets that

Although there is a great field and opportunity for organization among the labouring classes, the work that has been achieved so far is very little indeed. We have recently begun to form trade unions. But if you look into the working of these organizations, you will find that they are very imperfect and weak. Their membership is not great and very solid. Moreover they have not enough funds to support their members during the time of strike. The whole movement is very new and comparatively very small. In the whole country, I think there are not more than 100 unions, and their total membership will come to not more than three lakhs. The only unions we see are in some big cities, like Bombay, Ahmedabad, Madras, Calcutta, and those generally for railway and postal employees. And even these unions are not very strong; the strongest among them cannot go on strike and hold on for even a few months. A strong union must be able to support its members while on strike for several months. We have developed to some extent the co-operative credit movement, which also benefits the working classes; but even in this field there is ample room which is not yet covered over. We have hardly begun establishing the co-operative stores or co-operative building societies. There are no organizations yet for insuring the workman against sickness or unemployment.

The greatest difficulty in organizing labour in India is the ignorance or illiteracy of the population in our country. We have not got even six persons in a hundred who can read and write, and these six per cent. come from classes other than the labouring classes. There is hardly one per cent. of literacy in the working classes. We cannot expect, under these circumstances, to strengthen our organizations. We cannot send out letters or circulars to the members of the unions, because they cannot read, and so a meeting becomes necessary for every small matter. Although this is a great difficulty in our way, I am not one of those people who say that we must postpone the work of organization until all the workmen can read and write. I hold the educated classes responsible to help the illiterate labouring classes to organize themselves. I am sorry to say that our educated classes have not yet given sufficient attention to this subject. We are not in touch with the working classes. We do not live in the quarters where the labouring classes live. I am afraid very few of us have an idea of the real living conditions of our working classes of this city. This is very unfortunate. We must always try to understand the conditions of our fellowmen. If not out of a sense

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of philanthropy, at least with a motive of self-interest, we should try to lift up our working classes. If we do not try to improve the condition of our labouring classes, there will be a limit to our own progress. You cannot rise beyond a certain limit unless you take the masses of your country along with you. Take any movement started by the educated classes, you will find that they do not succeed when not supported by the masses.

A Possible Sir Horace Plunkett for the Deccan.

In reviewing Dr. Harold Mann's "Land and Labour in a Deccan Village" in the pages of *The Bombay Co-operative Quarterly*, Professor Patrick Geddes hopes that

Dr. Mann's experience may be increasingly applied to the great questions he has in these volumes been raising. We can well imagine that his conclusions are not always congenial to the more prevalent optimism as to agricultural conditions; but his enquiries have been so much more intimate and thorough than those on which more encouraging views have been based that they constitute a challenge which cannot be ignored. By all means let other economists and agriculturists apply themselves to independent surveys; and let us have their conclusions too. From Dr. Mann also some further, and fuller, statement as to the practical policy desirable to improve village prosperity, will be anxiously awaited; and we trust this will not be long delayed. For with every respect for his administrative and his technical labours in detail, have we not in him—of all men in Bombay Presidency, perhaps indeed in all India—the nearest type, in charaeter and devotion, in training and experience, and, above all, initiative and courage, to Sir Horace Plunkett in Ireland? If so, would it not be a wise policy which would at once set him free and give him the resources for the corresponding tasks of establishing agricultural co-operation in the Deccan and extending its beginnings throughout the Presidency?

The Fiji Deputation.

In *Navayuga* Dr. Manilal thus describes the genesis of the Fiji Deputation :—

The Fiji Government had sent a lying mission to India in 1920 to fool our easily-self-important members of the Viceroy's Council such as Mr. (now Sir) Surendranath Banerjee into believing (1) that in Fiji, Indians earned Rs. 2-8-0 a day (whereas that was the *desideratum* for claiming which they were shot down), (2) that there was equality before the Law Courts (a partial truth only with *suppressio veri suggestio falsi*). (3) that no distinctions at all were made by law on Railways (a diplomatic way of presenting the ugly fact that there are no Railways in Fiji such as are understood outside Fiji). We have only the Sugar Company's tram-lines used gratis according to their whims or convenience and they can always keep a place reserved for white passengers in an irresponsible manner, sometimes stoning, maiming or killing Indian passengers who may often be permitted to climb up the empty or loaded cane-trucks and can be told to get off whilst the train is in motion. Photographs were taken of Indians from North and South India in possession of lands and cattle and they even seriously thought of showing them in India with bioscopic appliances. Of course the indebtedness of the possessors of wealth was not to be exhibited. It could safely remain in the keeping of the Registrar of Mortgages (Mr. B. Venkatapatiraju has now arrived at the conclusion that about a hundred individuals out of 63,000 possess properties to the value of £1000 or more). So the Bishop of Polynesia and the Hon. R. S. D. Rankine (Ag. Colonial Secretary) succeeded in putting under chloroform our Indian leaders whom the Government had appointed with a pat on their back to grant a hearing to the Deputation from Fiji. Even the cable news about the strike in Fiji and the shootings and the prohibition orders (taking effect as Deportations) of the Governor of Fiji could not disturb the artificial sleep of Indian leaders looking for smiling approbation from the Viceroy and the European bureaucrats and their kinsmen from the Pacific. So our "leaders" felt flattered like little children at the sight of Europeans from Fiji (and British Guiana) going on their knees before them for a deputation to visit their country and see if it be not a paradise such as they described and not a "hell" as the "agitators" had tried to make out. With the usual European tactics and diplomacy they promised to grant equality of status to Indians and various other "boons". And the Indian leaders' intellect was no match for such diplomacy (whilst in Grant Duff's time "Indian chicane was no match for European honesty") and our Rotary Club Indians consented to send the deputation.

Knowledge of Ancient India.

Professor Sylvain Levi has contributed to *The Calcutta Review* an article on "Ancient India" in which he appeals to Indian students of their country's past to carry on the work of discovering and making known that past by the study

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of the evidence to be obtained in the country itself and in the history and literature of all the nations with which our forefathers came into contact in some way or other.

From the Mediterranean to the Pacific Ocean, nations near and far gather round India and bring together converging rays to shine upon the voiceless night of her past. The picture that emerges is not, to be sure, as clear and complete as we could wish; too often the documents say nothing or break off just at the moment when curiosity is on the track; too often, besides, the portions upon which light is thrown give us minute details which, by their seeming insignificance, weary and discourage the student. However it is, this is the work which I am pressing you to pursue, for the sake of truth and of your own country. Some people may tell you that it is an idle and useless work, and that the crying need of the present is for chemists and engineers. I do not at all belittle their work, in so far as it can make that painful human life easier and smoother. But we have been taught of late by a dreadful instance how much the most technical civilisation can be foreign to real civilisation, civilisation of the mind. Never has the beautiful saying of Buddha proved so deeply true as now:

मनःपूर्वंगमाधर्मा मनःश्रेष्ठा मनोमयाः

"Mind takes the lead of the world; mind rules the whole world; the world is a creation of mind."

In this time of sky-scrapers and gigantic bridges, mind only can build and will build a bridge for India to cross over the ocean of darkness and storms and to reach that "other shore" of peace and dignity for which she has been longing through centuries. India wants you to be her *Tirthankaras*; but how can you show her the way forward if you have not traced back the steps which have brought her to her present state? You wish your mother-land to stand honoured and respected among the nations, but how tremendous the experimental stages you have to pass through, if you are not fully aware of the genuine forces which allowed her to play, long ago, such a big part in the development of Eastern civilisation? India, the mother of numberless children, who has passed through days of triumph and days of sorrow, the ever-rejuvenating mother of numberless children to come, is standing before you, anxious about her way. It is not enough to worship your mother. Help her!

Welfare Work Among Workers.

In the *Social Service Quarterly* of Mr. K. V. Deodhar tries to give a definite idea of the aims of welfare work. Says he:

Welfare work makes for health, efficiency, cheerfulness, loyalty, commonsense, morality, and a higher type of workmen and workwomen. It tends to lift the workers out of the disheartening rut of being mere slave attendants upon mechanical process. Besides making the factory a better place, welfare work tries to elevate social life and to add to domestic happiness.

Mr. Joseph Baptista, the President of the second Trade Union Congress held at Jharia, declared that in the Indian labour movement war between capital and labour should be avoided, and capital and labour should be organized on a co-operative basis, and neither excessive profits at the expense of the workers, nor greedy demands at the expense of capital should be encouraged.

The welfare work movement is doing this very work. It is trying to improve the conditions of labour by improved sanitation, by creating facilities for education and recreation, and securing the economic emancipation of men through the co-operative movement. A welfare worker is a sort of intermediary between capital and labour. He tries to have petty grievances of the labourers redressed by making a representation of those grievances before the employers and tries to bring about co-operation and harmony in the factories. The welfare work movement will put a check to petty troubles in factories which cannot be solved by trade unionists, but which can be solved by friendly settlement, and thus it will put an end to strikes that are occasionally declared in a light-hearted manner. So the welfare work movement conducted on right lines does not at all interfere with a genuine trade union movement. The trade union movement has its uses in solving labour questions.

Proposed Vihara at the Deer Park, Benares.

The Mahabodhi and the United Buddhist World says:

Since eight hundred years the sacred site at the Deer Park, Benares, where our Lord, the Blessed Tathagata proclaimed the Noble Doctrine 2511 years ago, has been abandoned by the Buddhist world. Indian Buddhism has ceased to exist since the destruction of the holy shrines at Savatthi, Benares, Nalanda, Buddhagaya, &c., by the invading cohorts of Islam.

We are now witnessing the dawn of an era of enlightenment since the decipherment of the rock edicts of Asoka by James Prinsep. The establishment of British Rule in India has given the Buddhists hope to revive the

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forgotten Doctrine of Mercy, Renunciation and Happiness. The Maha Bodhi Society began work at the Deer Park in 1900, and we are now able to erect a vihara at the sacred site, thanks to the munificence of the noble-minded, heroic lady, Mrs. Mary Foster of Honolulu.

Supply of Electricity at Rutlam.

Indian Industries and Power observes:—

One sure index, in these days of the progressive character of a town or city is the provision in it of electricity supply for lights fans and motors.

First the bigger and then the smaller Indian states have given evidence of this kind of mechanical progress.

The larger Native States have long had their electric installations. Mysore and Kashmir and Nepal are famous for their early installations of a hydro-electric character. Other States are not so favourably situated as regards facilities for installing water-power plants, but have had steam-electric stations in their principal cities. Rutlam State, under the wise guidance of its Maharajah, colonel Sir Sajjan Singh has fallen into line with the other progressive States of Central India and can now boast of having an up-to-date electric supply system in its capital.

The rate for energy consumed is 6 annas a unit (or kilowatt-hour) for lamps and fans and 4 annas a unit for motors. In view of the fact that the railway authorities are such a valuable customer, the rates for them will be reduced by one anna per unit in each case, after four years or whenever their monthly consumption exceeds 9,000 units. For the convenience of the small consumers, *e. g.*, shop-keepers in the bazaar, a flat rate of Re. 1-4 per month per lamp of 20 watts (about 16 c. p.) is charged. Such lights are switched off at 12 at night.

India's East African Trade.

We read in the same journal:—

East Africa is a vast field for the sale and consumption of Indian goods, and as more and more of the African tribes are being converted to the use of clothing, the trade will rapidly grow. But, unfortunately, the Indian mills are rapidly losing the trade, especially that in sheeting known as "American", as a result of very keen competition from Japan. The Japanese prices are low. A piece of 30 yards of Bombay product weighs 7 lbs. while a piece of Japanese at the same price weighs 10 lbs. Indian cotton blankets have got a good sale, but imports thereof from Holland are increasing, thus displacing the Indian product. The Dutch blankets are supplied in brighter colouring so as to attract the African, and also at cheaper prices than the Indian, which necessarily command large sale. The trade in prints is divided among other countries and Indian mills have no share in them, as they are not yet able to manufacture this kind of goods.

Mr. Lelfwich therefore suggests that the Bombay Millowners' Association ought to keep a joint agent in East Africa, at an important distributing centre like Zanzibar, whose duty should be to keep himself in touch with the distributing firms, so as to know the requirements of the different tracts and then place orders in India. The present unorganized, haphazard system cannot but fail in competition, especially with the Japanese. In like manner, a reduction in prices should be immediately effected.

Import Duties on Motor Vehicles.

Indian Motor News protests against the 30 per cent. *ad valorem* import duties on motor vehicles and spare parts. It says that the Motor Trades Association have wisely decided to bring prominently before the motoring public certain broad aspects of the question.

Emphasis is rightly placed upon the absurdity of the position taken up by the Government of India who have classified motor cars and motor goods as "luxury articles." A luxury is a thing desirable but not indispensable. Now this definiton may with fairness be applied to race-horses, diamonds, precious stones, unset and uncut, and pearls unset, beer, ale and cider, and, last but not least, champagne. Yet the list quoted here below sets out clearly how these articles of import fare in the matter of taxation in comparison with the requirements of the motorist:—

Articles	*Import Duty Ad valorem.*
Motor cars	30 per cent.
Spare parts for motor cars	
Accessories	
Tyres	
Race-horses	Free.
Diamonds, unset and uncut	
Horse-drawn luxury carriages	15 per cent.
Rubber tyres not for motor cars	
Beer, Ale, Cider, etc. ...	Less than 15 per cent.
Champagne	Less than 25 per cent.

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Ten years ago motors might have been described as articles of luxury in this country with some justification, but to-day this is, generally speaking, a travesty of the truth. To the business man, to the touring officer, to the planter motor vehicles are a necessity. President Wilson characterised the motor car as an indispensable instrument in political, social and industrial life. In America 10 million in all are in use, of which nearly 3 million cars, as opposed to lorries and tractors, are actually in use on farms, and no one has suggested that agriculture is a luxury.

On the 5th July last a statement was produced before Mr. C. A. Innes, Member for Commerce and Industry, by a deputation of the Motor Trades Association, showing the actual import of cars and lorries for the months of April and May, 1922, and giving the figures for the same period of last year. The following are the figures :—

Last year, 1921	... ...	Rs. 99,58,351
This year, 1922	... ...	,, 68,11,700
A falling off of	... ...	,, 31,46,651

This nett loss of trade of Rs. 31,47,000 can only be attributed to the increased duty. The actual increase of revenue was only Rs. 51,743, the figures being :—

Revenue from duty at 20 per cent., for April and May, 1921	... ...	Rs. 19,91,667
Revenue from duty at 30 per cent., for April and May, 1922	... ...	,, 20,43,510

The gain of Rs. 51,743 was effected therefore at a loss of Rs. 31, 46,651, or in other words the motor trade is seen to have done 30 per cent. less businsss than last year, which was a record slump year. The increase in revenue is infinitesimal and is gained by depriving the trade of its legitimate business. Government is losing revenue on 31 lakhs worth of cars which would have been imported and would be using tyres, petrol, etc., which are a recurrent source of revenue.

FOREIGN PERIODICALS

Women and Nice Clothes.

In *The Ladies' Home Journal* Lady Astor makes some very sensible and instructive observations on fashion in women's clothes, from which we quote a few passages below.

I wonder if we women really care as much about clothes as the ordinary newspaper and magazine make out. Since becoming a politician I have found that the newspaper people, certainly in England, are apt to be a bit misleading about women's interests. There are of course thousands of women in the world who care only for the most foolish and footling things ; but we all of us know, men, too, who are only interested in stupid things and things of secondary importance. I am afraid the picture we are sometimes shown of the noble race of men all thinking fine, big thoughts about fine, big things, and of the race of women wholly taken up with thinking about pretty dresses isn't altogether true to life. The ordinary woman is brought too much up against realities—by her experience of marriage and motherhood and of home making—to be satisfied with nothing but trivialities, and yet, when all is said and done, can we escape the charge that women as a whole are more concerned with the body than the mind, and that they do give more time to the furnishing of their outer than of their inner selves ?

Everyone wants to be nicely dressed. It is right that we should. Nice clothes are the expression of a nice mind. But when you get beyond wanting to be just nicely dressed you are getting away from the right motive for pretty dresses. It isn't really at all nice to want to make anyone else feel uncomfortable, and that is all that happens when your object is merely to outshine or outdo. You simply want to cause envy and jealousy.

You may say : "No ; we want to cause admiration."

Admiration for what—your character or your clothes or your figure ? It must be one of those three things.

But a truly fine character never thinks of being admired ; only an egoist does that.

To have clothes admired as clothes is sheer vulgarity.

To wish to attract attention to your figure is just a desire to attract the male sex through its most vulnerable point. Is that really worth doing ? Don't we women have to pay for these methods in the long run ?

A deliberate appeal to that insinct is the basis of many profoundly unhappy marriages, because a marriage founded merely on that short of attraction has never lasted. Ever since the world began, a really happy marriage must be based on something more lasting than physical attraction or attractiveness. It makes my heart ache to see some flappers with their pretty little faces painted and their poor little bodies in their tawdry finery flaunted like flags on a circus tent. I don't believe half of them know what they are doing. And how can they know unless we tell

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them ? And how can they understand unless we show them by our own example ?

I am full of hope that, now women are responsible citizens, we can help to make this poor old world—yes, and the new world too—a little better.

She does not wish to give the impression that she thinks nice clothes unimportant.

It is really a case for a little more thought and a little less thoughtlessness. It is the point of view and the attitude of mind that matter. We need to cultivate our taste and our intelligence about clothes so that we may choose the right ones But, having chosen them, can't we get our minds off the eternal fussing and changing and contriving, and set our energies to work on some of the thousand and one interesting and worth-while things in the world ? The more one looks into life, the more one finds waiting to be done ; and as far as women are concerned, there is real pioneer work as hard and as interesting as any that the pioneers of American history had to face.

I believe that our citizenship has come to us in this time of the world's greatest need for a definite reason and for a definite purpose. Women have never failed to respond to a need, and they will not let civilization down now. And, strange though it may seem, I am sure that a right attitude about clothes is vital to our worth as citizens.

Some Russian Realities.

Thus *The New Republic* :—

Of Russia's men of working age, the years since 1914 have wiped 28·8 percent from the face of the earth. The total of women of the same category is less by ·11·7 per cent, and of the children born since then not more than two-thirds are now alive. In one particular the chart is cheering ; the block line has not eaten its way into the children between six and sixteen. Everything else has been sacrificed to keep them alive.

What of the famine ? M. Osinski (Assistant Commissary for Agriculture) shows plainly that its shadow will not be banished so long as the terrible deficit in horses, seed grain and implements is not made up.

This paper and *The Communist Review* give gruesome details of cannibalism in Russia which we have not the heart to reproduce.

"The Spoken Newspaper."

News of a novel enterprise—the "spoken newspaper", comes from Paris. We read in *The New Republic* :—

When the first number was issued not long ago, the staff of journalists and literary men were assembled on the stage in a well-filled public hall. One man delivered a "leading article" on the financial situation, the budget and the exchange rate. Another followed with a discussion of economy in government administration ; while successive members of the staff talked on various subjects such as any well-rounded journal should include in its contents. News of the assassination of Rathenau arrived just as the "edition" was being completed, and some one (the foreign editor, no doubt) improvised an obituary, described as "rapid but learned." The idea of this "newspaper" is one at which it is easy to poke fun ; yet there is something in it after all. That large masses of people want to know the news of the world and are yet below the intellectual level necessary for reading is shown (in America especially) by the enormous vogue of popular lecturers on current events.

England's Traffic in Honours.

Anent the sale of honours in England, *The Morning Post* states positively that knighthoods are obtainable for 10 to 12 thousand pounds and baronetcies for 30 to 40 thousand pounds. *The Nation and the Athenæum* writes of a tout for this sort of "business', who was ready to negotiate a knighthood for £ 7,000. *The Outlook* tells the following story :—

A largehearted lady, seeking funds for a worthy charity, received a letter from an aspirant for a title in which that gentleman offered to contribute thirty thousand pounds for her cause if she would procure him a baronetcy. She thoughtlessly wrote to a Noble Lord in the Cabinet, explaining the offer, and asking him to get a baronetcy for the aspirant.

She received by return mail, as was right, and indeed inevitable, a severe lecture from the Noble Lord. Such champions take care never to soil their hands. She decided that she had been misinformed about the sale of Honors. Her respect for those who received them increased—until, on opening her morning paper some months later, she found her friend the aspirant gazetted, for distinguished public service, as a baronet ! She did not get the thirty thousand pounds, and she wonders who did.

The Great Wall of China.

Dr. Frank Crane writes in *Current Opinion* of the great Chinese Wall, which "was intended to protect China from the outside world,"

It was the original Monroe Doctrine in stone.

To those who have eyes to see and gray matter wherewith to understand, it is more than a curiosity, it is a type. It is a symbol. It is a prophecy.

For it stands for those of every nation to whom nationalism is synonymous with isolation, to whom patriotism is an expanded family feud, to whom the past is a changeless god and to whom the splendid claims of humanity and the appeal of the whole world are but a thin and dangerous dream.—*Current Opinion.*

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The Punishment Delusion.

Current Opinion observes :

The root cause of failure in our courts, the cause why prisons graduate criminals instead reforming them and why crime is on the increase, the old delusion that the wrong-doer can be cured hurting him.

The London *Outlook* reminds us that until the century prisons were not institutions of punish- but merely for the detention of those awaiting felonies were punished by death, misdemeanors the stocks, the pillory or whipping. "The modern is a factory of demoralization," says the *Outlook*.

Bernard Shaw, in his preface to "English Prisons Local Government," by Sidney and Beatrice Webb, remarks that if the prison does not underbid slum in misery, the slums will empty and the sons fill. Therefore, nothing will be done until a without a slum ceases to be regarded as a city out civilization. He holds that modern imprison- demoralizes its victims and makes the bad because it aims at retribution. Punishment, says, is not the only way to deal with impossible ple. We do not now punish madmen or invalids, we restrain them and prevent them from injuring effectively. Similar treatment is available for inals.

The idea of punishment, which is that of cancel- evils by duplicating them, should be abandoned. sooner the better.

Fallacy of the Hunger and Sex Theory of Human Motive.

The same magazine has summarised the ws of Professor F. H. Knight of Iowa iversity on the hunger and sex theory of an motive, in *The Quarterly Journal of nomics*.

It has been well observed, notes Professor Knight, the love of life, so far from being the most erful of human motives, is perhaps the weakest. any case, it is difficult to name any other motive entiment for which men do not habitually throw their lives. When we turn from the preserva- of indlvidual life to that of the race as a motive ilar situation is met with.

Men will give up their lives for the group, but not *mere life*; it is for a better or at least a worthy that such sacrifices are made. The life of the vidual is logically prior to that of the group, as physiological needs are logically prior to the er ones, but again that is not the actual order of erence. Probably few civilized men would refuse for their fellows if it were clear that the sacrifice re necessary and that it would be effective.

But when materialistic interpreters speak of the petuity of the group as a motive, they are likely have in mind not this result in the abstract, but ther sex-feeling, the means by which continuity nd increase are secured in the animal world. Here gain they are squarely wrong; social existence and in the abstract are more potent than sex attraction in any crude interpretation. With sex experience as with food, it is not the thing as such which dominates the civilized individual. It is again a question of fact, and the fact patently is that when the biological form of the motive conflicts with the cultural, æsthetic or moral part of it—as more or less it always does—it is the former which gives way.

This whole purely biological interpretation of human conduct falls down. No hunger and sex theory of human motives will stand examination. Human interests have no doubt evolved out of animal desires, and an understanding of animal behavior can throw light on human problems, but only if interpreted with the utmost caution. Man has risen clear above, or if this seems to beg any philosophical question, he has at least gotten clear away from the plane where life is the end of activity. He has in fact essentially reversed this relation.

It is not life that he strives for, but the good life, or at the ultimate minimum a decent life, which is a conventional, cultural concept, and for this he will throw away life itself ; he will have that or nothing.

A Tremendous Leap into Space and Time.

Scribner's contains an astronomical article from which we gather that some clusters of stars as bright as the sun send us rays which reach us through the immense space of 36,000 light-years. There are others lying at distances of from 200,000 to 300,000 light-years. Curtis estimates the distance of many others to range from 500,000 to 10,000,000 light-years. A light-year is the distance which light would travel in one year, the distance which it travels in one second being 186,000 miles !

Indian Jugglers' Tricks.

M. E. M'Gregor describes in *Chambers's Journal* some Indian jugglers' tricks which he saw with his own eyes. Some of these are quoted below.

In a casual way, he asked if we should like him to suspend his animation and sit just where he was for two days. We told him we thought a quarter of an hour would be quite long enough, when he instantly closed his eyes and relaxed his muscles. I got a mirror and held it close to his face. I felt his pulse, tried to find the beating of it even in his elbow-joint—in any artery. There was no sign of life ; the mirror remained absolutely unclouded ; the eyes were dull. At the end of fifteen minutes I spoke to him, and said we were quite satisfied. He woke as from a sleep. We told him we thought it very wonderful, and asked how he did it. He answered in an apathetic manner 'I was not there. It is quite easy.'

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Then he asked if we had a strong, heavy iron chain, and one was brought that was used on an ox-cart as a trace. He put it across his chest, under his arms, and said. 'As it is too large, lash it securely with a rope, or knot it, so that it may not open.' This was done, and he merely expanded his chest, and the chain snapped like a bit of cotton—a clean break, just over his chest.

He asked us to give him something to eat that no human being could ever digest. We could not think of anything, but he did; he swallowed, one at a time, two packets of darning-needles, a quantity of thin, broken glass, and some mercury! Without moving from the place he sat in, he asked if any of our servants had a tin cylinder, such as they sometimes keep important papers in. After a little delay one was produced which he said would do. He asked me to put some money into it, and I dropped in, one by one, eight rupees. He did not touch the cylinder, but requested me to pass it to my neighbour and let her count the money. She did, and there were nine rupees in it. It was passed on to three others, till the sum amounted to twelve rupees. He then said to me, 'Take it back, and open it carefully. And do not be afraid; no harm will befall you.' I took it back, opened it, and a small snake, about fourteen inches long, glided out. How it could have got into such a limited space I cannot think. The tin dropped into my lap, as I was startled. It felt light, and I peered inside. It was empty. I put the lid on, and as I did so I heard the chink, chink of money falling, as it were, into it. I pulled off the lid and poured out eight rupees.

The Brahmin told me to get him a small cane or a thin walking-stick. A cane was brought. He asked me to string on to it a jewelled ring, one we could recognise. A ruby ring was put on and dangled in the centre. I held the cane firmly on each side, a few inches away from the ring. The juggler then requested me to come up to him. I did so, and he put out his hand and pulled the ring off *through the cane*, not with a quick, jerk, but just a casual pull. We were, of course, lost in astonishment, and said, 'Do it again'; but he replied, 'Why repeat what you have seen? Let one of your women-servants give me one of her metal anklets; one without a join, aud very heavy.' A young girl at once began the process of removing one from her foot. It took quite a little time and some oiling to remove it, but it was eventually got off and given to him. He pushed it up his arm till it stuck and could get no farther. Then, as if he was measuring a span, he put his thumb on one side of it and his little finger on the other, and lightly pulled it *through his arm* and handed it back!

I have twice seen the 'walking on fire' trick which no one can explain. The first time, I saw at least thirty men walk through a fire of red-hot burning charcoal, over seven feet wide; but the second time I saw the trick, a trough of lighted burning charcoal, a foot deep, was made, and every now and then bellows at one end made a burning mass of it. The juggler made five or six men walk along it. He then asked the English magistrate and the police officer to remove their shoes and socks and do the same. At first they refused, but he was so earnest about it that in the presence of at least a hundred spectators, they quietly walked the whole length of the trough unhurt.

A Singing Community

Music has often been lightly talked of. But *Child-Welfare Magazine* asks :—

Are you a singing community? Do you meet regularly to sing with joy the fine sincere songs of the world—songs of sentiment, of patriotism, and of praise? If you do, your community is to be congratulated, for a good live community chorus is the best possible indication of a high type of civic spirit. People who sing well together are pretty certain to work well together. The war taught us this. Who can doubt that we did our part better, bought bonds more liberally, stood hardships better, lived better, because we sang together?

Then, under the stress of strong emotions, men women and children everywhere sang with genuine enthusiasm.

Now, more than ever, the country needs inspired citizens. There is no occupation more uplifting and inspiring than singing together.

We must admit, however, that really successful community singing—singing that is vital that refreshes and stimulates, and that carries on into evey-day living—depends on at least two factors in addition to the willingness to sing. These other factors are a good leader and good songs.

It is true that a good song leader is born, not made, and it is almost equally true that a good song is born and not made. At least not commercially made, for the most fundamental quality of a good song is sincerity. Let us be discerning and look for the songs that are a genuine expression of honest thoughts and feelings common to us all. There is an abundance of such songs.

If physical realization were all we sought it could be found in a cheap or vulgar song, but with such realization would go a mental and moral relaxation that would be insidiously dangerous to a community. On the other hand, hearty participation in a *fine* song engages our highest emotions, petty thoughts and nagging cares are forgotten, and we are not only relaxed but refreshed, invigorated, and inspired.

Next to its church the most heartwarming, mentally refreshing, socially reforming institution a community can get up is its Community Chorus.

What Rathenau Felt and Thought

That Walther Rathenau, whose tragic death caused a world-wide sensation, was not a mere politician will appear from some extracts given from a book of his in *Frankfurter Zeitung* and translated in *The Living Age*. Worshippers of the pure intellect should read the following :—

Our will, so far as it is not animal, springs from the fountains of the soul. Let us repeat again and again to every unquestioning worshipper of that

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more intellect: the greater and the nobler part of life consists in willing. All willing, however, is, in its profounder and concealed aspects, loving and liking. It is a psychic function, from which the recording, measuring, weighing intellect stands consciously aloof, like a ticket-taker at the entrance of the theatre of the world. What we create is begotten of a deep and unconscious impulse; what we love we long for with a divine yearning; what we solicitously seek belongs to the unknown future world; what we really believe lies in the realm of the infinite. These things cannot be demonstrated, and yet they are the most certain things that exist. They cannot be grasped, and yet there is no really faithful act of our life that is not governed by this inexpressible truth. What do we do from morning until night? We live for what we will. And what do we will? Something that we do not know and cannot comprehend, and yet believe in implicitly.

This faith rests upon a better proof than intellectual demonstration. Any pettifogger can detect faulty logic in the teaching of Plato, Christ or Paul; and yet that teaching does not die. Every word they spoke is still truly alive, and has a power of kindling faith far beyond any physical, historical, or social theory. When we ask what is demonstrable in the strictest term of word, even the geometry of Euclid does not stand the test. But if the world is profoundly conscious of truth, by what are we to identify this living truth?

We identify it by the power with which it seizes our heart. Every true word has a quality of its own, and every thought that springs, not from the labyrinth of the dialectic intellect, but from the realm of our feeling, possesses the vital quality that inspires trust. After this, demonstration is merely superfluous persuasion. A man feels himself called upon to proclaim the truth, not because he thinks it, but because he perceives it and experiences it, because the world he feels in his spirit is more real to him than the world he sees with his eyes. If he sees wrongly, at least his dust will level the way for those who follow on the road to truth. If only one word of what he says is inspired, it will become, no matter how carelessly thrown abroad, seed for a mighty harvest in the hearts of men.

And this is for the benefit of those to whom efficiency is only quantitative:

Modern utilitarian quantity-production is deaf and dumb. Its products but glitter for a moment on the way to the rubbish heap where their brief existence ends. The abundance of freely lavished love that gives to the old articles of handicraft a beauty, utility, and grace that self-seeking labor could never create, is an emotion despised by our profit-figuring machine-production.

And this about the intellectuals:

Never before has such a surplus of undisciplined intellects existed upon our globe, encouraging and justifying the haphazard and arbitrary opinions that their emotions suggest. Our æsthetic standards are wavering and uncertain; our affections and aversions shift from their poles abruptly; our ideas of what is proper and just and logical have no firm foundation. Since anything can be proved, contradictory opinions are demonstrated daily, and we accept each demonstration.

A Tragi-comic Aspect of Dublin Fighting.

An Irish correspondent of *The New Statesman* gives a graphic description of how curiosity has conquered fear in the heart of the sight-seeing civilian of Dublin. Flying bullets form an attraction which is irresistible to the Irish. Crowds are always partaking of the free entertainment provided by the fighting idealists of Ireland.

Both sets of combatants have shown the most amiable consideration for spectators. Instead of resenting their intrusion, they seemed rather to welcome their presence, provided they did not thrust themselves too recklessly into the line of fire. Even when they did, rival snipers would often suspend their duels until the incautious adventurers managed to dash back to safety. As in 1916, civilians so far have supplied the majority of the casualties, but this is due in a large measure to the fact that they remain in the open while the fighters keep snugly under cover.

The same correspondent tells us of a group of onlookers somewhere in the danger zone.

I was wondering how long it would take the sight-seers to realize their position, when suddenly four Free State soldiers doubled out in front of them. One stood upright on the pavement with his rifle raised as if for a *feu de joie*, another knelt on one knee in the roadway, the others crouched on either side of the pillar box at the corner, spick and span in its new coat of green paint, which, under the Free State, has replaced the British red. The four rifles spoke together, jets of brownish smoke eddying from the muzzles as the men emptied their magazines in desperate haste against the opposite roofs. It was war, or rather it should have been war. But mixed up with the soldiers in their green uniforms was a woman with a brown-paper parcel of groceries in one hand tugging a child obviously reluctant to go, and behind the marksmen's heels two tattered boys jostled and squabbled as they grabbed up the spent cartridges. One felt that any self-respecting cinema-producer, who knew what the dignity of war demanded, would have cut out the scene, and insisted on beginning all over again.

Virginia Industrial School for Coloured Girls.

Mrs. Janie Porter Barrett, a colored woman, is the "wonder worker" at the Virginia Industrial School for Coloured Girls. One

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of her methods is to believe that girls released from prison can be as good as others, as is related in *The Woman Citizen.*

The first thing that happens to the girl who exchanges prison for outdoors and the farm, is that she receives along with her kindly greeting from Mrs. Barrett a sheet of white paper.

"This is your record," explains Mrs. Barrett. "And you can keep it without blot, if you will." And for the first time the poor girl, who usually looks and acts like a kicked cur, realizes that even she can turn a fresh page. Some of those white pages never have the slightest stain on them - that's the thing that keeps up the teachers' courage.

World-News About Women.

The following items are taken from *The Woman Citizen :*

Post-Woman.

The name "post woman" may soon become familiar if other women follow the example of Mrs. William K. MacNeil of Belfast Maine. Her husband is a mail carrier who wants to devote his summer to farming, so Mrs. MacNeil has passed the necessary examinations and obtained the credentials which allow her to be a carrier of Uncle Sam's mails. With her horse and light buggy she covers from 25 to 30 miles a day.

Progress in India.

Bombay is the premier large city in India to start its scheme of compulsory education on the right principle of applying to girls and boys equally.

"Lady Plenipotentiary"

The outstanding piece of woman news of the fortnight is the appointment of a woman to the post of first secretary of a legation. The woman is Nadejda Stancioff, dughter of the Bulgarian Minister in London, and the post is in the Bulgarian Legation in Washington. Miss Stancioff is twenty-five, a graduate of the Sorbonne, and speaks seven languages. She represented Bulgaria, with Premier Stambolisky, at the Genoa Conference, and has, in the absence of her father, been in charge of the Legation in London.

Women in the League of Nations.

Mme. Curie and Mlle. Bonneire, professor of zoology at the University of Christiania, have been nominated to serve on the Committee on Intellectual Cooperation of the League of Nations—a committee to consist of twelve members. The announcement was sent to the Council for the Representation of Women in the League of Nations, which includes twenty-one national societies of women.

Dehydration of Fruits and Vegetables.

The method of preserving fruits and vegetables hitherto prevalent has been canning. But now a period of drying both fruits and vegetables has commenced. The method is known as dehydration which means a scientific method of controlling the drying conditions. This has been described in *The American Food Journal* (New York).

Unbreakable Glass.

The engineers of the Cavalir Glass Works recently exhibited, before a meeting of sugar experts in Prague, some remarkable specimens of unbreakable glass. Glass flasks were flung upon the floor from a height of 9 to 12 feet without being broken. The flasks were then subjected with great rapidity to great differences to temperature without cracking. Finally, even thin-walled flasks were used to drive nails into wood without suffering any damage. It would be interesting to compare this Czecho-Slovakian glass of which we learn from Kosmos (Stuttgart) with the bullet-proof glass recently patented by Inspector Faurot of the New York Police force.

A Rival of Quinine.

The announcement is made that a plant has been discovered in India which is an effective remedy for malaria and black-water fever. Its Latin name is *Vitex peduncularis*, and it is found in the provinces of Bengal and Bihar. It is administered to the patient in the form of a tea or infusion, having a strength of 2 to 3 per cent., made from the leaves of the plant. *Kosmos* (Stuttgart) states that a short time after the patient has swallowed this aqueous solution of Vitex, his blood is found to be entirely free of malaria germs. This new drug has an advantage over quinine in that it has no bitter taste.

Responsibility for Crime and the Criminal.

The World Tomorrow observes :—

To say that the criminal is responsible for his crime, but that society is responsible for the criminal, is not soft penology ; it is a scientific statement of the fact of restricted responsibility of the individual for his social delinquency. When the individual fails to measure up to the social standards, he is known as a delinquent ; when the social standards fail to touch individual needs, then the community is delinquent. Only self-control can prevent delinquency ; community help alone can check a delinquent career.

Prisons do not reform the criminal.

The rules governing prisoners' conduct are made for the purpose of promoting ease of administration ; the whole life of the institution is ordered to that end. The welfare of the prisoner, not to speak of his reformation, is in the typical penal institution the last thing thought of.

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Music in the Court House.

What would one think of using our law courts as music houses? *The Playground* says, Minneapolis, U. S. A., has just inaugurated a series of noon-hour concerts in the court house, where thousands come in from the factory, store and office during their noon-hour for the relaxation and inspiration of listening to music.

Just as the soil of agricultural land requires rotation of crops in order to produce the best results, so does the soil of our inner being require variety of treatment in order to remain elastic and fertile and to enable us to produce the best of which we are capable.

I believe that some of the restlessness, of the turmoil, of the lawlessness, even of the crime of the day, arises in a measure from a reaction against the humdrumness and drabness and lack of inspirational opportunity of everyday existence. I believe that much can be done by art, and particularly the art of music, to give satisfaction to the natural and legitimate desire for getting away from unrelieved dullness and drudgery, and to lead the strong impulse underlying it into fruitful, instead of into harmful, or even destructive channels.

What I maintain is, that the best preventive against crime is to encourage and foster in the young—and in the grown-ups, too, for that matter—interest in, and understanding for, that which is beautiful and inspiring and which will bring into their leisure hours influences and occupations tending to counteract the lure of the street and to breed aversion and contempt for that which is vulgar, cheap, brutal and degrading. Toward that end, one of the most potent instrumentalities is art. It is, or can be made, a mighty element for civic betterment. It is, or can be made, one of the strongest among those agencies which have power to form and guide the thought and the sentiments and the conduct of the people. It has a weighty purpose and a great mission.

Story-telling.

The same journal tells us :—

This summer Boston children are having frequent expeditions into the wonderful land of "Once Upon a Time." Many new storytellers were trained by the course in story-telling and story dramatization conducted in the Dramatic Workshop of Community Service of Boston.

A story club has been formed as part of the activities of Clearfield, Pennsylvania, Community Service. During the spring story-telling hours were held every Saturday morning in each of the town's schools in preparation for the summer's outdoor playground program.

Ancient Hindu Education.

V. B. Metta discourses in *The Forum* on the ancient Hindu system of education. Some of his views are extracted below.

The ancient Hindu educationists did not create a system of education, and then enmesh all their pupils in it indiscriminatingly. They attached a great deal of importance to individuality, and therefore they tried to understand the nature of each one of their pupils separately. After understanding their pupils individually as well as they could, they then tried to develop them, each according to the bent of his own nature.

The Hindus attached great importance to the capacity for mental concentration. Hindu boys were taught the elements of *yoga*, in order that they may be able to concentrate their attention on any subject or object. The concentration of attention is necessary not only for keeping the mind awake but also for cultivating the memory. Memory-training was considered to be of the very greatest importance by Hindus and other Oriental peoples, and therefore Oriental litterateurs and philosophers of old times, possessed such wonderful memories that they knew whole volumes of their great poets and philosophers by heart.

The modern method of teaching by snippets would never have appealed to ancient Hindus. By this method boys are taught a subject most superficially in five years, which they can learn pretty thoroughly in one year. The Hindus taught schoolboys only one or two subjects at a time, but these subjects were taught so well and so thoroughly, that those who had studied them became not mere mines of information, but really cultured beings. Modern teachers say that the mind of the child is tired by being fixed on only one subject for a long time. But then how was it that ancient children, whether Hindu or Chinese or Greek, were not tired? Either they possessed better and healthier minds, or what is more probable, their interest in their subject was so thoroughly aroused that they were not tired of fixing their attention on it for a long time.

The ancient Hindus relied on the teacher to influence his pupils morally and spiritually. The Hindu *guru* (the word signifies a teacher in the intellectual as well as in the moral and spiritual sense) commanded implicit obedience and admiration from his pupils by his knowledge, wisdom and sanctity.

Business and the Professions.

Willard L. Sperry's Dudleian Lecture on "The Call to the Ministry," given at the Harvard Union, and printed in the *Harvard Theological Review*, begins with some important prefatory remarks on the most important question which a man has to decide in this world, namely, that of his work in life.

The majority of men must settle this problem in the light of conscience and common sense, their knowledge of their world, what can be done and what

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needs to be done in the world, and their knowledge of themselves, their natural inclinations and abilities.

The broad initial option lies between business and the professions. The opportunities in the business world are perfectly apparent. There is above all else the zest of the great game, so dear to the strenuous temper of America. The prospects for a successful, absorbing and useful life-work in business or industry are so clear that such a career needs no advocates. It should merely be noted, however, that although the single individual may enter business with a social conscience and with altruistic motives and plans, he finds himself in a world that is primarily operated with a view to private gain.

The claim of the four major professions—the law, medicine, teaching, and the ministry—rests upon an entirely different premise. The professional man enjoys certain social recognitions and privileges in modern society which are not accorded the business man. And although, man for man, the broker or banker is often a more high-minded person than the doctor or teacher, it still remains true that the professions as a whole have a certain moral rating of their own, which is in advance of the moral rating of the ranks of trade and industry.

The reason for this felt and recognized distinction is clear and valid. The members of every great profession are organized primarily around the principle of service.

As a Balliol don at Oxford said :—

The difference between industry, as it exists today, and a profession is, then, simple and unmistakable. The former is organized for the protection of rights, mainly rights to pecuniary gain. The latter is organized, imperfectly indeed, but none the less genuinely, for the performance of duties.

Educational Value of Biology.

John C. Page writes in *Education* :

Biology is fundamental. Elementary biology, in its properly conceived form, studies man and pictures him in his proper setting as one living creature amongst a world of others with which he has relationship sometimes intimate and always vital. It is the root and trunk subject from which spring all the deliquescent branches of the tree of the knowledge of life in all its manifold manifestations. It is unique, and no other subject can take its place for this reason.

The scope of biology is overwhelmingly large. It deals with plants and animals, therefore with humans. It comprehends many subjects heretofore given special names, but it is not a combination of them any more than a trunk is the combination of its branches.

Biology includes principles of health culture, sex instruction, eugenics, sanitation, study of plants and animals, nature study, &c. About sex instruction the writer says :—

I do not mean by this to assume, among other things, that sex instruction as such should be definitely and directly given in a course in biology. But I do agree with Dr. Charles W. Eliot, President-Emeritus of Harvard, and president of the American Federation of Sex Hygiene, when he gave his approval to the statement "that biology is the only subject in which these facts can be presented in a normal way." I do see the potentialities in biology in this respect. We all grant that the child must know ; but how is he to learn? Statistics show that both parents and doctors fail pitifully to act, and that the practical work of the clergyman is small.

A capable teacher can and will impart many valuable facts by connotation. He may start with pollination in flowers. This makes an excellent beginning. Fishes and amphibia with their milt and eggs will come still nearer to the point. When he comes to birds he may bring out the mating instinct, the establishment of homes, the care of young. He may even proceed with caution into mammals. If the master in charge of all this be cultured, and possessed of a mind and personality that measure up to his calling, he will awaken no morbid interest, but instead will bring a clear light of understanding. He will awaken, if anything, a spirit of gallantry in the boys, and in the girls one of faithfulness and parental instinct. In general it is within his power to inspire a high sense of social responsibility brought about through a true understanding of the instinct underlying the formation of a home.

Sanitation implies a knowledge of bacteriology and of how disease germs are carried by flies, mosquitoes, &c. From biology spring agriculture, horticulture, floriculture and animal husbandry.

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NOTES

India and the Empire.

Mr. Lionel Curtis had been recently lecturing in America. His final address was an apology for imperialism, and specifically for the British Empire as a practical contribution to that ultimate political ideal, a supernational state. According to *The New Republic* :—

Mr. Curtis admitted that unless the principle of the commonwealth replaces that of empire the whole structure will fall. He further declared that "the relations of the people of Europe and America to those of Asia and Africa are the ultimate problem of politics." The future, then, of the British Empire as a foundation of, or model for, a world state, and the value of its contribution to the solution of this "ultimate problem of politics," depend on the inclusion of India as a willing partner in this commonwealth.

The British Empire is now engaged in the task of reconquering India. Once it took the country physically, by war and chicane, setting native states against each other, entering alliances to subdue enemies and betray friends. Now it must conquer the country spiritually, in the name of the august conception of an imperial commonwealth, of which Mr. Lionel Curtis thinks so highly as the basis for a world state.

"I believe", he said solemnly, "that the cause of freedom in the East has gained immeasurably by the inclusion of India in a commonwealth which centres in the West."

The New Republic criticises Mr. Curtis partly thus :

The reference to a commonwealth begs the question. It is the necessary substitution of commonwealth for empire for which Mr. Lionel Curtis is arguing, and so far as India is concerned he will admit that the process has not gone far. But passing this, it may be inquired to what extent or in what way the cause of freedom in the East has gained through the control of India by the British. Was that control sought in the name of freedom? Has it been maintained in that spirit? Is its continuance desired as a means of contributing to the world free state of Mr. Lionel Curtis's imagination? On the contrary, India was acquired by the ambition and self-interest, not of Great Britain, but of certain British citizens; the control of India has been exercised always for the social and pecuniary advantage of certain classes of British, and its future is envisaged chiefly from the point of view of these classes. Mr. Lionel Curtis knows better than any one that the whole structure of law, economics, finance and racial association in India is a monument to the greed and arrogance of the dominant race. The value of India as an outpost of freedom in the East is chiefly as a terrible warning to Persia, China, Japan.

As regards the task of conquering India spiritually in which, according to Mr. Curtis, Britain is now engaged, the American paper remarks :—

The signs of the spiritual conquest of India by the British are not hopeful. Mr. Curtis quoted appreciatively Captain Mahan's apothegm to the effect that "the province of force in human affairs is to give moral ideas time to take root." The moral ideas in the present case seem to be provided not by Lord Reading or the Prince of Wales or even Mr. Lionel Curtis, but rather by the Mahatma Gandhi.

The New Republic then proceeds to state a maxim of political science and apply it to India.

There was a principle of political science enunciated by an Englishman a generation ago which might seem to apply to India, as well as to afford a clue to the relations of the peoples of America and Europe to those of Asia and Africa. John Ruskin proposed as a test of the right of a ruler his willingness to die for his subjects. Men charged with high responsibility are expected to meet this supreme test; why should not a king die for his people instead of demanding that they should die for him? Are Englishmen ready to die *for India*? Many have actually done so; many more have died *for British rule in India*, which even to Mr. Lionel Curtis does not mean the same thing. Will Lord Reading die for India? Will the Prince of Wales die for India? He showed extraordinary complacency in allowing scores or hundreds of Indians to die for him on the occasion of his imperial progress; and among his reported utterances we have failed to find one expressing a decent regret at the death and suffering due to the provocation of his visit. Will Mahatma Gandhi die for India? Will the 40,000 non co-operators now in prison die for India? Then they, rather than Lord Reading, Mr. Lionel Curtis or the Prince of Wales have met at least the moral test of their right to rule India.

Women As Dictators.

Twenty-four hours after the dedication of the Woman's Parliament in Washington a representative of *The Ladies' Home Journal* asked Mrs. O. H. P. Belmont, President of the Woman's Party in the United States of America, what she really meant when she said that henceforth women were to be dictators. She was the fortieth or fiftieth person who had put the same question to Mrs. Belmont in that very limited space of time. Her reply is given in *The Ladies' Home Journal* in the following words, in part :

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The end of the dictatorship of the world by men alone is in sight. We women have lived long enough in the cramped confines of a misfit social structure. We have been forced to sit still too long. We have been powerless for such an endless time that we have accumulated enough stored-up energy to shape any structure to our will.

We know we can manage the house. We can reconstruct it. We can put on a left wing and a right wing. We can add a sun porch to let in the light. We could even tear the house down if we liked—and I think men know that too.

The time has come to take this world muddle that men have created and strive to turn it into an ordered, peaceful, happy abiding place for humanity. In its present condition the world is its own worst indictment against the sole dictatorship of men. Men have always obstructed and suppressed the intellect of one-half of the human race. They have always worked for themselves. That is not sufficient. The error lies here.

By excluding women men have interfered for too long with the development, interests and intelligence of humanity. Men have always kept women in subjection. To acknowledge them as equals would have destroyed their own pedestals. They have opposed an even partially woman-governed world, fearing a limitation of their own undisputed freedom. Men have insisted not only that we live in a man-governed world but that we worship in a man-dominated church; and we can no longer accept this.

We are going to make the necessary changes, but not for the sake of women alone. I have no near-sighted idea that what is done for women and children is not to the advantage of men also. In short, we are not working against men, for women, when we speak of women as dictators; we are working for the human race.

Filipino Independence.

According to the Jones Law the Filipinos are to obtain independence when they have established stable government. This they have done, even according to the Wood-Forbes Mission, which has reported against giving them independence. *The Philippine Press Bulletin* says :—

No American official, whether of the past or the present administration, has denied the statement of the Philippine Legislature, the certificate of the Governor-General, and the finding of the President of the United States to the effect that we have established the "stable government" required by the Jones Law, in accordance with the interpretation that universal usage has assigned to these words. Even the report of the Wood-Forbes Mission, which is unwarrantably severe and critical, does not deny this assertion.

"There are apparently in President McKinley's estimate two main elements in a stable government: First, ability to maintain order and insure peace and tranquility and the security of citizens, and, second, ability to observe international obligations. To those two elements, Mr. Root, in his instructions for the Cuban people, added the following: It must rest upon the peaceful suffrages of the people and must contain constitutional limitations to protect the people from the arbitrary actions of the Government. All these elements are to be found in the Philippines to-day"!

Woman Suffrage in India.

An interview with the Rt. Hon. Srinivasa Sastri, published in *The Woman Citizen* of America, contains the following passages among others :—

The delegate who showed the broadest and most generous feeling, and the highest spirit in his attitude toward the woman problem, was Srinivasa Sastri, the British Delegate representing India—the country in which the progress of woman has been retarded more perhaps than in any other because of the prejudices of religion and the social caste system.

"Yet," said Mr. Sastri, "I think that the light is penetrating more than people in the outside world may realize.

"Women in my country, whether married or not, can hold property in their own name under an ancient law. Another ancient law provides a dowry from the parents called 'Stri-dhan'—which means woman's property. This dowry is inherited by the daughters."

As regards the vote given to our women in some provinces, Mr. Sastri observes:

"In their case it is not demanded by the necessities of their lives, but is a mere luxury considered somehow or other a part of civilized life.

"My hope is that this premature granting of the suffrage will reverse the course of the development of women in India and cause her life and acts to become fuller and richer as in more modern countries.

"Where the influence of the Moslem has been felt in Northern India, women are screened and hidden from the gaze of men. But in Southern India they move about freely and even attend public meetings. They figure very often in the list of the delegates to conventions and conferences, and a great part of the work which resulted in granting the franchise to women has been done in every province by associations of ladies amongst whom several have taken a leading part.

"I see no end or limit to the place that women can reach when she has her chance. And men can hold the one attitude, which is to open every door to her as fast as possible. There can be no greater work in the world than the elimination of suffering and disability, and surely there is no suffering and disability anywhere as ill-deserved as that which so unfortunately has been visited upon women for no other reason than their sex."

We do not think the suffrage has been given to Indian women prematurely.

The Turks.

Miss Bessie Beatty, for three years editor of "McCall's Magazine" and a distinguished journalist and war correspondent, gives in *The Century Magazine* her opinion of the

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Turks and Turkish affairs from personal knowledge of Constantinople and from knowledge gained by personal contact with noted Turks, including the crown prince. American globe-trotters go to Constantinople with the preconceived idea that

The Turk was an amber-skinned man who wore a red fez, and carried a long, curved knife dripping with blood.

But in the case of the party of which she was one,

They went away, these American globe-trotters, quite thoroughly convinced that there are two sides to the Turkish question.

Before the season was over, other ships arrived. The number of tourists mounted from the hundreds to the thousands. More questions were asked and answered All of them, when they sailed away from Constantinople, had undergone the experience of their predecessors.

She adds :—

No one need minimize the suffering of the Armenians and other minority peoples of the Near East, but it should be possible to look behind the atrocity story and discover the elements that make Turkey what she is to-day and find out what she may become to-morrow.

The atrocity story has blinded sharper eyes than ours all down the ages, yet we never seem to become sophisticated about it. Religious antagonisms have long been used for the political and economic advantage of one or another power. Frequently they have been deliberately created and carefully nursed for the benefit of an ambitious ruler.

Those who look on Turkey from a distance with the eye of the casual observer have little idea of the vitality and extent of the nationalist movement. It has what military power there is, what hope, what discipline. It has the support of all but the tiniest portion of the populace of what is left of that once mighty Turkish Empire. Though there are two governments side by side in Turkey, no one pretends that the Constantinople government functions.

The attitude of the resident American of Constantinople was not the least interesting of the things she found there.

He goes to Turkey after having been thoroughly propagandized to hate the Turk as an enemy to all that spells civilization.

When he has lived with him a short time, he frequently swings to the opposite extreme. When he has lived there a little longer, he acquires a footing in that middle ground of judgment which gives him a point of view probably not far removed from truth. He learns from personal experience that every Turk is not an assassin, or every Armenian or Greek either a saint or a corpse. He does not minimize the terrible price of suffering the Armenian has paid, nor does he excuse the Turk; but he learns to search and find causes to modify his judgments. He discovers that, Turkey of yesterday is not Turkey of to-day and that still another Turkey is in the building.

In Constantinople I found both Turks and Americans asking with some indignation why it is that America publishes only one side of the Greco-Turkish situation? When I asked what they would have us publish, they replied with questions :

"Why was the report of the commission of investigation of the Greek occupation of Smyrna suppressed? Why has no one ever blamed the Greeks for the atrocities committed against the Turks in that occupation?

"Why does everyone talk of Armenian refugees and never mentions the seventy thousand Turkish refugees in Constantinople, driven out of their homes in Asia Minor by the Greeks?

"Why does no one ever tell about the efforts the Turkish Nationalists made to prevent the Armenian evacuation of Cilicia?'

Eventually one begins to join them in wondering.

Of Smyrna Miss Beatty writes :—

Smyrna is, of course, the sorest of the Turkish tender spots. The Turk maintains that atrocities there are committed by the Greeks under the eyes of Allied battle-ships, and that the Allies, aware of this, did not lift a voice in protest or a hand in protection

It is true that the report of a committee of investigation of which the American high commissioner, Admiral Mark Bristol, and other equally qualified representatives of the Allied governments were members, has never been made public. The commission found the facts sufficiently appalling to recommend the immediate withdrawal of the Greek army, but the affair stopped there.

It is fairly understandable why the English Government, actively backing the Greeks, was eager to keep the facts of this occupation from their public. The motive of our own government in also pigeonholing this report is not quite so clear. Our government had less at stake It might have considered that it could afford to trust the American people a little more fully with the facts. Atrocities are unpleasant reading at all times, but, after all, if one is to judge, one must have all and not half of the truth.

In Miss Beatty's opinion,

Turkey is a barometer of many things. A student of international politics can tell fairly well how affairs are going with Great Britain by watching her attitude toward Turkey. If she extends a reluctant olive branch to the Turkish Nationalists, it is probable that things are a little unsettled in Egypt, India, or some other corner of the Moslem world. When she proposes a new investigation of the Turkish atrocities and backs a Greek offensive, it is fairly safe to assume that things in the Moslem world are going not too badly from the British point of view, and England can afford to risk the ire of the inhabitants of certain of her possessions or spheres of influence. Sometimes her policy is determined by Turkish concessions to France and Italy.

Some idea of Mustapha Kemal Pasha's

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self-abnegation is gained from the following sentences from a young Turk's conversation :

When we speak of our government to-day, we mean Angora. The entire press is an Angora press. Mustapha Kemal could became dictator of Turkey to-morrow if he chose, but he has deliberately deprived himself of power.

The Bery Loom.

We received two letters of complaint against the Bery Loom a few days ago. The one from Babu Radha Prasad Das, Headmaster, Baidyapur George Institute, states that the loom is "heavy and unmanageable," and that "Messrs. B. D. Bery and Co. and Mr. Hoogewarf could not satisfy the institute authorities and we have been reluctantly compelled to keep the matter hanging." The other from Babu Abinashchandra Chaudhury of village Charipara, P. O. Uthali (Dacca), who says he holds the firm's invoice No. 1274, states that the loom is too heavy to be worked by a weaver "and it is absolutely impossible for a man to work on the same for an hour even and 30 yards of cloth per day can never be expected on the loom." As we are not weaving experts and have no first-hand knowledge of the loom, we can offer no opinion, and cannot undertake to publish any correspondence on the subject. Our suggestion is that if any party has any grievance, the remedy lies in a place different from newspaper offices.

Mulshi Petha Satyagraha.

The Poona correspondent of *Swarajya* writes to it from Poona on the 13th September that the Mulshi Petha Satyagraha has recently entered on the third phase of the struggle. He writes, in part:—

The Tata Company.

The Tata Power Company has not yet begun work. It is becoming very difficult for the Company to get contractors and also labourers. It is also understood that the Company is hard pressed for money, as the shareholders are refusing to pay their instalments owing to the Satyagraha movement. Matters have come to such a pass that the Company is obliged to file suits against the shareholders, and I understand that a suit is going on in the Bombay Court against some prominent Calcutta Marwari shareholders. I also learn that a counter suit has been filed against the Company for deceiving the shareholders by keeping them ignorant of the true state in Mulshi Petha and various other charges.

Forecast.

The Satyagraha campaign will assume a serious aspect by the end of October, as the rainy season would then be over and as hundreds of enrolled volunteers will be going to the scene of action from all parts of Maharashtra. Perfect non-violent atmosphere exists in Mulshi Petha. There is grim determination prevailing in Maharashtra to see the thing through. Unfortunately there is not absolute unanimity in Maharashtra over this matter, but the great majority are for Satyagraha, as can be understood from the resolutions of the Akhil Maharashtra Mulshi Parishad held in Bombay on June 11th this year.

From what I could see, it is affording the Mawalas and the volunteers an excellent lesson in the non-violent fight for one's own rights. The matter may now be taken up by other provinces also, in so far as sympathy may be shown, by sending volunteers and doing propaganda against Andhra, Tamil and Karnatak Labour being recruited here for construction of the Tata Company's works.

"Morning Post's" Comment on 'Censure on Premier'.

The Indian Legislative Assembly's resolution on the Premier's "steel frame" speech has been construed as a vote of censure on Mr. George. In commenting on it the London *Morning Post* contemptuously refers to the Assembly as "a subordinate legislature eighteen months' old."

The "Morning Post" goes on to advise Indians who profess to be fully grown politicians to develop a letter sense of realities and adds that if they claim to be citizens of the Empire they must learn to think imperially and recognise that such a question as the charge of Constantinople and the Straits must be settled by the light of what is expedient for Europe and not by the remoter consideration of what is agreeable to the sentiments of Mahomedans in India.

The position taken up by the London paper would have been correct if "Europe" had not taken upon itself to interfe

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the affairs of "Mahomedans in India," had not subjected them to its rule and had not asked them to fight for it against their Turkish co-religionists. But as matters stand, *The Morning Post's* remarks are sheer impudence.

Bengal Ministers and the Indian Association.

In our last issue we had occasion to refer to the methods that are being employed now for sometime past by two Ministers of Bengal, with the help of their too ready and willing supporters, for converting the Indian Association into a Ministerial instrument. It appears that these methods are being opposed by a number of independent members of the Association, although their efforts have so far borne no fruit. We are informed that twenty-one members of the Association sometime ago addressed a communication to the Honorary Secretary protesting against the extremely arbitrary, high-handed and discourteous manner in which the President, Sir Surendranath Banerjea, conducted himself at the last Annual Meeting of the Association, held on the 31st July, 1922. The signatories urged that as the procedure adopted at the meeting was illegal, irregular and unconstitutional, the proceedings were vitiated in consequence. The letter pointed out *inter alia* the following irregularities and demanded that a fresh meeting be called for the consideration of the business of the last annual meeting :—

"(1) In the case of the election of the Secretary and Assitant Secretaries, the voting was not by ballot, although voting by ballot was urged. (2) The election of 20 members of the Committee was not by means of voting papers, as provided in the Rules (Rule 23 (b)). Certain printed papers containing a list of names were accepted as voting papers, in spite of protest by some members. (3) When two different names were proposed for the Secretaryship, the second name was put to the vote as an amendment, in spite of objection and protest. (4) One name proposed for Assistant Secretary was put to the vote as an amendment. One candidate for Assistant was allowed to count the votes cast in favour of his rival candidate. (6) The counting of votes was not properly done. In the case of the election of the Secretary the accuracy of the counting was challenged and a recount was demanded but refused. In the case of the election of one of the Assistant Secretaries it was proved on a recount that the original counting was wrong. At this a recount was again demanded in the case of the election of the Secretary but was again refused. (7) Division was demanded but was refused by the President. (8) Members were not allowed even to state their points of order or make their submission for the Chairman's ruling and were peremptorily asked to sit down. Lastly, the attitude of the Chairman was throughout arbitrary, high-handed and extremely discourteous."

The requisition was put before the Executive Committee of the Association, who convened a special general meeting to consider it. The Special Meeting was accordingly held on the 12th September last. We have not so far come across any official account of the proceedings of this meeting. The reports that we have received from more sources than one, however, show that the procedure and methods adopted by the President and the Executive of the Association at the Special Meeting were even more outrageous than those of the preceding meeting.

The complaint made by the requisitionists was directed mainly against the President of the Association. When, therefore, the Special Meeting commenced, some of the requisitionists rightly protested against Sir Surendranath Banerjea occupying the chair. But he refused to listen to this most reasonable objection. Knowing that the meeting was a packed one, composed mainly of members who had been brought there on the definite understanding that in voting they should recognise the principle that he who pays the piper should call for the tune, it was easy for the Minister-President to say that he would vacate the chair only if the meeting wanted him to do so. Thereupon, it was formally moved and duly seconded that Sir Surendranath should vacate the chair. It was not surprising that this motion was lost.

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The position of the Chairman of a

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meeting is analogous to that of a judge. It is a fundamental rule of law that a judge shall not sit in judgment upon a matter in which his own conduct is under enquiry. The meeting in question was held for the specific purpose of discussing the conduct of the Chairman at the last Annual Meeting and definite allegations of high-handedness and irregularity had been made against him. In view of these allegations, we fail to understand how the Chairman could stick to his throne on a show of hands. In fact, he himself stated that he was not going to "abdicate." It was eminently desirable that the Chairman should not only be elected without any opposition but that there should not also be any reasonable ground for suspicion in the mind of even a minority that they might not get justice, and such a suspicion was inevitable when the Chairman, whose conduct was under discussion, himself presided over that very meeting.

It is an unwritten law of public meetings, recognised all over the world, that the Chairman of a meeting, in cases where his impartiality or fairness is impugned, or where his own conduct is the subject-matter of enquiry and discussion, vacates the chair. We cannot believe that the two Ministers of Bengal, who are associated with the Indian Association, are ignorant of this elementary fact. We would ask their followers to look up the proceedings of parliamentary institutions and other important public bodies, in this country and elsewhere. This will show how utterly untenable and indefensible is the position taken up by Sir Surendranath Banerjea and his supporters in the matter.

It is interesting to note in this connection that the Calcutta High Court has held that a Magistrate is not competent to try a Municipal case if he is also the Chairman of the Municipality in question. The law is very explicit in the matter. It distinctly provides that "no judge or magistrate shall, except with the permission of the court to which an appeal lies from his court, try or commit for trial any case to or in which he is a party, or personally interested, and no judge or magistrate should hear an appeal from any judgment or order passed or made by himself." What a court takes into consideration in such cases is "not merely the question whether there has been any real bias in the mind of the presiding judge against the accused, but also the further question whether incidents may not have happened which, though they may be susceptible of explanation, and may have happened without there being any real bias in the mind of the judge, are nevertheless such as may create in the mind of the accused a reasonable apprehension that he may not have a fair and impartial trial." This is the rule obtaining also in the case of a chairman of a meeting.

That as Chairman of the last Annual Meeting of the Association Sir Surendranath Banerjea had perpetrated irregularities of the grossest nature was beyond any doubt. The most straightforward course for him, under the circumstances, would have been to acknowledge his mistake and to make amends for the injury that he had done to fellow-members of the Association by his arbitrary rulings and rude and offensive conduct. But this was a course which could not be expected either from the Minister-President of the Indian Association or from his new associates. A spell of "brief authority" has deprived them of their mental equilibrium. They now seem to believe that they can disregard everybody else with impunity. They have begun to comport themselves in a manner which shows, as if they do not consider themselves bound by any earthly rules, legal, constitutional or moral, observed by ordinary mortals.

The terms of the resolution on the requisition that Mr. Jatindranath Basu moved at the meeting show that our observations are not based on fictitious statements or imaginary grievances. Though opposed by a number of independent members, this resolution was supported by Mr. Provas Chandra Mitter, the Minister of Education, and two of his lieutenants, and was ac[illegible] by a majority of votes. Mr. Jati[illegible] Basu laid down in his res[illegible]

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proposition that a Chairman's rulings were to be final. Nothing could be more extraordinary than this. Sir Surendranath Banerjea's friends were unable to advance any valid arguments in support of the proposition that they propounded, but they made up for this by emitting a good deal of sound and fury. The Chairman of a meeting, especially when he was also a Minister, was so superior a person that they seemed to take it to be almost a sacrilege that his rulings should be questioned or his conduct animadverted against. We quite realise that it would have been convenient for the Ministers and their friends if the accepted law of meetings supported their view. Unfortunately for them, however, this is not so. Even a tolerable acquaintance with the law and procedure on the subject will show this. They have, we know, adopted Mr. Jatindranath Basu's resolution by a majority of votes. But even a majority can never have any justification or right for doing anything unconstitutional or illegal. A majority, because it is a majority, cannot validate a thing that is on the face of it invalid.

If the two Ministers and their supporters were to urge that as the Chairman was the sole judge on a question of order, etc., his decision should be regarded as final and conclusive at the moment, there would be some sense in such a suggestion. Even at that very moment a majority of members might constitutionally decline to accept the decision of the Chairman. In any case, there can be no doubt that under the law of meetings, members of a meeting have the right of challenging the ruling of the Chairman given at a previous meeting in cases in which such ruling was obviously improper and wrong.

The way in which the power of closure was used by a majority at the meeting showed that neither Sir Surendranath Banerjea nor his associates were people who could be expected to follow a fair and constitutional procedure. Before this was put in requisition it was essential that the minority should have been afforded adequate opportunities of expressing their views. One member, who wanted to oppose Mr. Jatindranath Basu's resolution, rose and made several unsuccessful attempts to speak. While Mr. Provas Chandra Mitter and two other supporters of Sir Surendranath, who rose after this member, were allowed to have their say, the aforesaid member was not permitted to speak. All on a sudden the motion for closure was sprung upon the meeting and adopted by a mechanical majority. This was a case of flagrant abuse of the power of closure and a glaring infringement of the rights of the minority.

Sir Surendranath Banerjea has, we find, been allowed to perpetrate a series of irregularities, both at the last Annual Meeting and the Special Meeting. It is because he has at his back a majority that he has dared to act in such a grossly perverse and unconstitutional manner. But when one comes to know how this majority is composed, one realises its extremely unreal and unsubstantial character. What value can we reasonably attach to a majority vote when the majority consists mostly of people whose subscriptions are paid by influential members of the Association. There are also some who stand to gain by their association with the ministers in whose hands lie so much power and patronage. If and when the source of the subscriptions is traced and made known to the public, the disclosures would be startling indeed!

When we say all this we do not, of course, mean to suggest that there are not any honest or independent men among the supporters of Sir Surendranath. But their number is very small. Principal Herambachandra Maitra, a Vice-President, and one of the seniormost members of the Association, who was not present at the Annual Meeting, very appropriately asked the President in the course of the discussion on the requisition, if it was a fact that at the previous meeting a member rose to a point of order, but was not allowed to make his submission. Though the

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President did not answer this simple question, a well-known member of the Association bore testimony to the truth of the allegation contained in it. And Principal Maitra, when he left the meeting, was heard to remark that the Indian Association, so long as it acted thus, could never command any respect from the public.

Now, the question is, is there no remedy for such tyranny on the part of the majority? Yes, there is. The remedy is, as an English writer points out while discussing the question of the Rule of the Majority, "the purification of public opinion, the ennobling of public life, the rousing of public spirit, the education of public conscience, the development of the sense of public responsibility." It is now the duty of the public, therefore, to demand that the Ministers should, before everything else, be divested of all influence and authority over the conduct and management of the affairs of public institutions in the country.

Another Murder Case from U. P.

In our last issue we commented on a clear case of murder tried in the Allahabad High Court, which sentenced the accused to death, but forwarded the jury's recommendation for mercy to the Governor, who commuted the sentence to penal servitude for life. The convict is a European soldier who had deliberately murdered an Indian, for fun's sake, without the least provocation.

Another case, of a European Lance-Corporal who had murdered an Indian cook boy, recently tried at the same High Court, has ended in a death sentence with a recommendation for mercy by the jury. We make some extracts from *The Statesman's* report, which does not show that there was any proof that the murdered man abused the accused Grundy.

The trial of Lance-Corporal S. A. Grundy, 2nd South Wales Borderers, Jhansi, commenced to-day at the Allahabad High Court Criminal Sessions before Mr. Justice Louis Stuart. The charge was that he had murdered Nanhe, a cook boy, by shooting him. The accused pleaded not guilty.

The facts, as related by the prosecution, are that on the morning of June 28 the accused, who had returned from leave the previous night, had to attend the British Station Hospital, Jhansi, for medical inspection and that on his way there certain persons made abusive remarks about him. While the accused was returning and passing the cookhouse abuse was again used. It is alleged that the accused then went to his barracks, got his rifle, put a cartridge into the breech, went into the verandah and fired at the cook.

Major Berkett, officer commanding the regiment, said that accused told him after the incident that when he was abused he made up his mind "that there would be one native less to send a British soldier to detention." There was an order that every assault by a soldier on an Indian had to be reported to Simla.

Replying to his lordship, accused said that when he heard the abusive remark made about him he went to his barracks, took up a rifle and coming out, fired. He said that his mother was in a lunatic asylum in Cork and he also had an aunt in the same asylum.

The Government Prosecutor submitted that it was a case of deliberate murder. No plea of lunacy had been put forward at any stage in the case.

His lordship, in his summing up, said it was admitted that the accused fired at a group of Indians, that Nanhe was killed was not denied, and if some of the witnesses were to be believed, it was a case of murder, all the elements of the crime being present. As regards the plea of lunacy, no medical evidence had been adduced to prove the insanity of the accused.

The jury returned after about an hour's deliberation and brought in an unanimous verdict of guilty of murder but with a recommendation to mercy.

His lordship, addressing Grundy, said he would forward the recommendation to the proper authorities. His lordship considered the case a very painful one and he had to do his duty. A man had been killed in a premeditated and brutal manner. His life was as valuable as anyone else's. His lordship could not but look on the act as a wanton and brutal one and discreditable not only to the prisoner but to his distinguished regiment and the British Army generally. His lordship then sentenced Grundy to death.

Mrs. Besant and Indian Home Rule.

It is said that Mrs. Besant has broached the idea that "at the next general election the voters shall be asked to support candidates who promise when elected to help in forming a convention of members of the new legislature will have a mandate, so she ex

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to formulate an improved constitution. She hopes it will be possible to place that constitution before the legislature and then to present it to Parliament with a request that statutory effect shall be given to it."

Smyrna.

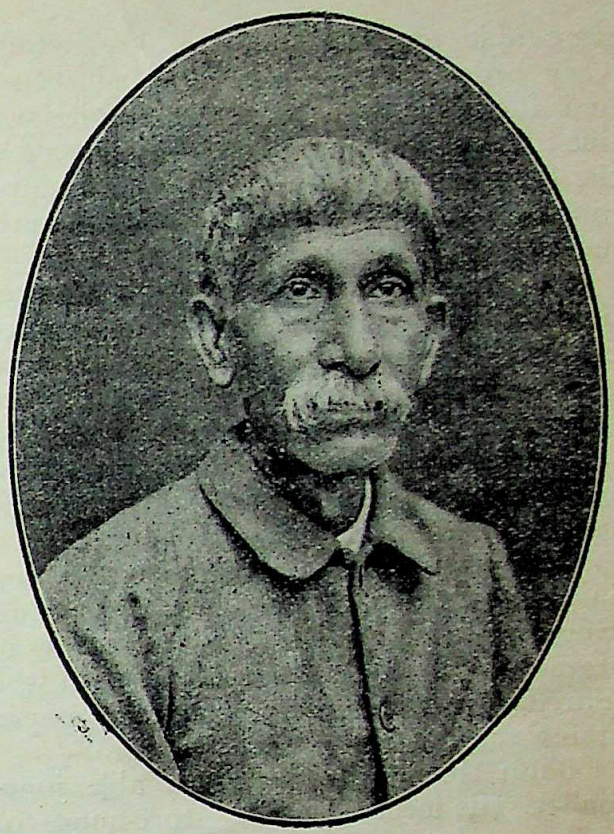
Smyrna, whose almost total destruction by fire is reported, is a very old city. It was a colony founded by the Greeks about the seventh century B. C. Its name, almost in its modern form, is to be found in both the Attic and Æolic dialects of the Greek language. It is one of the cities which claimed to be the birthplace of Homer.

Long Distance Swimming in the Hooghly.

In the swimming race from Chandernagore to Calcutta, a distance of some twenty-two miles, according to the organisers, B. K. Bose of Bagh-Bazar Swimming Club won handsomely by 50 yards, A. T. Dutt (Life Saving Society), B. C. Bhattacharya (Life Saving Society) and H. Chatterji (Bagh Bazar S.C.) occupied the second, third and fourth positions respectively. The official time of the winner was given as 4 hours and 24 minutes, which was very creditable, though the competitors swam with the tide. The loss of three lives on the occasion—not among the swimmers, is very much to be regretted. There was culpable mismanagement. It is also reported by trustworthy eye-witnesses that the real winner was Satish Chandra Banerjee of the Central Swimming Club, being ahead of B. K. Bose by 20 yards.

Motilal Ghosh.

By the death of Babu Motilal Ghosh India loses her oldest and most experienced journalist. Journalism caught him and his elder and more famous and gifted brother Sisirkumar Ghosh young and shaped their career. Babu Motilal Ghosh did many other things besides editing and proprietorship for *The Amrita Bazar Patrika*. [illegible]ge of his single-minded devotion



Motilal Ghosh.

to it, he is best known in connection with that paper.

It was at first a Bengali weekly, published 55 years ago from a village in Jessore, named Amrita Bazar after their mother Amritamayi where the brothers were born. The press was a wooden hand-press. The brothers not only owned and edited the paper, but were also its compositors and ink-manufacturers. Even in those early days, the paper was a terror to oppressors and evil-doers. They fearlessly exposed official misdeeds. At that time this required greater courage than now ; for, numbers of gentlemen, not to speak of ladies, going to jail for the country's cause had not then become a matter of common experience. The brothers did their duty in scorn of consequence. They were prosecuted, and though they were not convicted, they were financially ruined for a time. After this they removed their press and paper to Calcutta. Then came the Vernacular Press Act of Viceroy Lytton's days, which was intended to gag and crush independent vernacular papers like the *Amrita Bazar Patrika*. But the brothers Ghosh were equal to the occasion and

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were able to nonplus the bureaucracy. They procured some old English types, and the issue of their paper which was due to come out just after the passing of the Press Act was published in the English language—to the chagrin of the Government of those days.

The Amrita Bazar Patrika has ever been famous for its unsparing and detailed criticism of official tyranny, jobbery, and travesties of justice. For this it has more than once been caught in the meshes of the law. But it has survived these troubles. It has been noted too for the publication of official secrets.

For some years past, there have been in the country many vernacular and English papers to serve as exponents of nationalism. But before their birth the *Patrika* was the only prominent paper doing that kind of work.

Babu Motilal Ghose was an able journalist. His memory was a store-house of information relating to public affairs. He wrote in a clear and popular style. He had at his command both humour and wit and biting sarcasm. His stock of popular stories and political parables was considerable, and these he and his assistants were never tired of repeating deftly and with effect whenever the occasion arose. To chaff Scotchmen with being the subjects of Englishmen was a favourite annual pastime of his after the St. Andrews Dinner. Another periodical hnmorous performance of his was an article on the Bengali sweet called *sandesh*.

A most remarkable achievement of the *Patrika* was the discomfiture of Sir Lepel Griffin leading to his resignation. Other Residents and political agents at the courts of Indian princes have felt its power; for the *Patrika* has consistently and persistently tried to uphold the cause of these rulers.

Babu Motilal Ghosh wrote much to improve the economic and sanitary condition of the country. Englishmen were under the impression that he was an inveterate foe of the British Government and as such always *agin* the Government. It is true he never made it his business to win the favour and be in the good books of officials. But he was on good terms with some provincial rulers and was selected by Lord Carmichael to represent Bengal officially at a sanitary conference and he attended the conference as Bengal's official delegate.

In the days of their youth, the brothers Hemantakumar, Sisirkumar and Motilal were attracted to the Brahmo Samaj and exhibited reforming proclivities in matters social and religious. Gradually, however, they ceased to have anything to do with Brahmoism and social reform, of which they became staunch opponents. This was one cause of the popularity of the *Patrika*. They, particularly Sisirkumar, became identified with neo-Vaishnavism in Bengal. They conducted a Bengali Vaishnava periodical called *Sri Vishnupriya Patrika*. Babu Motilal Ghosh was religiously minded and had gentle and affable manners. He was a believer in spiritualism and for some years published a monthly called *The Hindu Spiritual Magazine*.

On his death-bed he expressed regret at being called away at the present crisis of India's affairs when he might have been able to render some little service. He expected, after death, to be able to keep watch over the fortunes of India. He was sorry he was able to do so little for the motherland, and hoped that younger workers of both sexes would be able to do more. He gave them all his love, his blessings, and his good wishes for their success.

The Kemalist Victory

It may be a good political principle in the abstract that the indigenous inhabitants of a country should remain in or be restored to possession of it and manage its affairs, and that others who had come in later as conquerors, traders or settlers should not be its rulers. But in practice it is difficult to determine who are the indigenous people of any particular country. From the remotest period in history and in prehistoric days [illegible] countries have known wave aft[illegible] of conquest and colonisatio[illegible]

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result that it is very difficult and often impossible to definitely name the autochthonous population of many countries. Therefore the only practicable rule to follow is that all those classes of the inhabitants of a country who have their permanent homes in the country should share in the government of the country on a democratic basis.

Therefore, it is not for Greek, Turk, or Armenian, or for European Christians in general, to say that the non-Greek, non-Turk or non-Armenian section of any region in the Near East where it is permanently settled should vacate it or live in it as a subject race or be exterminated. But who is to listen to sober counsels? For decades, generations and centuries bloody racial and religious wars, feuds and recriminations have gone on in many countries where Greeks, Turks and Armenians have their permanent domicile. Revenge is in their blood, and whoever feels himself strong enough for the purpose engages in the diabolical pastime of wholesale murder, rapine, rape and incendiarism. Nobody can say who started this devilish game. In modern times the publicity agents of the world for the most part profess Christianity and are of European extraction. They own and control the cable services and the leading newspapers of the world. Naturally we hear more of Turks and other oriental and non-Christian peoples having perpetrated massacres and incendiarism than of Greeks and other European and Christian peoples having done the same. It is not possible to ascertain which stories of massacres are true and which false and to what extent. The truth, however, seems to be, as indicated above, that all parties have been guilty some time or other according to their opportunities. European and Christian peoples are naturally inclined to believe that Musalmans are more bloodthirsty than Christians. But even according to the histories and other books written by Christian authors, Christian peoples have massacred, poisoned property by other means many populous races in Africa, America and Australia, leading sometimes to their utter extermination. It may well be doubted whether Musalmans ever caused such widespread havoc.

Coming to the affairs of the Near East, it is a matter of recent history that an Allied commission was appointed to investigate some alleged massacres of Turks by Greeks. It has been repeatedly asserted that strong proofs of these allegations were obtained. But the report of this commission has been suppressed. Therefore, we cannot believe that the stories of the Turkish atrocities are true or that these alone are true without at the same time believing that the Greeks were guilty of similar barbarities. Then again, in the case of the stories of Turkish barbarities and incendiarism, why should one disbelieve Reuter's telegram which states: "A report from Adana says that the Turkish authorities in Smyrna have arrested a number of Greeks and Armenians who have confessed, it is alleged, to setting the town on fire"? Or the message from Rome which states that "the Turks charge the Greeks who remain in the town with hindering the efforts to extinguish the fire"?

We have neither the inclination nor any reason to take upon ourselves the role of the devil's advocate either for the Greeks, or for the Turks, or even for the Armenians. We condemn all according to the measure of their iniquities. What we are against is a condemnation of the Turks alone.

It is said that the Turk is unfit to rule non-Christians and non-Turks. But proofs have been cited from the works of Christian writers to show that the Turk is a tolerant master and neighbour when the non-Turks under him do not intrigue and rebel and otherwise provoke him. Can anything of an entirely different character be said of any conquering and ruling race? Has any empire-building European Christian nation dealt leniently with political intriguers, rebels and thorough-going asserters of native manhood? The hands of which conquering Western race have not at some period of history or other

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been dyed with the blood of backward coloured races? Some of these Christian imperialistic nations have even exterminated whole tribes and populations. The Turks have not yet succeeded in doing so with the Armenians, taking it for granted that they tried or wanted to do so.

No nation is fit to rule any other nation wisely, justly and humanely. All nations are unfit to govern others; only, the unfitness is greater or less.

The soil of Asia, Africa, America and Australia is just as sacred as the soil of Europe. If it be insisted upon that Asiatics must not remain as an independent ruling power in any part of Europe, it should in common justice be also insisted upon that people of European race should also vacate Asia, Africa, America and Australia. If the European occupants appeal to the right of might and of age-long occupation, the Turks also are entitled to the same sort of right. If it be argued that in Australia, New Zealand, parts of America, &c., there are no survivors of the indigenous population to set up the plea of self-determination and ancestral possession, then that may be an incentive to the Turks producing a similar state of thing in regions inhabited partly by themselves and partly by Greeks and Armenians.

No; it will never do to try to expel the Turks, bag and baggage, from *every* part of the former Turkish empire, or to try to keep them confined to narrow strips of land deprived of all real power. Just as the Christian peoples argue that they are civilisers of backward peoples, so were the Musalmans actual educators and civilisers of parts of Europe in the Dark Ages.

We are glad that Mustapha Kemal Pasha has obtained a sweeping victory, because this will partly remedy the wrong done to the Turks by the Allied powers and because it will re-establish the principle that the conqueror-settler's right to remain as a free man where he has been a free man for ages, is as valid in Europe and the lands adjoining Europe as it is on other continents. If it be felt as a humiliation that Asiatics should bear sway anywhere in Europe and particulaly on any European populations, it is good that Europeans should realise this humiliation, for they have inflicted it on the peoples of Asia, Africa, America and Australia.

Nothing European or Asiatic is perfect or self-sufficient in itself. The West should learn from the East as the East from the West. It would be good both for the Europeans and the Turks if they could live peacefully as neighbours. We are glad, therefore, that the crusader's tocsin of alarm which was sounded on the Kemalists occupying Smyrna is heard no more. It was on an evil day that Mr. Lloyd George reminded the Christian peoples of Europe that the age-long struggle between the cross and the crescent had ended in the triumph of the former by General Allenby's crushing victory over the Turks. The tables have now been turned. It would be good if the crusading spirit were not revived. Mustapha Kemal wants a peaceful solution and has no desire to invade European soil. And the latest news received to-day (September 20) is that the European powers concerned are also for a peaceable solution.

Guru-ka-Bagh.

A meeting of the Working Committee of the All-India Congress Committee was held at Amritsar on the 18th September. Mr. C. R. Das presided. The members of the working committee of the Shiromani Gurdwara Committee attended. Pandit Madanmohan Malaviya gave a brief account of what happened at Guru-ka-Bagh. The following resolutions were adopted:—

"This Committee places on record its strong condemnation of the brutalities perpetrated by the police on the unresisting and non-violent Akalis and congratulates the Akalis on the calm and cool courage and marvellous self-restraint with which they have borne the sufferings cruelly inflicted on them.

"This Committee appoints a sub-committee of the following gentlemen to inquire into the whole matter and

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eport to the All-India Congress Committe efore the end of October :—S. Srinivasa engar, Chairman. Mr. M. R. Jayakar, arrister of Bombay, Maulana Maho- ad Faqi of Delhi, Mr. J. M. Sengupta of engal, and Mr. Stokes (members), Prof. uchi Ram Sahni—Secretary."

The disciplined non-violence of the kalis is beyond all praise. They are mong the bravest of the brave. Yet ey are suffering without retaliation like pless invalids. It is the result of their ith in God. It is similar faith, similar urage, similar non-violence and suffering one that can make our cause victorious.

It is reported that the beating of the kalis and other barbarities perpetrated the police for many days have now ased, and the Akalis who endeavour walk into ground in the possession of e Mahant are being arrested in large umbers.

The bureaucracy have now expressed adiness to enquire into definite legations of police excesses. In more stances than we can now bring to mind, rst came the beating, the shooting, etc., en the enquiry and then the white- ashing report. Why all this bother? ither there should be no excesses at all, there should be no subsequent effort to cuse or whitewash excesses.

The Sikh temple, its residential houses, d the adjoining garden and lands were rmerly in the possession of the Mahant. he Akalis took possession of the temple s the public religious property of the kh community. Government allowed em to remain in possession. This ay be presumed to have led the Akalis think that if they obtained similar ossession of the houses and other roperty of the temple, they would be able to restore all these to their original se, which was a religious one. But hen some of them went to cut wood at e garden, not for their own private use d profit, but for the *free* kitchen of the mple, they were prosecuted for theft and t six months' rigorous imprisonment ch. If those who have good reason to nsider themselves owners *de jure* of some roperty try to become *de facto* possessors, is the dispute a matter for the decision of civil courts or of criminal courts? And if of criminal courts, should the punishment be as severe for a technical theft as for a real theft? It is very strange that Government, instead of telling the parties to resort to a civil court to settle their dispute, itself simply keeping the peace meanwhile, took the side of the Mahant and tried at first to beat off the peaceful Akalis. If this course, adopted by the Government, was right and lawful, why were not similar steps taken to dispossess the Akalis of the temple when they took possession of it? Again, if this course was right and lawful, why has Government now given it up in favour of arrest? If arresting be the right course, why was it not resorted to from the first? One cannot discover signs of wisdom and humanity in these doings of Punjab officialdom.

Trustworthy eye-witnesses like Rai Sahib Professor Ruchi Ram Sahni, M. A., late of the Lahore Government College, now a pensioner, have borne witness publicly that the police not only beat the Akalis but robbed some of them of their cash and other belongings in broad daylight. There is grim irony in the situation that men have been beaten, made unconscious, two dying in consequence, imprisoned, for cutting wood in a garden which they considered the public property of their temple, whilst the guardians of law and order are alleged to have turned thieves and robbers with impunity.

A few days ago, we received a telegram from the Shiromani Gurudwara Prabandhak Committee asking us to come and see how the police are behaving. In reply we telegraphed to the Committee that we were sorely grieved to read its telegram but deeply regretted our inability to go to the scene of action. On the third day after this reply had been handed in at the College Square office we were informed that it "cannot be delivered owing to Held objectionable." Why it has been held objectionable, we do not understand, nor why the telegraph department has not the common business honesty to return us the money it took from us for the

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telegram, seeing that it has not rendered us the service which it was paid to render.

The Black Hole on Wheels.

At long last the Government of India's resolution on the Moplah train tragedy has been published. There is no satisfactory explanation of the delay in publishing the decision of Government, nor is the decision itself satisfactory. Not one of the higher officers of the Madras Government has been founded worthy of censure, departmental punishment, or prosecution. Traffic Inspector Reeve would have been prosecuted if he had been alive, but he is dead. Sergeant Andrews has been ordered to be prosecuted, because he was in charge of the Moplah rebel prisoners, and did not open the doors of the closed goods wagon and let the prisoners have air to breathe and water to drink even when after crying aloud for help some of them were dead and others about to die. We do not say that he has not deserved prosecution But why visit all the sin on him ?

One of the findings of the Committee of Enquiry runs thus :—

> (3) That the use of ventilated luggage vans for the conveyance of prisoners in an emergency was not *per se* objectionable, and that it implied neither inhumanity nor any deliberate indifference to the right of the Moplah prisoners to the same treatment as other prisoners ; but that the practice of using such vans should have been abandoned as early as possible or should have been brought under proper regulation and in so far as the practice contributed to the final disaster responsibility falls on Mr. Evans, the Special Civil Officer, under whose authority the removal of prisoners was conducted.

The first part of the finding is not consistent with the last. If the use of *ventilated* luggage vans for the conveyance of prisoners in an emergency was not *per se* objectionable, why is it laid down that the practice of using such vans should have been abandoned as early as practicable ? The use of the word "ventilated" begs the whole question, because the van which caused the disaster was *not* ventilated and it seems to have been nobody's business to see whether it *was* a ventilated van before it was used to convey human beings. That there was no such emergency as necessitated the use of closed luggage vans is also clear from the following passage in the Comittee's report :—

> We observe that rebel prisoners despatched after conviction from other parts of the district (*e. g.*, from Calicut and Cannanore) passed through the rebellion area in open carriages and that police were evidently available to furnish for them an escort of the necessary strength ; and we cannot but think that if consideration had been given to the matter it would have been possible to find police to furnish similar escorts from Tirur.

But any detailed criticism at this stage is useless ; which remark, again, reminds us that no criticism on the part of the Indian public at any stage would have effectively influenced the action of Government. Siraj-ud-dowla can do wrong, members of a white bureaucracy cannot.

Calcutta University Finance.

The Statesman having had the enterprise to publish the Accountant-General's report on the financial administration and condition of the Calcutta University as well as the letter addressed by the educational secretary of the Government of Bengal to the University Registrar in consequence of the Accountant-General's report, the public have been in a position to understand how things have been mismanaged in the University and how there was no check on expenditure. The Accountant-General's report also shows that part of the huge deficit of the University was due to the falling off in its income owing to the Non-co-operation movement, for which it was not responsible. The Accountant-General has made certain suggestions for the future better management of the financial resources of the University and the Education Minister has laid down certain conditions on fulfilment of which the University will obtain the grant of 2½ lakhs voted by the Legislative Council as also an additional grant of about an equal amount. The Senate has appointed a committee to report on the conditions,

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which seem to us on the whole fair, though slight modifications may be necessary to make it easy to carry out all of them. A question may no doubt be raised as to whether Government has power to lay down such conditions. Our view is that, though the State after creating a corporation and giving it an almost autonomous constitution cannot and ought not to interfere in the details of its administration, if an emergency or a crisis arises, it can and ought to interfere, and that such a crisis has arisen. Seeing that Government during Lord Curzon's regime appointed a commission to alter the very constitution of the University and another commission was more recently appointed which has made some radical recommendations some of which, at any rate, are likely to be carried out, Government is most probably right in holding that it can at the present juncture lay down conditions.

An academic discussion of the question, however, appears *now* to be unnecessary. For, the Senate at its meeting of the 16th September last adopted some budget rules drawn up by the Board of Accounts which, according to Dr. Hiralal Haldar, were substantially in harmony with the conditions laid down by Government." It need not be enquired whether this harmony is accidental, or due to both the conditions and the rules being reasonable and natural, or whether the rules were so altered after the receipt of the Government letter of the 23rd August as to harmonise with the conditions laid down therein. The important thing to consider is whether the observance of the rules or of the conditions cannot be brought about without either party feeling any loss of prestige or dignity or of the rights or powers vested in either. We think the thing is feasible. An attempt is going soon to be made to reform and reconstruct the University. A thing which is to undergo the process of reform and reconstruction must be enabled to live. It is, therefore, greatly to be desired that squabbles between the parties should cease and the teachers and the students of the University should soon get to work again earnestly. There has been and still is much in the University that is quite undesirable. There has been a moral canker at work at its core. These it is possible to eliminate or keep in check. The University has been a pioneer and a torch-bearer in many ways; and it is our earnest hope that, purged of all its defects, it may continue to do its great work for generations to come and shine with undimmed lustre.

The Vice-Chancellor and Dr. Howells.

At the Senate meeting on the 9th September during the debate on the appointment of the Committee to consider the conditions laid down by the Government by observing which the University may avail itself of the grant of 2½ lakhs, a desire was expressed that the committee might report within a week. The Vice-Chancellor observed, "It is humanly impossible to report next week." Thereupon Dr. Howells, moved by the courtier-like amiable desire to flatter and please the Vice-chancellor, observed that,

> "He did not accept the Vice-Chancellor's judgment that it was humanly impossible to get a report in a week. He knew what was possible to the Vice-Chancellor and he believed that if the Vice-Chancellor took the matter in hand, a reply would be possible even in a week."

The Vice-Chancellor, referring to Dr. Howells' mention of his capacity for work, said,

> He repudiated the suggestion that this was his job. This concerned every one of the hundred members of the Senate and he assured them that he was the last man in the world to force his views upon them. He declined to have their support unless he knew that it was a representative and reasoned judgment on their part.

What was the cause of this over-emphatic reply? Had Dr. Howells, in an unguarded moment, divulged the secret process of the manufacture of the reports of recent University Committees?

All-Bengal Young Men's Conference.

The All-Bengal Young Men's Conference which recently met in Calcutta for three days had some very hopeful features. It

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transcended the limits of political parties, occupations, religious groups and, of course, of castes "touchable" or "untouchable." It wanted to have a constructive programme of practical work which all parties might combine to carry out. Mr. Subas Chandra Bose, Principal of the Kalikata Vidyapitha, the chairman of the reception committee, concluded his address of welcome by outlining the conference programme of work, which included mass education, restoration of village industries, village organisation, removal of untouchability and such other social reforms.

Professor Meghnad Saha, D. Sc., of the University College of Science, in the course of his presidential address, said :—

The present deplorable state of Bengal could be improved by such activities of the young men as were outlined by this organisation. Poverty and disease were predominating in every part of the province and it was up to the young men to fight them and to make the life of the future generations worth living. They must build up a national character to successfully carry out their mission. The young men must give up their service-seeking desire, which was one of the principal causes of their degeneration, and devote themselves to restore the lost trade and industries of the country, to stop the exploitation of their wealth by foreigners and thus save the country from poverty and ultimate ruin.

Many elderly leading men of Bengal, of different shades of political opinion, addressed the conference.

The main resolution of the conference was moved by Sjt. Nirendra Nath Ray Chowdhury. He urged that lack of organisation rather than lack of workers was chiefly responsible for the depressed condition of the country. He thought it desirable that a permanent association to be called the All-Bengal Young Men's Association should be formed to co-ordinate the social, educational and other activities of the young men of Bengal and to devise for immediate execution a programme of practical work embracing mass education, urban and rural organisation, spread of Swadeshi, promoting unity among different communities, removal of untouchability, prevention of early marriage, abolition of dowry, social service, moral discipline and upholding truth and justice always and everywhere.

This resolution, slightly amended was unanimously accepted and passed.

Dr. Saha, the president, then exhorted the young men present to take up the resolutions seriously and begin the work during the coming autumnal vacation.

He also reminded them that they should not look back towards the past alone, but should look forward into the future. Their present condition forces them to have relations with the nations of the West. If they want to be equal with them, it is their duty to acquire the qualities which have made them great. Sacrifice has now become the ideal of young men, but sacrifice alone cannot lead them to success. It must be supplemented by sound knowledge and solid work. Young men should not be discouraged by the small beginnings of the Conference, for out of small beginnings great things are born.

Indians and the Turkish War.

On the 19th September a largely attended meeting was held in the Calcutta Town Hall to congratulate Kemal Pasha and "to consider the attitude of the British Government towards the situation created by the Turkish victories in the Near East." The chairman was Mr. A. K. Fazl-ul-Haq. The meeting, which was attended by Hindus also, passed the following resolutions :—

That this meeting of the citizens of Calcutta and its suburbs offers its heartiest felicitations to Mustapha Kemal Pasha and his gallant army on their recent victories and trusts to Almighty God to crown their arms with unbroken success.

That this meeting of the citizens of Calcutta and its suburbs, representing all the various schools of political thought in this country, views with feelings of deepest resentment and indignation the pro-Greek policy of Great Britain in the Greko-Turkish war and the continued attempts which are being made by her to deprive the Turks of the fruits of their victories and thwart them in their attempts to regain Thrace and full control over Constantinople. This meeting further declares that this anti-Turkish policy and unjust attempts are bound to create feelings of great dissatisfaction, not merely in India, but throughout the Islamic world, leading to serious consequences, the responsibility for which must rest with the British Cabinet.

The meeting further resolved that, as a political proof and for giving vent to their feelings, greater efforts should be made for the collection of funds for Angora and for the introduction of *khaddar* throughout the length and breadth of India.

Indians in East Africa.

Nairobi, Sept. 9.

A meeting of the Executive Council was

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held on 9th September presided over by Sir Robert Coryndon, when, it is understood, the final terms of the settlement of the Indian question were discussed. It is believed that the terms include common franchise subject to education test; greater part of the highlands to be reserved for Europeans, but with one Indian district and a very considerable restriction of immigration of Indians.

We are sure our countrymen in East Africa cannot accept these terms. That they have not, is clear from the following subsequent telegram :—

London, Sept. 18.

The Indian National Congress was held over the week-end and was opened by the Governor, Sir R. T. Coryndon.

Numerous resolutions were passed demanding equality of status. One speaker said there should be either equality in the Empire or no Empire at all.—"Reuter."

Indian Forest Service.

The Council of State has accepted the following resolution moved by Mr. Phiroze Sethna, recommending

That the present recruitment of a proportion of forest probationers in the United Kingdom, and the present system of training all probationers in the United Kingdom, should cease, and that all probationers should be recruited in India and trained at Dehra Dun, each probationer after a given period of service being sent for a tour of the model forests of Europe.

This resolution is substantially the same as the one carried at the Legislative Assembly on the motion of Mr. K. C. Neogy.

Indian Railway Management.

The Central Advisory Committee, consisting of over a dozen members of the two Houses of the Indian Legislature, have decided by a large majority to advise the adoption of state management of Railways. The decision is right.

"The future management question was specifically raised in connection with the approaching expiration of the leases of the East Indian Railway Company in 1924, and the Great Indian Peninsula Railway Company in 1925, and the Committee, starting from that point, considered the problem generally."

Supply of Food for Indians on Trains.

The Marwari Association's proposal that every through train should be provided with a car divided into three compartments (with inter-communication) set apart for the supply of various articles of food suitable for Indian passengers and good drinking water, ought to be accepted by the Railway Board.

Assam's Family Loom.

Mr. C. Rajagopalachar, editor of *Young India*, writes in the course of his editorial notes :—

Assam with its forest-clad hills and broad-bosomed Brahmaputra is a beautiful country. But Assam's greatest beauty is the family loom. Ladies of all grades of society, including wives and daughters of Members of the Legislative Council, lawyers, landed proprietors and Government employees, all without exception, sit at their loom and weave their own cloth. We were taken to several homes, and saw the home-woven silks, towels, dhoties, mosquito-curtains, etc., some woven and kept neatly away for use, some on the looms and others actually worn. We felt a new feeling of liberty as we saw how men and women could live just like the middle classes of other provinces, and yet weave their own cloth during leisure moments. We saw chairs, bicycles, pictures on the walls, and all the other signs of modern respectability, yet in one corner is the family loom and the lady of the house working at it. The Assam girl's first duty is to become expert in weaving silk and cotton. It is the chief accomplishment for marriage. Spinning went out of use in most places with the advent of mill-yarn. The busy housewife had so much to do that cheap good yarn ready-made for the loom, was welcomed; and spinning was gradually given up. But the Congress has revived the lost art and in the many homes we visited we saw ladies spinning most beautifully; and some cloth was shown to us woven out of their own handspun which could bear comparison with the fine products of Andhra. If the men could also give some of their leisure time to the work, spinning as well as weaving could become a household occupation and every home would be self-contained and complete.

Not only in diligence and housekeeping but in courage and cheerful suffering have the daughters of Assam excelled. We saw the wives and mothers of many young men still in jail. There is in them no sadness, no regret, but the light of faith burning calmly and brightly. They are brave sisters who fully deserve to live in such a beautiful country on the banks of the Brahmaputra.

Assam has long been a standing example in respect of weaving at home for the other provinces to follow.

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True and Courageous Brotherliness.

The Servant of India writes :—

It was an act of real heroism that the students now learning spinning and weaving at the Sabarmati Satyagraha Ashram performed the other day at Ahmedabad. They were returning to the Ashram after visiting a mill when they saw a night-soil cart ready to topple by one of its wheels coming off. They drew the attention of the scavengers who were in charge of the cart to it and when those two men were unable to lift the heavy cart and push the wheel to position, the students rolled up their sleeves and helped with their own hands. In doing this they have proved themselves thoroughly worthy of their great spiritual guru, and all Indians, whatever their faith or opinions, will be proud of their heroism.

"Autumn Festival."

The performance of the poet Rabindranath Tagore's play *Sharadotsav* (or the Autumn Festival, of which an English translation by the poet himself was published in this *Review*) in Calcutta on two evenings by the poet and his boys and girls of the Shantiniketan school, helped by some of the teachers of the school and other gentlemen, gave the Calcutta public an idea of what playing ought to be like. It seemed as if the players were not acting but doing the natural thing. There was nothing theatrical—no over-emphasis in speech, no straining after effect, no unnatural gestures. The singing and dancing of the children were ethereal, exquisite and entrancing. The dresses were appropriate and charming in their colour effects. While all did their parts well, the poet's acting was spiritually elevating and inspiring.

Waste in Education.

Lucknow University is going to spend two millions and a half of rupees for its convocation hall, and this in a province which is among the most backward regions in India in education. Tenders have been "invited from approved contractors, for the construction of the New Convocation Hall at Lucknow from the drawings prepared by Sir Edwin L. Lutyens, R. A., estimated to cost about Rupees twenty-five lakhs." This is extravagance and waste, pure and simple. Truly did Huxley observe in one of his addresses that people sink capital in bricks and stone and mortar and call them universities. Universities are, however, societies of men of learning and character and original minds and of their students for the advancement of knowledge. What numbers of these do the recent mushroom universities of India possess, that they should spend so much on palaces, instead of so using the money placed at their disposal as to have adequately equipped libraries, laboratories, museums, &c., and the best teachers and students ?

Dacca University is doing the right thing by trying to effect economies. But why should it have allowed part of its grant to lapse ?

Notable Speech By Afghan Ameer.

On Independence Day in Afghanistan in August last, His Majesty the Ameer delivered a noteworthy speech, of which the following summary is taken from *The Amrita Bazar Patrika* :—

He began by reviewing the progress made in all directions in the course of the last three years, i. e., from the time he ascended the throne. He touched on all important topics. He insistently dwelt on one point and that was this : "You are the real masters, and I am only your humble servant, though I am called the king. All that I am trying to do is for your benefit." Formerly, continued His Majesty, rich people and higher officers were oppressing poorer persons, but now all irrespective of their religion and social position are equal in the eyes of the law. "None has, including myself, the right to beat and oppress others for personal grudge. Everybody is free now. Officers were taking bribes before and the people were suffering for this, but now no officer, however high his rank and position, may escape punishment for these offences." It was really the Magna Carta of the Afghans, not exacted from the king, but most gladly and spontaneously given by the king to the people.

He added that the money in the treasury was steadily increasing inspite of the higher cost of administration. More than a hundred students have been sent to Germany, France and India at the expense of the state to be trained in different technical branches.

Education has been made not only free but many students are helped with books, food, dress and other things. He also advised the audience to use the articles made in Afghanistan though they may be inferior to the foreign products. He said : "If you use foreign goods, your money will go to your enemy and will come back to you in the form of bombs and

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shells." He laid special stress on the use of Khaddar. He said that he was in the habit of praising Khaddar dress, though this made some persons think that he was mad, but he remarked that already the quality and quantity of Khaddar produced in Afghanistan has greatly improved. He pointed towards his dress made in Afghanistan and said that it was also the dress of the commander-in-chief, the biggest officer in the state. He said that he did not think that he looked in any way inferior because of his dress or that anybody would pay him less respect for it. He urged: "In this way you will live more economically and, what is more important, you will supply thousands of your fellow countrymen with work and so food and thus save them from being thieves and mischief-makers. He added that when he was a sahibzada he was spending Rs. 12000 on dress alone per year, but now his expenses on dress were not more than Rs. 600 a year. He advised all to be truthful, dutiful and religious, for without being religious nobody could hope to be happy either in this or in the next world.

In fine he said: "I am always ready to die for the country; but I have not yet served Afghanistan a hundredth of as much as I wish. My one ambition and wish is to serve the cause of Islam and Afghanistan, and since the day I have become "your servant" I have known no rest and have been always trying to uplift the condition of the country. May God give me strength to serve Islam and Afghanistan or may I die."

The Ameer's speech is in accord with the principle laid down by Ruskin that the right to rule a country is based on readiness and willingness to die for it.

Proportion of Women Decreasing in Calcutta.

According to the census of 1911, there were in Calcutta 475 women to 1000 men. The census of 1921 has revealed a still smaller proportion of women, the proportion being 470 women to 1000 men. This is due to the steady growth of the immigrant population of Calcutta. A city which has such a small number of women must suffer to a great extent from proportionate lack of home life and home influence and consequent deterioration in morals and health. In India proper, Calcutta possesses the lowest proportion of women to men, Rangoon, which possesses 419 women to 1,000 men, being in Burma. The following table, based on the census of 1911, is taken from *The Englishman*:

City.	No. of females to 1,000 males.
Bombay	617
Madras	984
Agra	882
Ahmedabad	910
Allahabad	875
Amritsar	743
Bangalore	961
Bareilly	878
Baroda	853
Benares	924
Cawnpore	772
Delhi	817
Hyderabad	931
Jaipur	910
Karachi	706
Lahore	691
Lucknow	876
Madura	1012
Mandalay	964
Meerut	802
Nagpur	928
Patna	1011
Poona	915
Rangoon	419
Srinagar	872
Surat	935
Trichinopoly	1045

The Late Mr. Wilfrid Blunt.

At a meeting of the Indian Muslim Association held last month and presided over by Mr. S. Mahboob Aley, M. L. C., the following resolution was passed :—

"The Indian Muslim Association places on record its sense of irreparable loss to the cause of freedom and humanity occasioned by the death of Mr. Wilfrid Scawen Blunt, a champion of lost causes and a friend of Islam."

Among Mr. Blunt's works "India under Ripon," "Secret History of Egypt," &c., are well-known. He was also a poet.

Whipping of Political Prisoners.

In winding up the debate on the treatment of political prisoners,

Mr. O'Donnel emphasised that whipping would be given only under the orders of the Local Government, which meant that the opinions of the Indian members on the Governor's Executive Council would be taken beforehand. It was impracticable to have separate jails for political prisoners and it was equally improbable that any jail authority would agree to the proposition that non-officials should be consulted before a whipping order was given.

This is not at all acceptable. The ideal is the total abolition of whipping. That,

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however, has still to be realised. In the meantime, though those who have been convicted of violence to person or of destruction of property or of incitement thereto may not have any special consideration shown them, no one imprisoned for a political cause and not guilty of any of the above offences, should be whipped in jail for any cause whatever. That the opinions of the Indian members of the Executive Council would be taken before the whipping of any political prisoner is no safe-guard. We need not state the reasons. Why did Sir Abdur Rahim, who was in charge of Bengal Jails, give up the charge of the jails department ?

The Woman's Cause in the Legislative Assembly.

On the 20th September, in the Legislative Assembly,

Dr. Gour introduced his Bill to amend the Legal Practitioners Act so as to make it clear that the word "person" under this Act included women.

When the Assembly resumed after lunch Dr. Gour moved that the Civil Procedure Code Amendment Bill be referred to a Select Committee. The Bill referred to the mode of executing a decree for the restitution of conjugal rights made against a woman, which consisted at one time in delivering her to her husband and her imprisonment in case of disobedience. He felt that the abolition of imprisonment altogether would be more in keeping with the dignity of a woman and the maintenanee of her self-respect.

The motion was carried by 29 votes to 23.

Moslem Deputation to Viceroy.

On the 20th September twenty-five Moslem members of the Indian Legislature laid their views before the Viceroy regarding the situation in the Near East.

They urged that the present was a favourable opportunity to endeavour to make a lasting peace and in view of the Moslem opinion in India they wished to secure attention to the points which formed the subject of the Government of India's telegram to His Majesty's Government in February, namely, Ottoman Thrace and Adrianople for the Turks and the restoration of Constantinople to the Turks and neutrality of the states in a manner ensuring Turkey against an attack on the capital and also restoration of Asia Minor to the Turks. His Excellency promised to lay these views before His Majesty's Government.

Alleged Police Excesses in Guru-ka-Bagh.

The Panjab Inspector General of Police wrote a letter to the Secretary of the Shiromani Gurdwara Prabandhak Committee expressing his desire to go fully into certain allegations made against the police at Guru-ka-Bagh. The Secretary's reply is given below.

"In reply to your letter dated 12th September, 1922, I beg to state that the Committee is in possession of evidence of numerous cases of robbery and excesses to the public at large. Their acts were not such as could have been committed without the knowledge of the officers in charge. I have definite evidence that Mr. Beatty while present on the scene was informed by a respectable person of such acts and was requested to see the acts himself and search the offenders but that he paid no heed to it. I am now receiving information that the police now are returning articles and money to the persons robbed and are getting statements from them to the effect that they had not been robbed. I consider that some of the district police officers are directly or indirectly implicated in their acts of lawlessness. Consequently the Committee has not much faith in a departmental enquiry. However, if the Committee is covinced that an impartial judicial enquiry is to be held, it will have no objection to placing before it the evidence it possesses."

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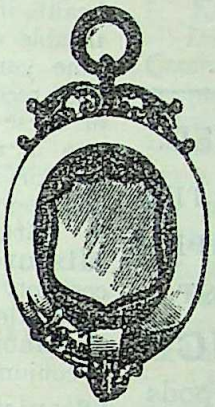

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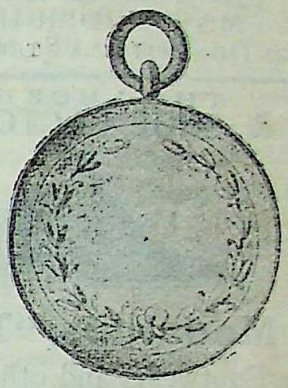

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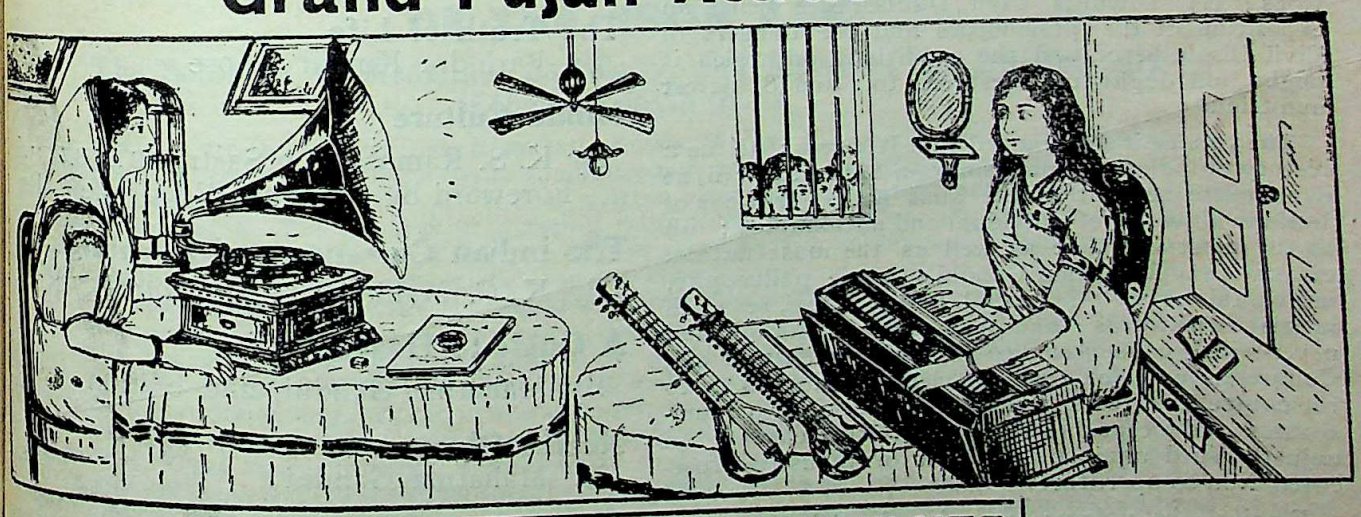

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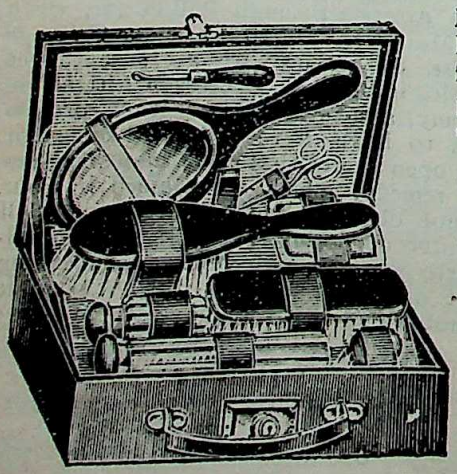

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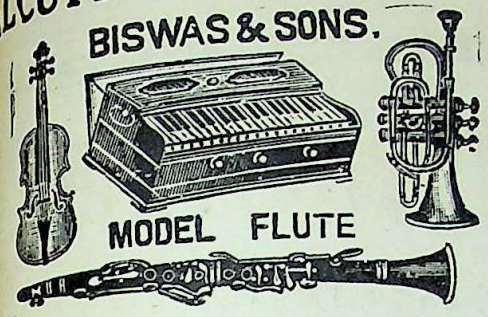

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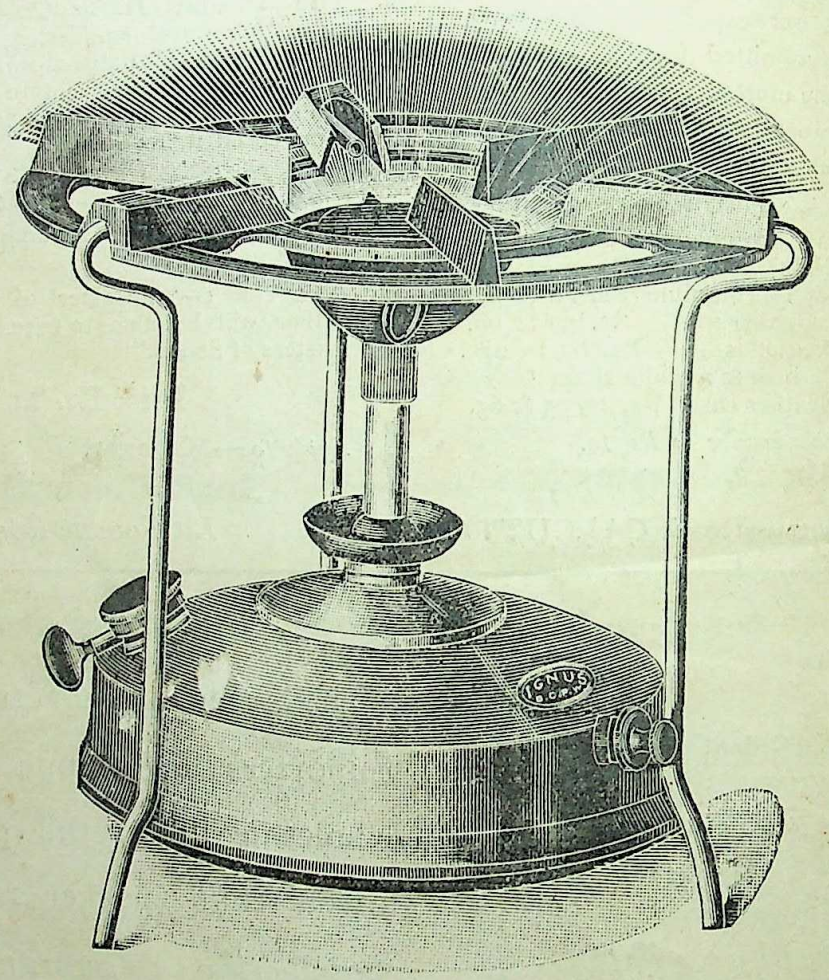

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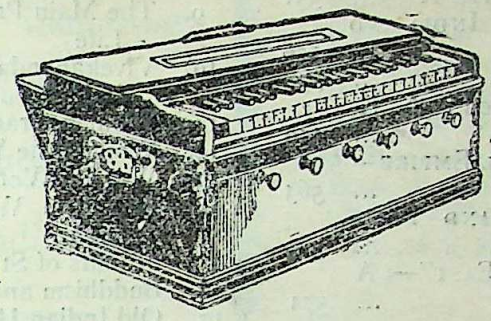

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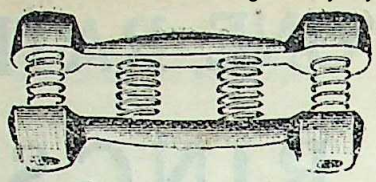

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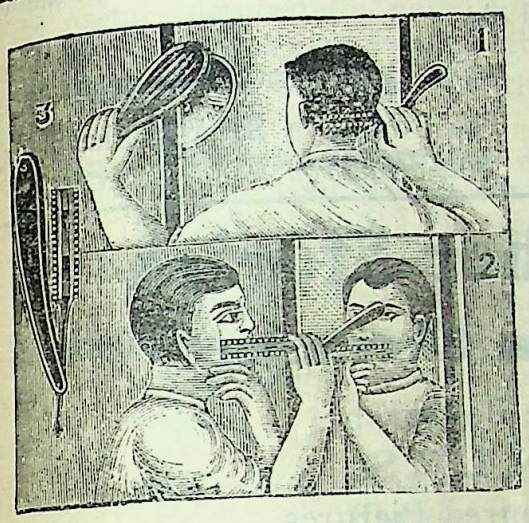

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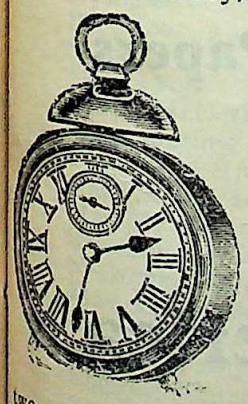

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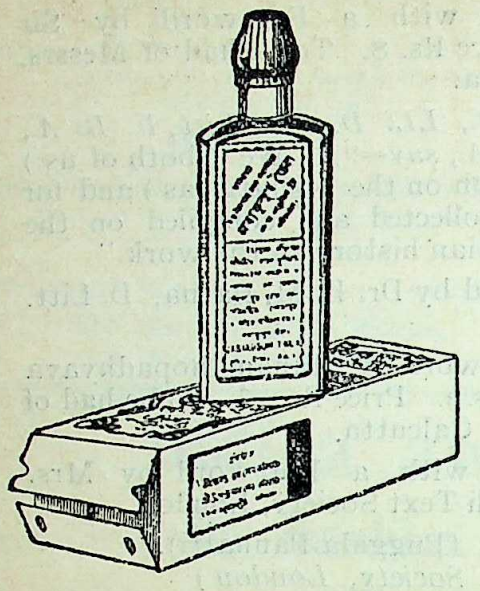

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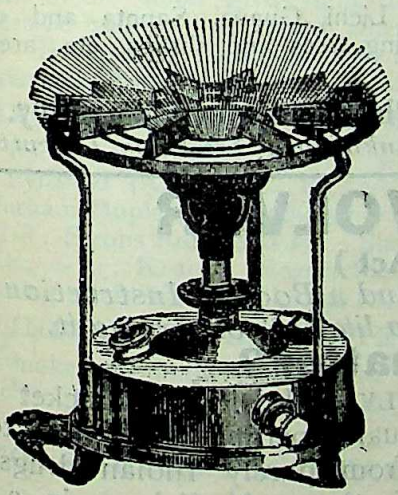

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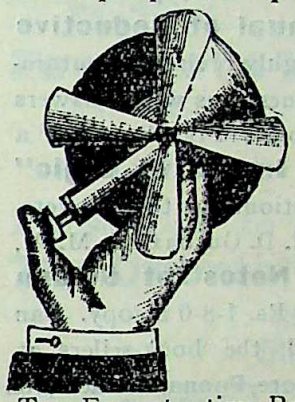

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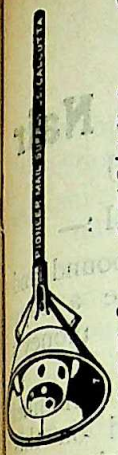

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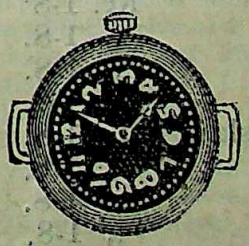

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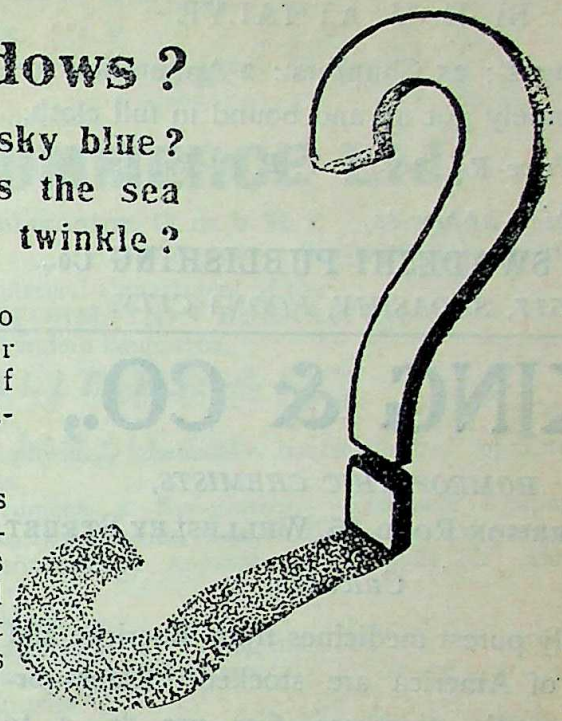

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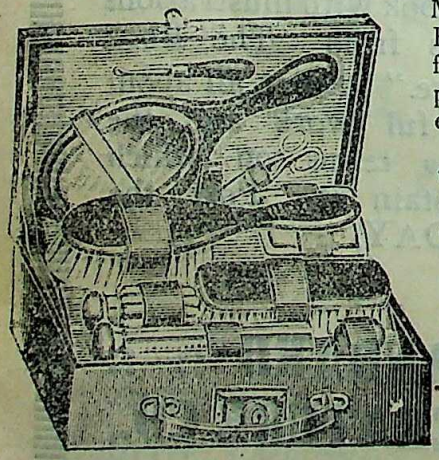

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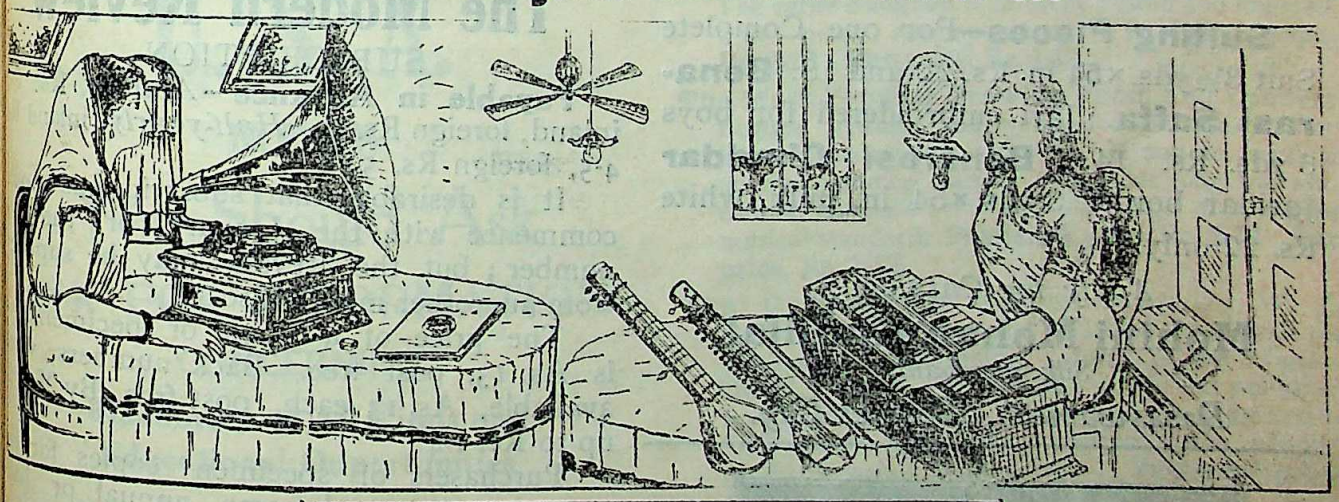

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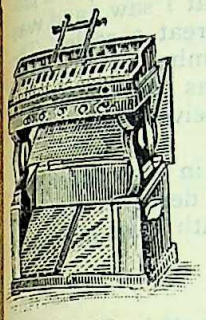

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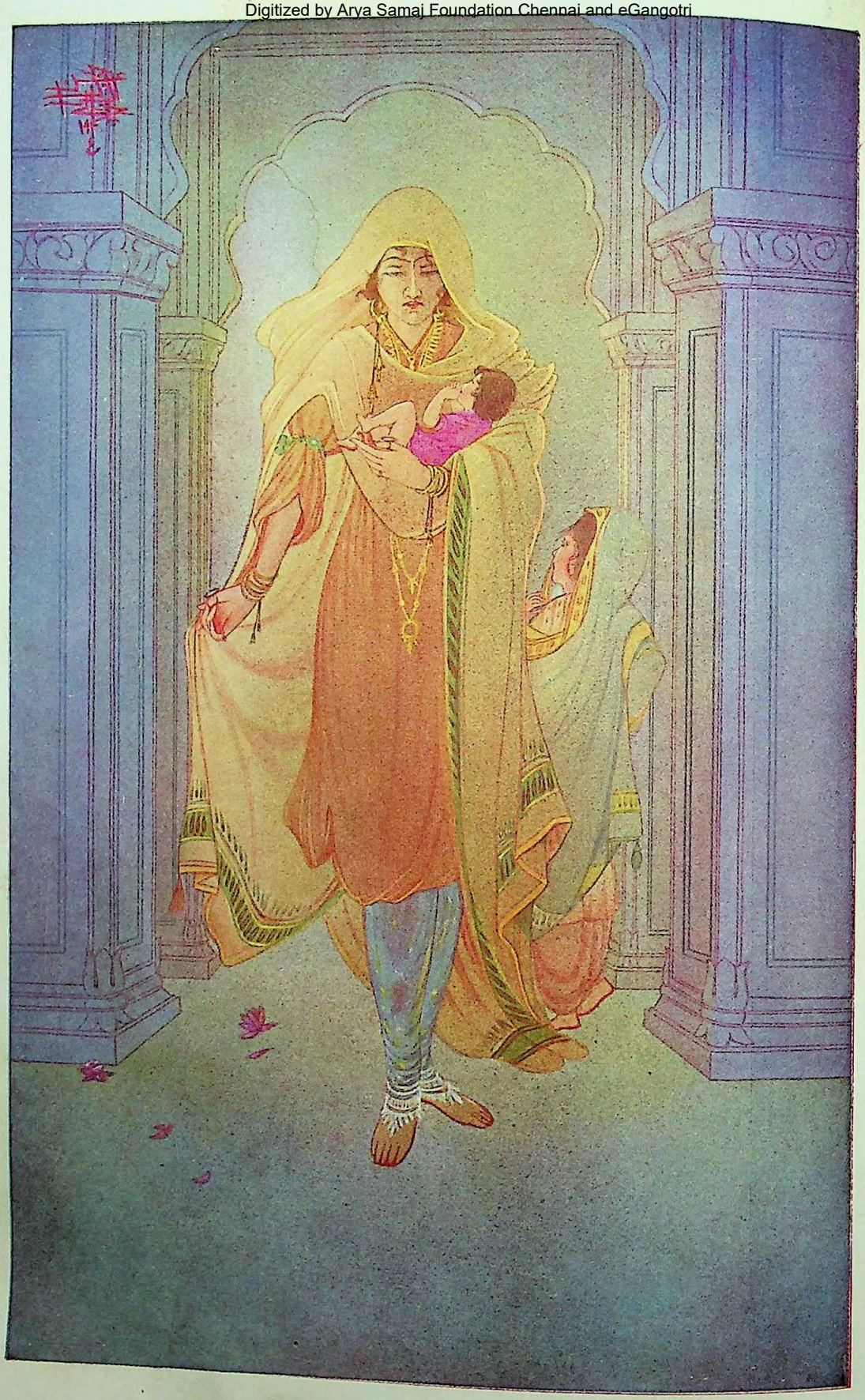

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THE MODERN REVIEW

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LETTERS FROM ABROAD

By Rabindranath Tagore.

Hamburg, May 20, 1921.

We are leaving this town for Copenhagen tomorrow morning. I am not an ideal traveller, and I never enjoy the prospect of going to a strange country, continually stumbling upon the unexpected and being held up by the unknown. This roving life tires me. I am seeking my *lost universe* of an easy chair, watched over by its guardian angel, Sadhucharan.*

A person like myself can never be a perfect vehicle for a mission. For I have not the motor engine of ambition in my heart to lend a steady movement onward. I have my flighty sails, fitfully puffed and pushed by erratic winds. But somehow, in haste, a motor has been joined to my boat. It is Rathi's steadiness of purpose. With every roll of the waves, the engine knocks against the ribs of my heart,—for it does not fully fit me. All the same, in spite of the looseness of the screws, the engine gets the better of the recalcitrant boat,—the mission goes on; the applauses are gathered; everybody is radiantly happy. Only I myself know what the jerks mean inside the aching framework; and I am not counting the successes, but the thumping kicks that are administered by the machine.

I hope my voyage has now come to its end. Every moment, I hear the call of the beach and see the vision of the evening lamp watching behind the window for the return of the weary traveller. But there is one thought that never ceases to buzz in my mind. It is, that the weather-beaten boat, after its voyage across the sea, may be utilised at the ferry for the miscellaneous errands of daily traffic.

To-day, life is nowhere normal in this world. The atmosphere is swarming with problems. Singers are not allowed to sing; they have to shout messages. But my friend, is my life to be one perpetual polar summer, an endless monotony of a day of lidless light, of ceaseless duties, with never a night of stars to open before my vision the gateway of the Infinite? Is the fact of death a mere fact of stoppage? Does it not speak to us of our right of entrance into a region beyond the boundaries of patriotism? When am I going to make my final adjustment of life and be ready for the invitation to the world of the Spirit?

We are taught by our Western schoolmaster that there is nothing of importance that is not shown in the national school map; that only *my country* is my earth and heaven; that only in *my country* are united my life and my immortality. And when we try to reject the West, in our

* The poet's servant at Santiniketan.

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pride of *my country* we, like a ragged scamp, pick the pocket of the same West and pilfer that same spirit of rejection.

But our fathers had a clearer consciousness of a truth of freedom, which was never clipped of its wings and shut up in a geographical cage. I feel that my time has come for the realisation of that truth; and I pray that I may never die as a patriot, or a politician, but as a free spirit; not as a journalist, but a poet.

Stockholm, May 27, 1921.

I have been following the track of Spring from Switzerland to Denmark, and from Denmark to Sweden, watching everywhere flowers breaking out in a frenzy of colours. And it seems to me like the earth's shouting of *Jai*; and flinging up its coloured cap to the sky. My path in the west also has had the same exuberant outburst of welcome.

At first, I felt the impulse to describe it to you in detail; for I was sure it would give you great delight. But now I shrink from doing it. For somehow it does not cause exultation in my own mind, but makes me feel sad. It would be absurd for me to claim what has been offered to me as fully mine. The fact is, there is a rising tide of heart in the West rushing towards the Eastern shore, following some mysterious law of attraction. The unbounded pride of the European peoples has suddenly found a check, and their mind appears to be receding from the channel it had cut for itself.

The weary giant is seeking peace; and as the fountain of peace has ever flowed from the East, the face of troubled Europe is instinctively turned to-day towards the East. Europe is a child, who has been hurt in the midst of her game. She is shunning the crowd and looking out for her mother. And has not the East been the mother of spiritual humanity, giving it life from its own life?

How pitiful it is that we, in India, are unaware of this claim for succour from Europe which has come to our door; that we fail to realise the great honour of the call to serve humanity in her hour of need!

Bewildered at heart by the great demonstrations made in my honour in these countries, I have often tried to find out the real cause. I have been told that it was because I loved humanity. I hope that it is true, and all through my writings my love of man has found its utterance and touched human hearts across all barriers. If it *be* true, then let that truest note in my writings guide my own life henceforth!

The other day, when I was resting alone in my room, in the hotel at Hamburg, timidly there entered two shy and sweet German Girls, with a bunch of roses for their offering for me. One of them, who spoke broken English, said to me,—"I love India." I asked her,—"Why do you love India?" She answered,—"Because you love God."

The praise was too great for me to accept with any degree of complaisance. But I hope its meaning was in the expectation from me which it carried, and therefore was a blessing. Or possibly she meant that my *country* loved God, and therefore she loved India. That also was an expectation, whose meaning we should try to appreciate and understand.

The nations love their own countries; and that national love has only given rise to hatred and suspicion of one another. The world is waiting for a country that loves God and not herself, only *that* country will have the claim to be loved by men of all countries.

When we cry 'Bande Mataram' from the housetops, we shout to our neighbours "You are not our brothers". But that is not the truth. Therefore, because it is untrue, it pollutes the air, and darkens the sky. Whatever may be its use for the present, it is like the house being set on fire (in Lamb's 'Essays of Elia') which the Chinaman lighted simply for roasting the pig! Love of self, whether national or individual, can have no other destination but suicide. Love of God is our only fulfilment; it has in it the ultimate solution of all problems and difficulties.

On the day after to-morrow we shall be leaving Sweden for Berlin. The Czecho-Slovakian Government has promised us

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an air trip from Berlin to Prague, and from Prague to Munich. From Munich we are expected to visit Darmstadt, where a gathering of some notable persons of Germany will be held to meet us. It will be over on about the 15th of June, and then through France and Spain we shall be able to take our ship at the beginning of July,—if not earlier.

—

Berlin, May 28, 1921.

I am leaving Germany to-night for Vienna. From there I go to Czecho-Slovakia, and then to Paris,—and then, to the Mediterranean Sea! Our steamer sails on the 2nd of July—and so this letter is likely to be my last letter.

You can have no idea what an outbreak of love has followed me and enveloped me everywhere I have been in Scandinavia and Germany. All the same, my longing is to go back to my own people,—to the atmosphere of continual revilement. I have lived my life there, done my work there, given my love there, and I must not mind if the harvest of my life has not had its full payment there. The ripening of the harvest itself brings its ample reward for me. And therefore the call comes to me from the field where the sunlight is waiting for me; where the seasons, each in turn, are making their enquiries about my home-coming. They know me, who all my life have sowed there the seeds of my dreams. But the shadows of evening are deepening on my path, and I am tired. I do not want praise or blame from my countrymen. I want to take my rest under the stars.

—

Berlin, June 4, 1921.

To-day my visit to Berlin has come to an end. To-night we are starting for Munich. It has been a wonderful experience in this country for me!—Such fame as I have got I cannot take at all seriously. It is too readily given, and too immediately. It has not had the perspective of time. And this is why I feel frightened at it and tired,—and even sad. I am like a house-lamp, whose place is in a corner, and whose association is that of intimacy of love. But when my life is made to take part in a fire-work display, I apologise to the stars and feel humble.

I saw 'Post Office' acted in Berlin Theatre. The girl who took the part of Amal was delightful in her acting, and altogether the whole thing was a success. But it was a different interpretation from that of ours in our own acting in Vichitra. I had been trying to define the difference in my mind, when Dr. Otto of Marburg University, who was among the audience, hit upon it. He said that the German interpretation was suggestive of a fairy story, full of elusive beauty, whereas the inner significance of this play is spiritual.

I remember the time when I wrote it, my own feeling which inspired me to write it. Amal represents the man, whose soul has received the call of the open road,—he seeks freedom from the comfortable enclosure of habits sanctioned by the prudent, and from walls of rigid opinion built for him by the respectable. But Madhab, the worldly-wise, considers his restlessness to be the sign of a fatal malady; and his adviser, the physician, the custodian of conventional platitudes,—with his quotations from prescribed text-books full of maxims,—gravely nods his head and says that freedom is unsafe, and every care should be taken to keep the sick man within walls. And so the precaution is taken.

But there is the post office in front of his window, and Amal waits for the king's letter to come to him direct from the king, bringing to him the message of emancipation. At last the closed gate is opened by the king's own physician; and what is "death" to the world of hoarded wealth and of certified creeds, brings him awakening in the world of spiritual freedom.

The only thing that accompanies him in his awakenment is the flower of love given to him by Sudha.

I know the value of this flower of love, and therefore my petition to the Queen was,—

"Let me be the gardener of thy flower garden"—the gardener, whose only reward is daily to offer his garlands to the Queen.

Do you think that 'Post Office' has some meaning at this time for my country

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in this respect that her freedom must come direct from the King's Messenger, and not from the British Parliament; and that when her soul awakes, nothing will be able to keep her within walls? Has she received her letter yet from the King?

Ask Dinu what is the original of the following translation,—

My *vina* breaks out in a strange disquiet
measure,
My heart to-day is tremulous
with the heart-throbs of the world.
Who is the restless youth that comes,
his mantle fluttering in the breeze,
The woodland resounds with the murmur
of joy at the dance lyric of the light,
The anklet bells of the dancer quiver
in the sky in an unheard tinkle,
To whose cadence the forest leaves clap
their hands.
The hope for the touch of a nearing foot-
step spreads a whisper in the grass,
And the wind breaks its fetters, distraught
with the perfume of the Unknown.

To day is the fifth of June. Our steamer sails on the third of July!

—

Darmstadt: June 10, 1921.

In Darmstadt they have a gathering of people from all parts of Germany to meet me. We have our meeting in the Grand Duke of Hesse's garden, where my audience will bring before me their questions. I give them monologues in answer, and Count Keyserling translates them into German for those who cannot follow my English.

Yesterday I reached this place, and in the afternoon we had our first meeting.

The first question put to me by a Canadian German was, 'What is the future of this sceintific civilisation?'

After I had answered him, he again asked me, 'How is the problem of over-population to be solved?'

After my answer, I was asked to give them some idea about the true character of Buddhism.

These three subjects took up fully two hours. It is delightful to feel the earnestness of these people. They have the habit of mind to think out the deeper problems of life; they deal seriously with ideas. In India, in our modern schools, we merely receive our ideas from text-books, for the purpose of passing examinations. Besides that, our modern schoolmasters are Englishmen; and they, of all the western nations, are the least susceptible to ideas. They are good, honest and reliable, but they have vigorous excess of animal spirits, which seek for exercise in racing, fox-hunting, boxing-matches, etc., and they offer stubborn resistance to all contagion of ideas.

Therefore our English educationalists do not inspire our minds. We do not realise that ideas are necessary in order to enable us to live a true life. We do not have a genuine enthusiasm, but rather are losing our gift of aspiration, which is the gift of the soul. Our principal object and occupation are going to be the dissipations of politics, whose goal is success, whose path is the zigzag of compromise—that politics, which in every country has lowered the standard of morality, has given rise to a perpetual contest of lies and deceptions, cruelties and hypocricies, and has increased inordinately national habits of vulgar vaingloriousness.

Germany to-day has received violent check on her political ambitions, which has produced an almost universal longing in her midst to seek for spiritual resources within in place of external success. Germany appears now to have set out on a voyage of spiritual adventure. And in spite of her dire poverty, she is not thinking merely of the spinning wheel or of some new move in the political game of gambling, but rather of the achievement of that inner freedom, which gives us power to soar above the vicissitudes of circumstance.

The other day, I met the British Ambassador in Berlin. While alluding to the enormous appreciation of my works in Germany, he expressed his feeling of gratification at the possibility of my supplying some philosophy, which might bring consolation to these people. He was glad, I am sure, from his British point of view. He seemed to me to imagine that philosophy was a soothing draught, which might lull the restless activity of the German nation into sleep, affording the victors a better security in their enjoy-

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ment of material benefits. He would gladly concede the possession of soul and God to these people, only keeping for the share of his own nation, the possession of the worldly goods. He seemed to smile, as it were, in his sleeve and to imagine that his own British people would be the gainers in the bargain. Well! Let them laugh and grow fat! Only let us have the good sense not to envy them their material successes.

INCIDENCE OF TAXATION IN INDIA

By Prof. C. N. Vakil, M.A., M.Sc., (Econ. London, F. S.S.)
Department of Economics, University of Bombay.

It is generally believed that the large additional taxation imposed in recent years both by the Central and Provincial Governments presses heavily on the people. It has been questioned whether that margin of taxation beyond which it would not be wise to go has not been reached. The huge recurring deficits of the Government have added seriousness to the problem; and we have the appointment of the Inchcape Committee to suggest measures of Retrenchment. It will be of interest at this stage to make a study of the Incidence of Taxation in our country at different periods in its recent history. Starting from 1871, I propose to estimate the Incidence of Taxation in the years 1881, 1891, 1901, and 1911. After 1911, the pre-war year 1913 may be taken with advantage. From 1921 the accounts of the Central and Provincial Governments have been separated; and it is better for the purposes of comparison to take the last pre-Reform year, 1920. To ascertain the incidence in the current financial year (1922-23), we shall adopt a special method of estimation which will be explained in its proper place.

The first difficulty that we meet with is—what is Taxation, and what items of Government revenue can be classed as Taxation. Without going into nice distinctions about the different definitions of Taxation, we shall say that "that portion of the annual wealth of the country which is taken for the purposes of Government may be considered to be taxation."

In the Budget of the Government of India for 1920-21, we find the following heads of Revenue:—

1. Land Revenue.
2. Opium.
3. Salt.
4. Stamps.
5. Excise.
6. Provincial Rates.
7. Customs.
8. Income Tax.
9. Forest.
10. Registration.
11. Tributes.
12. Interest.
13. Posts and Telegraphs.
14. Mint.
15. Receipts by Civil Departments.
16. Miscellaneous.
17. Railways: Net Receipts.
18. Irrigation.
19. Other Public Works.
20. Military Receipts.

According to the definition of Taxation that we have adopted, Land Revenue is without doubt an item of Taxation. This is not the place to enter into the controversy whether Land Revenue is a rent or a tax; it is sufficient to point out that whatever point of view be taken, the Government does take by way of Land Revenue a portion of the wealth of the country, which would otherwise be enjoyed by the community. Provincial Rates are cesses on Land, and the same remarks apply to them.

In making any calculation in which Land Revenue figures have to be taken, we must take account of one peculiar inconsistency

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in the accounts of the Government of India. Certain portion of the Land Revenue is said to be due indirectly to Irrigation works constructed by the State. An attempt is made to credit the Irrigation Account with this portion of the Land Revenue. In the Irrigation Account, we have direct receipts which are derived from water-rates paid for the use of water. In addition to these, we have an item called "Portion of Land revenue due to Irrigation." An estimate is made of the increase in Land Revenue due to the vicinity of canals or tanks; this is deducted from Land Revenue and credited to the Irrigation account. This system was begun in 1877 and exists till to-day. This is undoubtedly an arbitrary deduction from Land Revenue, the effect of which is to introduce an unnatural element in the accounts. The Land Revenue is shown at a smaller figure and the Irrigation receipts are swelled. On the one hand, the Government can say that the increase in Land Revenue, that is, the burden on the agriculturist is smaller than it really is; on the other hand they can show that their undertakings in the Irrigation Department yield large receipts and hence are very successful. The Departments of a state are interdependent. The success of each department increases in a greater or less degree the success of all others. For example, the Post Office facilitates the work of business men. By consequent increase in business activities, the state derives additional revenue. But we do not credit the Post Office with any extra receipts out of this additional revenue. If such a procedure were adopted, there would be no end to it; it would result only in financial inaccuracy and complexity. We shall, therefore, include this item of "Land Revenue due to Irrigation" in Land Revenue proper in making our calculations. Of course, a corresponding deduction will be made from the Irrigation receipts.

Opium :—In consequence of the agreement with China, the Opium Revenue has gone down considerably in recent years. In earlier years, however, the revenue from this source was second only to that from land. There is no doubt that some part of the revenue which Government derives by the Opium monopoly would go to the cultivators and merchants if the monopoly did not exist. If the monopoly be removed, it is true that in consequence of the force of competition the price of opium would fall. But the cultivation of the poppy is confined to a limited part of the country and the area of poppy cultivation cannot be increased to a very great extent. In fact, at one time, when the demand for Indian Opium was large, a large increase in the area had been made by the efforts of the Government, and the limits to a further great increase had been reached. (cf. Financial Statement, 1882, para, 141.). It may be said, therefore, that to the extent to which the profits of the cultivators and merchants can be increased in the absence of a Government monopoly, to that extent there is an element of taxation in the Opium Revenue. It is, however, difficult to estimate what portion of the Opium Revenue is Taxation according to this principle, and therefore we shall omit this revenue from our calculation of the Incidence of Taxation, which will, therefore, be underestimated to this extent.

With regard to the other principal items of revenue, viz., Salt, Stamps, Excise, Customs, Income Tax and Registration, there is no difficulty in classing them as products of Taxation. The Tributes are taken from the rulers of Indian States; they are not paid by the people in British India, and hence are not Taxation for our present purpose.

Forests :—In the case of the revenue from Forests, it can be asserted that some portion of the receipts is the result of Taxation. The Government has a monopoly of forest produce and is able to obtain a net profit (which amounts to more than 150 lakhs in recent years) after covering all expenses. The profit in the early years was however small and the Government will still have to go a long way in the improvement of Forests before they can rely on them as a permanent and important source of revenue. We shall be erring on the safe side, if we exclude Forest receipts from our calculation of the Incidence of Taxation.

Interest; Receipts by Civil Departments; Miscellaneous; Other Public Works; and Military Receipts :—The revenue under these heads consists merely of receipts in reduction of expenditure on the corresponding heads. The Government pays interest on loans that it incurs; it receives interest on the sums which it advances out of these loans to local bodies. The Government runs certain departments, for example, the

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Education Department. It charges fees to those who take advantage of this Department. These fees help in reducing the expenditure which Government incurs for this purpose, and which falls on the general taxpayer. It is in the fitness of things that those who derive immediate benefit from certain services rendered by Government however important and beneficial in themselves should contribute at least a share towards the expenses of those services. It may be open to argument whether a particular fee or charge thus levied by Government is higher or lower than it ought to be. But for our purposes, these items must be excluded from the calculation of the Incidence of Taxation.

There remain to be considered the following heads of revenue :—Posts and Telegraphs, Mint, Railways—Net Receipts, and Irrigation. These are known as the Commercial Undertakings of Government. They are necessarily run on business principles. The Government renders these services in consideration of special payments. The receipts from these departments cannot therefore be considered as taxation. If, however, Government takes advantage of its monopoly in the case of these undertakings, and realises a large profit from them after meeting all charges including interest on capital invested in them, the excess receipts would certainly come under the category of Taxation.

It is well known, however, that till after the beginning of this century, the Government of India made little or no profit from these undertakings. On the contrary for a long time the Railways were a source of burden on the revenues of the Government. During recent years, however, Government has derived a large net profit from Railways, and this has come to be an important source of revenue in the present financial difficulties of the Government. It is certain that if this source did not exist, or was diverted to its legitimate purposes, namely, Railway extension or the Reduction of Railway Debt, the Government will be required to impose additional taxation to that extent. It is evident, therefore, that the net profits from Railways in recent years come under the category of Taxation. It is likely that opinions may differ on this point ; we have therefore given two sets of figures of the Incidence of Taxation from 1911—one with and another without the net profits from Commercial Undertakings. Though Railways form the only important item in this connection, it is evidently better for the sake of completeness to take into consideration the net profit or loss in other Commercial Undertakings in our calculation.

The total tax-revenue thus arrived at, less the amount of Refunds which the government has to give, divided by the population in British India will give us the Incidence of Taxation per head of population in the different years which we have chosen. On account of the change in the accounts since the introduction of the Reforms, it is difficult to ascertain the corresponding figures for the current financial year, unless we have recourse to the budgets of all the provincial as well as the Central Governments. We will not be far from the mark, however, if we adopt another mode of calculation. It is easy to ascertain the amount of additional taxation imposed in 1921 and in 1922 both in the Central and the Provincial Governments. If we calculate the amount of this additional taxation per head of population, and add it to the Incidence for 1920, we shall get the Incidence for 1922. This will certainly be subject to correction, when the detailed figures are available, but it is submitted that the Incidence for 1922 thus estimated will be approximately correct within a few pies.

The real burden of taxation in any country is determined not by the amount of taxation paid by the people, but by the amount of wealth, which is left to them after the payment of taxation. The taxation per head may be larger in one country than in another, but the burden may be smaller in the former country if the annual wealth of the country from which the taxes are paid is larger It is difficult to estimate the anuual wealth or income of a country. Such estimates have, however, been attempted in different countries, and if they do not show the whole truth with perfect accuracy, they do help in realising the general tendency of the burden of taxation.

In India such estimates have been made from time to time. Though we cannot be certain of the accuracy of these estimates, and though there is an element of conjecture in them, if we are assured that they have been made very carefully on the best available data, and that the highest authorities agree in accepting them as a basis for a guidance

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and discussion, we shall be quite justified in making use of them.

The first estimate of this kind was made by Dadabhai Naoroji in 1870 and subsequent years. (Poverty and Un-British Rule in India, pp. 1—25.) He calculated the annual produce of each province. He took first the irrigated and unirrigated land under cultivation; estimated the produce in each case; and arrived at the total produce. Taking the current prices of the chief articles, he found the total value of this produce in money. He then estimated the value of the non-agricultural income of India from different sources. He allowed for all possible errors in estimating and showed that he did not in any case underestimate the annual income of the country. He made use of the statistics for the year 1867, though in some cases he had to rely on the statistics of the years immediately following. His conclusion was that the average annual income per head was 40s. or Rs. 20 in India. In 1871, Mr. Grant Duff, under-Secretary of State for India gave a similar estimate in the House of Commons and said that the average income per head in British India was £2. per annum. Soon after this, Lord Mayo, then Viceroy, spoke in the Legislative council with approval, referring to this estimate.

The Famine Commission of 1880 made an estimate of the aggricultural produce of India. Sir David Barbour worked on these figures in 1881. He found some errors, made the necessary changes and estimated the agricultural produce of each province. Following the Famine Commission, he valued this produce at the rate of Rs. 50 per ton for food-grains, and at the rate of Rs. 30 per acre for non-food crops. Sir David then proceeded on the assumption that the income of India was divided between the agricultural and the non-agricultural classes in proportion to their numbers; and on this basis he estimated that the avarage annual income per head was Rs. 27.

In March 1901, Lord Curzon announced in the Legislative Council that he had caused an estimate of the Income of India to be made on the same plan as that of Sir David Barbour and that it was Rs. 30 per head. On 23rd February 1921, the Hon. Mr. Cook announced in the Council of State that further calculations were made on the same lines as were followed in 1881 and in 1901, according to which the average annual income per head was Rs. 50 in 1911.

The following table summarises the Incidence of Taxation (the details are given in an appendix) with reference to the average annual income per head of population (so far as it is available) in British India in different years and shows the real burden of taxation on the people.

Incidence of Taxation in British India.

Year.	Taxation per head.	Average annual income per head.	Percentage of Taxation on average income
	Rs. As. Ps.	Rs.	Rs.
1871	1 13 9	20	9
1881	2 2 3	27	8
1891	2 3 11	—	—
1901	2 10 2	30	8·8
1911	2 13 11	50	5·7
1913	3 1 6	—	—
1920	5 0 11	—	—
1922	6 4 3	—	—
(Including net profits from Commercial Undertakings).			
1911	3 1 5	50	6
1913	3 6 2	—	—
1920	5 4 3	—	—
1922	6 7 7	—	—

Up to 1901, the percentage of taxation on average income varies from 8 to 9. In 1911 it is less then 6. There was, no doubt, a material reduction of taxation during the years 1901 to 1911; but it is evident that the estimated average income per head for 1911 seems to be exaggerated compared with the earlier figures. In the twenty years from 1881 to 1901, the income per head increases by Rs. 3 only. In the ten years from 1901 to 1911, the income per head is estimated to have increased by Rs. 20. It is this large figure of Rs. 50 as the income per head in 1911 that reduces the percentage of taxation on average income in that year. In the absence of the detailed calculation on which Government has based this estimate, we are not in a position to say anything more than point out the obvious exaggeration.

During the years 1913 to 1920, that is during the War period, (including the years of demobilisation etc.), we have an additional taxation of about Rs. 2 per head of population. In the two years following, that is in the first two years of the Reforms, we have a still further addition of more than a rupee of taxation per head of population. The present Incidence of Taxation is more than twice that of the pre-war year. If the real burden of taxation to-day is to be the same as it was in 1913, our average income per head to-day must be about Rs. 110.

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Whether our annual income has increased to such an extent remains to be calculated. The materials for such a calculation are in the hands of Government, and it would be a great help in tackling the different problems before us, if Government instituted such an inquiry.

We have not taken into consideration the important question whether the low average income per head in the earlier years and whether the exaggerated income for 1911, were sufficient for the maintenance of life even on a low standard. Without going into the complexities of this difficult problem, however, we may say that the great increase in the burden of taxation in recent years is evident from the estimates given above. The margin of taxable capacity of the people seems to have been reached; further taxation will be difficult and unwise from all points of view; the Budget must be balanced by the only remedy—a substantial reduction in expenditure. Will the Retrenchment Committee and the powers that be rise to the occasion?

Incidence of Taxation in British India.

(Figures in thousands).

Taxes.	1871. £.	1881. Rx.	1891. Rx.	1901. £.	1911. £.	1913. £.	1920. Rs.	1922. Rs.	Remarks.
Land Revenue	20,520	22,439	24,638	19,101	22,115	23,075	34,83,11		
Salt	5,967	7,375	8,636	5,939	3,391	3,445	6,76,45		1871, £ = Rs. 10
Stamps	2,476	3,381	4,262	3,446	4,815	5,318	10,95,68		1881 & 1891. Rx = Rs. 10
Excise	2,369	3,427	5,117	4,076	7,609	8,894	20,43,65		1901, 1911, 1913. £ = Rs. 15
Provincial Rates		2,895	3,502	2,743	548	180	6,33		
Customs	2,576	2,361	1,701	3,833	6,468	7,558	31,89,85		
Income Tax	825	536	1,652	1,369	1,652	1,950	22,19,28		
Registration		284	399	312	445	518	1,12,03		
Total	34,733	42,698	49,907	40,819	47,043	50,938	128,26,38		
Deduct Refunds	286	272	254	224	335	336	3,23,89		
Total less Refunds	34,447	42,426	49,653	40,595	46,708	50,602	125,02,49		
Population	185 m.	198 m.	221 m.	231 m.	244 m.	245 m. Est.	247 m. 1921.	248 m. Est.	m = Millions. Est. = Estimate.
	Rs. As. Ps.	Rs. As. Ps.	Rs. As. Ps.	Rs. As. Ps.	Rs. As. Ps.	Rs. As. Ps	Rs As. Ps.	Rs. As. Ps.	
Taxation per head	1 13 9	2 2 3	2 3 11	2 10 2	2 13 11	3 1 6	5 0 11	6 4 3	See Note 1. for the Incidence of 1922.

(Including Net Profits from Commercial Undertakings.)

Railways					3,788	4,789	5,63,80	4,87,41	
Posts & Telegraphs					120	326	18,34	67,96	
Mint					251	207	48,02	—2,84	
Irrigation					—546	—504	—1,07,76	?	"Land Revenue" figures include "Portion of Land Revenue due to Irrigation." Hence the losses under Irrigation. From 1921, the Irrigation receipts have been provincialised.
Total					3,613	4,808	5,22,40	5,52,53	
Profits from Commercial Undertakings per head :—					As. 3-6	As 4-8	As. 3-4		
Taxation per head including profits from Commercial Undertakings :—	Rs. As. Ps. 1 13 9	Rs. As. Ps. 2 2 3	Rs. As. Ps. 2 3 11	Rs. As. Ps. 2 10 2	Rs. As. Ps. 3 1 5	Rs. As. Ps. 3 6 2	Rs. As. Ps. 5 4 3	Rs. As. Ps. 6 7 7	See Note 1. for the Incidence of 1922.

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NOTE 1. On the Incidence of Taxation for 1922 (Budget).

	Crores.
1921—Additional Central Taxation amounted to—	
Customs	8
Taxes on Income	8.5
1922—Additional Central Taxation amounted to Customs	9.64
Addition in March 1921 due to increase in Customs duties	.5
Taxes on Income	2.25
1922—Additional Provincial Taxation amounted to—	1.2
80 lakhs in Bombay, 40 lakhs in Bengal.	
Total additional taxation in 1921 and 1922—	30.09

We have in all 30 crores of Additional taxation for all India in the years 1921 and 1922. If we take 248 millions as the population in 1922, (the census figure for 1921 is 247 millions), we get Rs. 1-3-4 as the additional taxation per head in these two years.

	Rs.	As.	Ps.
The Incidence for 1920 is	5	0	11
The additional taxation per head in 1921 and 1922 amounts to	1	3	4
The Incidence for 1922 is, therefore,	6	4	3
Similarly the Incidence for 1922 will be if we include the net profits from Commercial undertakings.	6	7	7

NOTE. 2. In his speech as a member of the Commercial Deputation on Retrenchment to His Excellency the Viceroy on May 30th, 1922, Mr. Purushottamdas Thakurdas gave a table showing the Incidence of Taxation in India. His figures given below are in substantial agreement with those estimated above. He compared the taxation per head with the four well known estimates of the average annual income per head, referred to above. His estimates of taxation per head as under :—

1871 ...	Rs. 1	13	9	1911 ...	Rs. 2	11	3
1881 ...	Rs. 2	2	3	1913 ...	Rs. 2	14	5
1901 ...	Rs. 2	6	6	1922 ...	Rs. 6	1	8

I'VE LOVED THIS WORLD'S FACE

[*Translated from Rabindranath Tagore's Bengali Poem.*]

I've loved this world's face splendour-girt
With all my heart ;
And I have wound,
In fold on fold,
My life around it and around ;
The gloom of dusks, the gold
Of countless dawns across my soul
have rolled,
And sped and passed ;
At last
My life to-day is one
With earth and sea and sky, and moon
and sun.
Thus life hath won my heart,
For I have loved this world's face
splendour-girt.

And yet I know that I shall have to die ;
One day my eye
No more the light of day will drink,
In the abysmal void my voice will drop and
sink,
My soul no more will fly
To greet the morning's flaming light ;
No more will night
Her secrets whisper in my ears.
I'll take my final look on earth, and tell
My last farewell,
When Death appears.

As true
Is passion's yearning cry,
So, too,
This bleeding parting when we die.
And yet some inner harmony must bind
the two ;

Or the Universe, so long,
Would not endure the fraud, the wrong
So grievous, base,
With smiling face ;
And all its light
Would wither like a worm-bit flower in blight.

K. C. SEN.

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APPA SAHEB THE RAJA OF NAGPUR

II

THE Peishwa Baji Rao, at this time, sent a *Khillut*, with the knowledge and approval of Mr. Elphinstone, to the Nagpur Sovereign. This *Khillut* arrived at Nagpur towards the middle of November 1817. The Raja invited Mr. Jenkins to the ceremonial durbar that was to be held to invest him with the *Khillut*. But this he declined to do. He explained his conduct in a letter which he wrote to Lieutenant-General Sir Thomas Hislop, Bart., dated 24th November, 1817. He wrote :

"Last night I received a note from Ramchunder Waugh, stating, that a Khillut had arrived from the Peishwa for the Raja. This Khillut, he said, had been brought by Kundoo Pundit, the Raja's Vakeel, lately dismissed by the Peishwa, under the treaty of Poona ; and that Mr. Elphinstone had been the means of procuring for the Raja this mark of distinction, that tomorrow, as a lucky day was fixed for receiving it with due ceremonies, which consisted in the Raja going out in state to his camp with his Zuryputka, firing salutes, and remaining three days at the head of his troops. The Raja requested that either I would attend myself, or send some one on my part to be present at the ceremony ; and that I would also order a salute to be fired on the occasion ; to this communication I replied, that when the *Khillut* in question left Poona, the Peishwa was still on terms of amity with the British Government and His Highness, that what had since happened, which His Highness well knew, placed the Peishwa in the light of an enemy to both states ; that under such circumstances the accepting of a Khillut from the Peishwa, in such a public manner, would have a very bad appearance ; that I was convinced that the Governor-General would not receive a *Khillut* from the Peishwa under such circumstances, and certainly would not expect His Highness to do any such thing ; and having said this, I left the matter to his prudence, and a due sense of what might be the consequence. Notwithstanding this remonstrance, I received this morning a note from Ramchunder Waugh, saying that the Raja intended to receive the *Khillut* in the manner before-mentioned, but that it ought not to raise any unpleasant feelings in my mind, as it had been sent through our channel, and could excite no enmity between the two states, as they are one.

"The Raja accordingly having first received the *Khillut* in public durbar, and the nuzurs of all his chiefs and ministers, proceeded to his principal camp on the west side of the town, where he was received with uncommon demonstrations of pomp and show, and with every ceremony indicative of his having received the dignity of Senapati, or general-in-chief of the armies of the Mahratta Empire. On this I have only to remark, that it is generally considered as a demonstration of the Raja's alliance with the Peishwa and his determination to follow the path already entered upon by Bajee Row."

It is not necessary to make lengthy comments on the above. Mr. Jenkings should not have tried to obstruct—nay, positively prohibit—a ceremonial occasion as the one which the Raja was going to celebrate. If he could not have joined in the ceremony, he should have kept quiet, instead of from that moment looking upon the Raja as his enemy. How devoted the Raja was to the British is evident from the letter from which extracts have been made above. Mr. Jenkins in continuation of his above-mentioned letter wrote :

"With regard to the project of attacking the British troops at this place, I have received continual communications since my Dispatches of the 14th instant, to your Excellency and Sir J. Malcolm, describing the arguments which have been used to excite the Rajah to such a step, and the hitherto successful opposition of his more prudent advisers ; but not a word indicative of any complaint against us, or any intention on the part of the Raja to break with us has appeared from any of his public communications : On the contrary, His Highness being alarmed a few nights ago by a false report, doubtless fabricated by the warlike faction, that the British troops were moving out to attack him, sent for my Mahratta moonshee, and talked for an hour against the treachery of the Peishwa, and the impossibility of his following his example, whether his means were considered, his actual situation, living as he was with his family in an open town and without any fort of consequence, except Chanda to place them in security ; and above all, his gratitude towards the British Government, to whose favour and protection he owed everything, and should always desire to owe everything to it, and it alone."

But all these sincere professions and protestations of goodwill and friendship on the part of Appa Sahib towards the British Government had no effect on the Resident. Appa Sahib, if anything, was a fool and a timid man, and to consider him as capable of harboring any scheme of war against the English is simply preposterous. However it suited the interests of the Government of India at that time to treat him as an enemy.

Prof. H. H. Wilson's opinion that the alliance was not of much profit to Appa Sahib has already been quoted before. The Raja therefore naturally wanted that some modifications should be made in the terms of the

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alliance which were pressing very heavily on him. The points which the Raja wanted to be adjusted were as follows :—

"1st Goojubhur be sent back to Nagpore ; 2ndly the contingent be not too nicely inspected ; 3rdly some arrangement be made to prevent the Raja's revenue suffering so much as it did by the remission of duties on grain, &c., for the use of our large armies ; 4thly our troops in the Raja's territory be reduced to the number fixed by treaty ; 5thly some consideration be shewn to the Raja's pecuniary necessities, which, from our demands and those of his own troops almost reduced him to despair."

It cannot be said that these points did not require immediate adjustment. But Mr. Jenkins was of a different opinion. Although he had heard of these grievances before, yet he took no steps to redress them and he looked upon this public mention of them as 'a full admission of an hostile purpose.' For in his dispatch to the Governor-General dated 26th November, 1817, ho wrote :

"I had before received private overtures from Nagoo Pundit mentioning these as the Raja's grievances, and offering his services to accommodate everything, but this is the first public mention of these grievances, and is a full admission of an hostile purpose." *

At the same time Mr. Jenkins ordered the marching in of British troops to Nagpur. In concluding the above-mentioned dispatch, Mr. Jenkins wrote to the Governor-General :

"The detachment under Colonel Gahan has been ordered to march in, leaving its baggage ; and it ought to arrive tomorrow night. Nothing but the Raja's entire submission and full security for the future, which can be a work I conceive neither of time nor of difficulty, ought now to cause any relaxation in the most active means to reduce him, and I hope that either his Excellency Sir Thomas Hislop or Brigadier General Doveton will be shortly on their march."

The words of the above passage are specially commended to the notice of those who think that Appa Sahib forced the British to go to war with him. If anything it was Mr. Jenkins who provoked the Nagpur chiefs to hostilities. It is not human nature to sit idle while one's enemies are busily engaged in making warlike preparations.

On the evening of the 26th November, 1817, the Raja's troops fired on the Residency but were repulsed. The news of the marching in of the British troops and the habitual contempt with which the Raja and his advisers and followers were treated by the Resident must have undoubtedly influenced the Raja's troops to commence hostilities. That the Raja himself did not instigate these hostilities is perfectly certain from his subsequent conduct.* His troops must have got out of hand and incited to this rash act by the Raja's enemies. We should not forget what Malcolm wrote to the Governor-General in his letter dated 9th October, 1817, from which extracts have already been given before. He wrote :—

"The recent changes that have taken place in his ministers must have increased the violence of the different parties ; combinations will continue to be formed against the favorite of the day, and his disgrace will be sought through the usual means of misrepresenting and counteracting his measures."

When we take all these circumstances into consideration, it is highly probable that the Raja did not instigate the attack on the Residency. Even if he did, he should be exonerated from all blame, because he had been provoked by the warlike preparations of the Resident himself. The Marquess of Hastings in the 43rd para of his letter to the Secret Committee of the East India Company wrote :—

"His (Mr. Jenkins's) first step was to secure the Residency from surprise, and to enable him to hold it and the adjacent hill until he could be joined by the troops from the cantonment ; a measure, the adoption of which, in the event of necessity, he had concerted with Lieutenant-Colonel Scott, the commanding officer."

Of course it was the policy of the Resident to represent these as defensive measures. But these preparations combined with the news of the marching in of British troops wore quite a different complexion before the eyes of the people of Nagpur. No wonder, if under provocation, they struck the first blow, thinking that under these circumstances, the party which is

* Papers relating to the War in India ; presented to both Houses of Parliament, by command of the Prince Regent, Feb. 1819, page 70.

* Mr. Prinsep, in his History of the Political and Military Transactions in India during the administration of Marquess of Hastings, Vol. III, pp. 102-104, refers to his "decided pusillanimity", "extreme weakness and irresolutlon".

Is it not clear from the above, that Appa Sahib did not meditate any attack on the Residency or seriously think of going to war with the British ? It is sheer nonsense to say that he betrayed 'extreme weakness and irresolution.' He knew the consequences that would result by attacking the Residency. Had he ordered the attack it is not probable that he would have shown such want of common sense as not to have persisted in it and tried to cut off the advancing troops that were marching on Nagpur.

It is said that when he was made a prisoner, he confessed to having ordered the attack on the Residency. This alleged confession of Appa Sahib rests on the testimony of Mr. Jenkins himself and as such it is hardly worth much credit. Even assuming he confessed, does it not stand to reason, that this confession was extorted from him under threats and promises the nature of which need not be dilated upon here. Every 'School boy' in India knows how confessions are extorted by the police.

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first in the field has generally the better chance of success.

But their attack failed. This circumstance alone is sufficient to demonstrate the fact of the thorough preparation which Mr. Jenkins had made to receive the blow, or even to offer it if necessary. Prof. H. H. Wilson may again be quoted to show the nature and extent of the Resident's preparation. He writes :—

"The greater part of the Berar subsidiary force had already taken the field, and there remained within reach a detachment which had been posted at Ramtek, about three miles distant, under the command of Lieutenant-Colonel Scott, consisting of two battalions of Madras Sipahies, the first of the 20th and first of the 24th regiments of Native infantry; a detachment of European foot and of Native horse artillery, and three troops of the 6th Bengal Cavalry. These, upon the Resident's requisition, marched on the 25th, to the Residency grounds, and were there joined by the escort, consisting of about four hundred men, with two guns, two companies of the Bengal infantry, and a few troopers of the Madras horse. On the morning of the 26th, they were placed in position on the Sitabaldi hills."

Of course, the situation occupied by the Resident and his men was so strong and he had made preparations so very carefully that it was not possible for the Nagpur prince's troops to successfully take it by assault. The nature of the Resident's threatening position must have alarmed them, and they, without carefully making the necessary preparations on the evening of the 26th instant, opened fire on the Residency with disastrous consequences to themselves.

As said before, the subsequent conduct of Appa Sahib showed that he had no intention to bringing about hostilities with the English. He sent a messenger to the Resident expressing his regret at what had happened, declaring that his troops had acted without his orders and that he was ready to abide by such terms as Mr. Jenkins proposed. Of course, the British troops were on their march to Nagpur, and this enabled the Resident to dictate very harsh and severe terms to his "brother" Appa Sahib. What these were may be better described in the words of the Marquess of Hastings :—

"Immediately after the termination of the contest at Seetabuldee, the Raja sent a message to Mr. Jenkins, expressive of his concern for what had happened, and his earnest desire to revert to his former relations of friendship with the British Government. Mr. Jenkins very properly replied to this overture, that the Raja's own proceedings had already placed the whole question beyond his discretion: that the future measures of the British Government would now be devised by higher authority than his; and that pending the receipt of my instructions as to what was to follow, all that he could do after having strenuously exerted himself to avoid the occurrence of hostilities, was to maintain the advantages already gained by our troops, until the reinforcements which he had called for should come in, and enable him to execute the commands of his Government. At the same time, he declined all further negotiations with the Raja, unless his troops were withdrawn from the positions which they then held to those which they had formerly occupied. This demand was complied with, and the Raja's forces were all withdrawn during the evening and night of the 27th of November."

The Raja's complying with the demand of the Resident immediately shows how desirous he was to try to bring about amicable relations with the British. But if treachery and perfidy are to be attributed to anybody, it is to the Resident. It was convenient and necessary for him to suspend hostilities and to gain time and not to have any regard for the Raja's feelings and meet with his wishes. The Governor-General continues his letter as follows :—

"Mr. Jenkins, in acceding to a cessation of hostilities, was chiefly influenced by the opinion of the commanding officer relative to the harassed condition of the troops after their memorable exertions on the preceding days, and by the consideration of the near approach of the expected reinforcements, as well as of the additional reputation gained by granting it on the request of an enemy beaten by an inferior force; a circumstance calculated to inspire fresh confidence in our troops and the reverse in those of the Raja."

The poor Raja in the simplicity of his heart placed implicit confidence in the words of the Resident and acted as that officer asked him to do. To quote again from the Marquess of Hastings' letter :—

"In answer to the Raja's reiterated professions of concern and desire of renewed friendship, Mr. Jenkins continued to plead his want of authority to decide as to future measures, and took occasion to intimate, that if the Raja left Nagpore, or if a single shot was fired, his throne was irretrievably lost, his only chance of preservation from ruin being unqualified submission.

"Early on the morning of the 29th, a regiment of Native Cavalry with its Gallopers arrived; and on the same evening, a message and a note were sent to Mr. Zenkins by the Raja, in which after repeating his usual expressions of contrition and reliance on our indulgence, he signified his intention of disbanding the greater part of his troops, in the hope that the treaty would be allowed to remain in force, and his former requests, noticed in a preceding paragraph, be satisfactorily adjusted. To this communication was added a solicitation, that our troops marching upon Nagpore might be ordered to halt. Mr. Jenkins was again compelled to go over the same ground of reply which he had already taken and to point out how little dependence could be placed on the Raja's assurances, consequently how essentially vital it was to the British interests, not to neglect every practicable means of security; and also to repeat, that the Raja's own acts had already placed all future procedures with regard to him beyond the reach of his (Mr. Jenkins's) authority....."

The Raja was in the habit of hearing the Europeans boasting of their religion being one of peace, meekness and forgiveness and of their

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Divine Founder enjoining His followers to turn the left cheek to those who smote on the right. Acting on that belief he implored the Resident for mercy, but that officer knew not what mercy meant; he showed marked rudeness towards that Sovereign. The Marquess of Hastings writes :—

"From this time up to the 2nd of December, on the evening of which the Rajah returned to his palace, messages of the same character were repeatedly brought ;.....

"On the 5th of December our troops at Nagpore were reinforced by a detachment of the Nizam's Regular Infantry and Reformed Horse under Major Pitman, and on the 12th, Brigadier-General Doveton arrived with his cavalry and light troops ; the remainder of his division marched in on the following day.

".....Mr. Jenkins and Brigadier-General Doveton, in the absence of my instructions, which had not yet reached Nagpore, and the uncertainty of the period which might elapse before their arrival, resolved to bring matters to a termination. On the 14th, terms were offered to the Raja for his acceptance ; his refusal to comply with which, before daybreak on the 16th, it was determined immediately to follow up by a general attack on the positions of his troops.

"The terms offered were, in substance, the following : That the Raja should acknowledge that his recent attack on our troops had placed his whole state at our mercy, and that his only hope was in our forbearance and moderation ; that his whole ordnance and warlike stores should be delivered up to us, a portion of them eventually to be restored on fixing the military establishments of the state ; that he should disband, in concert with the Resident, his Arabs and other troops, as soon as practicable ; that his army should immediately move to a position to be assigned for it ; that the city of Nagpore should be evacuated and occupied by our troops, public and private property being protected, the Raja's civil authorities remaining in the exercise of their functions on his behalf and the city being restored on the conclusion of a treaty ; that the Raja should repair to the Britis Residency or camp, and reside there until everything should be settled ; that the terms granted should not go to deprive him of any considerable portion of territory, beyond what might be necessary for the payment of the subsidy and the efficient maintenance of the contingent as fixed by the former treaty,..... ; and that if the terms should be complied with by four o'clock on the morning of the 16th, the latest period allowed for an answer, the Raja's army should be withdrawn from their positions in and about the city, and the city occupied by British troops at seven o'clock on the same morning the Raja himself being at liberty to come in, either before the execution of the terms or afterwards in the course of the day, as might be most agreeable."

The terms were no doubt most humiliating to the Raja. But that prince was a timid man and besides a great fool, for he reposed confidence in the so-called good intentions of his allies. It is therefore to be surmised, that he accepted all the terms which were dictated to him. But his troops were not composed of men who like him were cowards. Moreover they would not knowingly agree to their extinction. They resolved to make a stand and tried to prevent the Raja from going over to the British. To quote again from the Marquess of Hastings' dispatch :—

"The next morning, at six o'clock, a message was received at the Residency, that the Arabs would not allow the Raja to come in, and that it would take some time to give up the guns, but that all would be settled in two or three days On this Mr. Jenkins, in communication with Brigadier-General Doveton, the troops in the meanwhile being drawn out in battle order, gave the Raja time until nine o'clock to come in, intimating that if he did so, more time might be allowed for executing the other conditions, but that if he demurred, the troops would immediately move on to the attack. A little before nine the Raja accordingly arrived at the Residency,....."

But his troops were not to be so easily coerced by the harsh terms of the Resident and they defied the orders of the Nagpur sovereign to encompass their own ruin. That the Raja could not be charged with the faults of his troops every sensible man would admit. Even Professor H. H. Wilson, who, as a thoroughbred Anglo-Indian, had very little sympathy with the Indian princes, writes :—

"The disregard apparently shown to the orders of the Raja might have been preconcerted ; but it not improbably arose from the headstrong wilfulness of individual leaders, and was characteristic of the relaxation of authority which prevailed generally in the Maratha armies."

Now ensued another battle, the main object of which was to crush the Raja's troops. To quote again from the Marquess of Hastings' dispatch :—

"The next delay took place in the surrender of the guns, and the removal of the Raja's troops to the positions fixed for them. For these purposes the period allowed was extended until twelve o'clock ; but on our troops proceeding at that hour to take charge of the guns, the heads of the columns were fired on by troops posted in an enclosed garden, and subsequently from several batteries in the front of Brigadier-General Doveton's lines. Our troops were immediately disposed for the attack, and the action commenced,....."

Of course, the Raja's troops without proper leaders and equipment were merely a rabble, and therefore it was no difficult task to defeat them. Although worsted, they yet did not leave Nagpur. The Marquess of Hastings writes :—

"The 17th and 18th of December, the days following the action, were given to the Raja to prevail on the Arabs to evacuate the city ; but although their arrears had been paid by the Raja, and every security offered on the part of the British Government for their march out of the territories of Nagpur, the

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evacuation was not effected. It thence became necessary for Brigadier-General Doveton to commence military operations against that part of the city where they were posted, and in order to increase his means the place being strong, instructions were immediately issued for the march of his battering train from Akolah. Mun Bhub, one of the principal leaders of the War-party, with the other chiefs whom Brigadier-General Doveton had just defeated, were said to be with them, and to be urgent in encouraging them to resist. The Raja's horse remained scattered in every direction, with the exception of a considerable body collected at Ramteg; but although they had plundered some of our cattle bringing in grain, they had not ventured to interfere with our operations."

Of course, these gallant Arabs, although defeated, with bulldog-like pertinacity stuck to their posts, and were not to be so easily persuaded to give up resisting the British troops, on whom they once at least succeeded in inflicting heavy losses. The Marquess of Hastings continues in his dispatch :—

"The efforts of the troops under Brigadier-General Doveton were still directed to the dislodgement of the Arabs from the palace, on the gates of which an unsuccessful assault was made on the 24th of December, in which our troops suffered considerable loss, although the gallantry and steadiness of both officers and men were on that occasion eminently conspicuous. ..... Notwithstanding the failure in the immediate object of the attack, such an impression was created by it that the Arabs soon signified their willingness to evacuate on conditions; and on Brigadier-General Doveton's agreeing to the proposed terms, they marched out of the city on the morning of the 30th. It was occupied by the British troops on the noon of the same day. No formal articles of capitulation were executed, the Arabs only asking for their personal safety, and a British officer with a small escort, to give them and their families a safe conduct to Mulcapore. It being anxiously desired that the city should be secured against hazard of destruction, and it being considered of importance to obtain possession of it as soon as possible, their request was granted,.....

"On the occupation of Nagpore by the British troops, many of the principal people came in to the Residency, and proclamations, in the name of the Raja and the Resident, were issued throughout the country in order to promote tranquillity."

Mr. Jenkins now gained all his desired objects and it was expected that he would fulfil the promises he had held out to the Raja when he asked him to come over to the Residency and become a prisoner of the British. As said before, the Raja was given to understand,

"That the terms granted should not go to deprive him of any considerable portion of territory, beyond what might be necessary for the payment of the subsidy, and the efficient maintenance of the contingent, as fixed by the former treaty, all other changes being directed solely to the preservation of tranquillity, with a due regard to the respectability of the Raja's Government."

When the Raja entered into subsidiary alliance with the British Government, he was required to pay the subsidy in money and not in the cession of any territory, and it has been also pointed out before that the payment of the subsidy cost him about one-third of the gross revenue of his principality. It was on these grounds, he had asked the British Government to make some modifications in the original terms of the treaty of the subsidiary alliance. But then broke out the hostilities and when the Raja was prevailed upon to go to the British Camp as a prisoner, he understood, as it was quite natural for a man in his situation to do, that his allies would be convinced of his innocence and would treat him with that generosity which he deserved. It was therefore that he readily accepted the terms proferred by Mr. Jenkins.

In his letter to the Marquess of Hastings dated 9th October 1817, from which extracts have already been given before, Malcolm wrote that the Raja "always called" Mr. Jenkins "his brother", and that his "Lordship stood in the relation of a father." But neither "his brother" nor "a father" was going to behave towards him as such.

The Marquess of Hastings wanted the deposition of the Raja, and the Resident knowing the mind of his chief, was, to use a mild expression, guilty of a flagrant breach of faith; for the terms which he now offered to the Raja to conclude the treaty with the British were not the same on the distinct understanding of which the Raja had come over as a prisoner to the Residency. To quote the words of the Marquess of Hastings :—

"Immediately after the quiet occupation of the city of Nagpore by the British troops, Mr. Jenkins contemplated the return of Appa Sahib to his palace, and had prepared the draft of a definitive treaty to be signed previously to the Raja's quitting the Residency..... But in the mean time, my original instructions, framed on my being informed of the attack on the Residency, reached him, and he thus, for the first time, became apprized of my decided reluctance to the restoration of Appa Sahib to power on any conditions. He accordingly desisted from proceeding to the signature of the treaty; but as the return of Appa Sahib to the palace, and his eventual restoration to the throne, had been virtually promised, he judged himself bound to carry that measure into effect, subject to confirmation or annulment from me, and substituted for the treaty a provisional engagement, according to which the Raja was, until my further orders could be known, to retain the throne on the following conditions: That he should cede all his territories to the northward of the Nerbudda, as well as certain possessions on the southern bank, and all his rights in Berar, Gawilgurh, Sirgoojah and Jushpore in lieu of the former subsidy and contingent that the civil and military affairs of the government should be settled and conducted by ministers in the confidence of the British government, according to the advice of the resident; that the Raja, with his family, should reside in the palace at

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Nagpore, under the protection of British troops; that the arrears of the subsidy should be paid up and the subsidy itself should continue to be paid, until the final transfer of the above-mentioned territories had taken place; that any forts in his territory which we might wish to occupy should immediately be given up; that the persons whom he described as principally concerned in resisting his orders should receive no favour, but be declaredly cast off by him, and if possible, be seized and delivered to the officers of the British government; and that the two hills of Seetabuldee with the bazars, and an adequate portion of land adjoining should be ceded to the British Government, which should be at liberty to erect on them such military works as might be deemed necessary."

There was no other alternative for the Raja than to put up with these disgraceful terms as best as he could. The Governor-General writes:

"These conditions having been accepted by the Raja, he returned to his palace on the 9th of January, both that and the city being still garrisoned by our troops."

Henceforth the Raja had no shadow or semblance of independence. His lot was a very pitiable one and it was abuse of authority and language to charge him with treasonable designs or perfidious conduct. He had not the power to be guilty of these things, for not only were his resources crippled, but he was virtually a prisoner in the hands of the British in his own capital. But since the Governor-General wanted to depose him, there was no difficulty in trumping up false charges against him. Let us again quote the words of the Governor-General whom Appa Sahib had looked upon "in the relation of a father to him." The Marquess of Hastings wrote:

"My determination to remove him from power was founded alike on the horror and disgust excited by his atrocious perfidy, on the conviction of its being impossible ever to repose confidence on one so destitute of principle, and on my conception of the importance of holding up to India, as an example, the signal chastisement of so remarkable an instance of political depravity."

Such were the sentiments of the Governor-General towards Appa Sahib. Although he acquiesced in the arrangement which Mr. Jenkins had provisionally entered into with Appa Sahib, yet from the tenor of his dispatches from the passages which have been already quoted above, it is evident that he would have been extremely glad at the deposition of Appa Sahib. Mr. Jenkins seeing which side the wind was blowing, did everything in his power to please his chief. He accused the Raja of several charges the nature of which will be presently mentioned.

(*To be concluded*)

X.

H. G. WELLS ON THE FUTURE OF INDIA AND ISLAM

PROPHECY is a very pleasant avocation to any man with an imaginative turn of mind. It is so easy. You cannot have your statements checked or verified. You may not be able to prove your contentions or compel conviction; but at the same time you cannot be demonstrably refuted. Time and time alone can falsify predictions. That is to say, we cannot argue with a prophet. If we find his contentions attractive, we may agree with him; if we think his reasoning fanciful, we may close the book in disgust. It is simply a question of belief or disbelief, and there the matter ends. Now, Wells is a prophet. We should not, therefore, expect him to prove his case irrefragably. No more can the reader expect to disprove it effectually.

But there are prophets and prophets. Some are good, some bad. Some evince such insight and penetration into their problems that the reader has every reason to accept probabilities as facts. In other cases, the inferences drawn can be treated as the vapourings of a diseased imagination. Where, then, does Wells stand? A publicist who preaches the gospel of a United States of the World, using one language, one currency, one code of legislation, may well in some quarters raise a smile. Many superior persons there are to point the finger of scorn at the literary quack who would blot out all racial animosities, all patriotic prepossessions, demolish all national barriers, and usher in an era of world-wide peace and plenty. But when we recollect that these are not the hallucinations of a lunatic at large, but the mature meditations of the man who understood the latent virtues of the automobile when it made its first modest appearance and was hailed with a chorus of derision, who gravely debated the possibilities of

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flying long before the first crude æroplane left the ground, who predicted the Great War and was trounced as an alarmist for his pains, who foresaw modern battles congealed into trench warfare waged with ineffable engines of torture and destruction, then the laugh appears to be on the other side and we stand confronted with a message of serious and insistent import. We are in the presence of a man who weighs his words and means what he says. It is for us, in turn, to weigh and consider his teaching and be prepared for its ultimate realisation.

Wells is the arch-apostle of the doctrine of the equality of races, of the world brotherhood of man. He tells us that the British sovereignty in India is no heaven-born institution, and that it will go the way of all flesh. Much it has achieved. Much it has left undone. These are minor matters. The unalterable fact is that India demands self government, and not necessarily good government. Men won the vote in England because they wanted it. Women were enfranchised because they clamoured for the suffrage. It was no reply to the agitation to ask: what are you going to do with the vote? what good will it do you? The ultimate, irresistible fact was people insisted on the vote, and they got it. These extensions of the franchise may have been "a leap in the dark"; but no irretrievable disaster has so far resulted.

India now cries with an importunate voice for self-government. She cannot be denied her claim. It is only a question of time. The weary old administrators in India used to say, Indians would be ready for self-government in four or five centuries. "Many Indians think (and I agree with them) that India might be a confederation of sovereign states in close alliance with the British Empire and its allies within the space of fifty years or so". Events have moved rapidly since Wells penned these words in 1916. The recent Reforms have altered materially the situation. Some would say there is no time like the present, and the only topic to discuss is the question of the terms of restoration. Whatever the details may be, India's destiny is to be a politically independent organisation working under the ægis of a world-wide overruling authority, something like what is popularly known as the League of Nations, only more definite, more developed, more authoritative, guaranteeing the peace and order of the world.

The "white man's burthen" is to sink all petty jealousies, to find out whatever talent and ability exist amongst backward peoples, and train them to the standard of responsible self-government, not within an empire, but within an all-embracing international alliance, which will deal with things on a broader basis than nationalism" or "patriotic imperialism". That is the destiny not of India merely, but of all subject races. The days of suppression and superiority are past.

Despite the ineptitudes of politicians and the greed and grab of nations, the tide seems to be setting in favour of Wells' line of thought. Always partial to the Mussalman, he makes bold to predict a brilliant future for Islam. Africa will be a fertile field for Moslim expansion, because that religion is better adapted to the needs of the native than Christianity. The medium of propaganda will be the Arab. We talk glibly of our debt to the Greeks and Romans, but slur over all we owe to Arabia, our numerals, modern mathematics, and the science of chemistry. When we think of Islam, we think of Constantinople and the Turk. That is not the heart and core of the cult. Too much store in the past has been set by Constantinople, a much-vaunted city which spells nothing but decay and death to its possessors. The Roman Empire crumbled to pieces there. The Turk has followed in its wake. If you wish to ruin a nation, give it Constantinople. Such is Wells' opinion, and, if I am not mistaken, Bismarck thought so too.

But the Arab of the desert is quite another thing. At the moment he may belong to a depressed and despised culture; still he is a factor and a force to be reckoned with. From Nigeria to China his religion is instinct with life, even though it may have sickened at Constantinople. It is an open-air religion, which cannot be destroyed or replaced. At no distant date there will be a great revival of Arabic civilisation in Mesopotamia. The irrigation works destroyed in the thirteenth century will be restored. The deserts will once more become populous and Bagdad will rise from her ashes, arrayed in all her pristine glory. This, says Wells, is as inevitable as the year 1950.

If it is the peace of the world we postulate when we envisage a permanent World Council overriding all sovereign nations,

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just as the federal government at Washington overrules the several units of the United States of America, then that Council, that League of Nations, whatever be the form it finally assumes, must make its peace with Islam. Up till now the Allied Powers have failed to do so, with what calamitous consequences we all know.

J. H. MAXWELL.
Principal, Bareilly College,
Fellow, Allahabad University.

CHANGING SEASONS

WHENEVER in England there has been a run of cold wet summers, or winters without what one knows as "real Christmas weather", you will hear the old people say that the seasons have changed; that they are not what they were, when they were young. I have heard no less a person say so than Lord Chaplin. When I ventured to demur, he repeated, a little too sternly I thought, that it is an undoubted fact. I am still reprobate enough to be unconvinced. To argue against the belief by quotation from meteorological records would be a very dull business. There is a more interesting way.

When it is said that the seasons have changed, it is always meant that they have done so for the worse. Nobody ever thought that they had changed for the better. How came Charles Lamb, one may then ask, to say in a letter to Coleridge: "*Summer has set in with its usual severity*", or Harriet Shelley to write, *on June 22*, two years before Waterloo: "*Our summer has not yet commenced. The fruit is still sour for want of sun*", or Shakespeare to say:

"*Rough winds do shake the darling*
buds of May,
And summer's lease hath all too
short a date"?

As for winters, they have always been variable. Take up any old book that gives such information, say Gilbert White's "Natural History of Selborne", and you will read of mild winters and severe winters. Such a long and bitter frost as is described in "Lorna Doone", the account of which, by the way, is historically accurate, was just as unusual an occurrence in those days as it would be now.

Why, then, should so many old men think that the seasons have changed? It is because of more than one thing. They take much more note of the weather than they used to do. How much more they talk of it than do boys. How much less do boys care if it rains than old men do. What does a little rain matter to them, or even a great deal, if only they are out-of-doors, and can run about? There is even an exhilaration in walking in pelting rain. It falls on the face refreshingly. Part of our annoyance, when it rains, is because it spoils our clothes. What do boys care if their clothes are spoiled?

Again, how much less do boys feel cold than old people. If it is a severe winter, they are not half aware of it. Skating keeps them too warm. Water has to freeze in the bedroom jugs, or the pipes must burst, and there be no end of excitement over flooded rooms, for it is to make much impression on their minds.

There is another thing. *Time goes very slowly for a boy.* Before another summer or winter comes, he has forgotten what the last was like, whether it was sunny or rainy; whether it was mild or severe.

The men who tell us now that the seasons are not what they were, when they were young, did not know at the time, as the people who were then old knew, what the seasons were like, and a great deal of what they did know has long been forgotten.

J. A. CHAPMAN.

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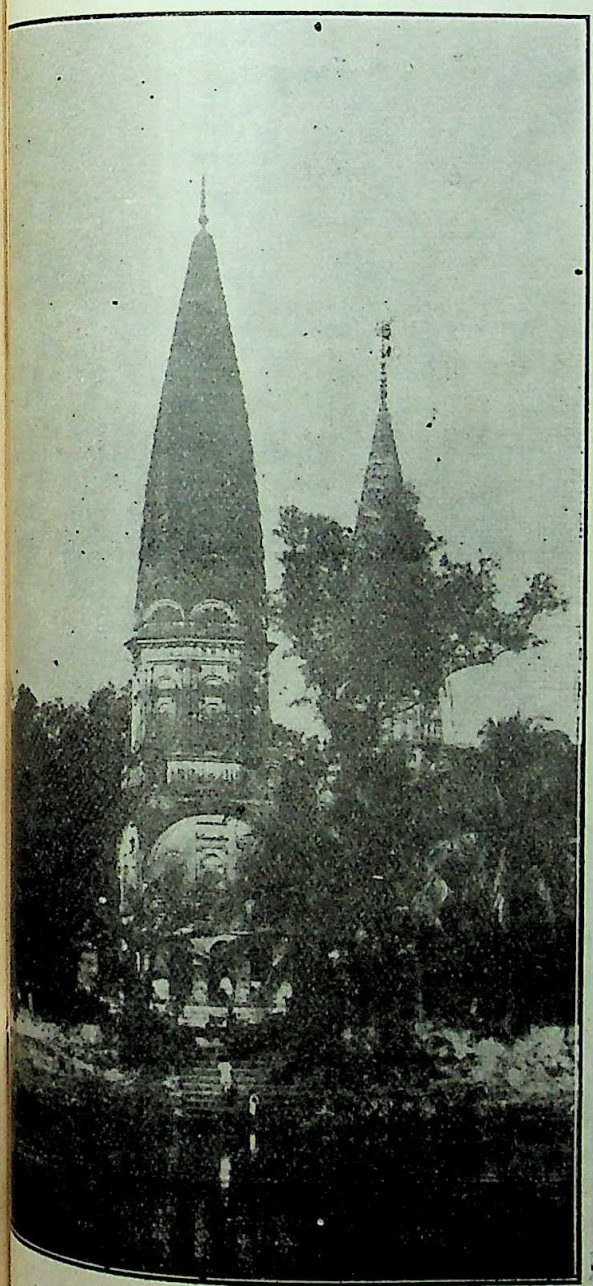
MATHS OF LOWER BENGAL

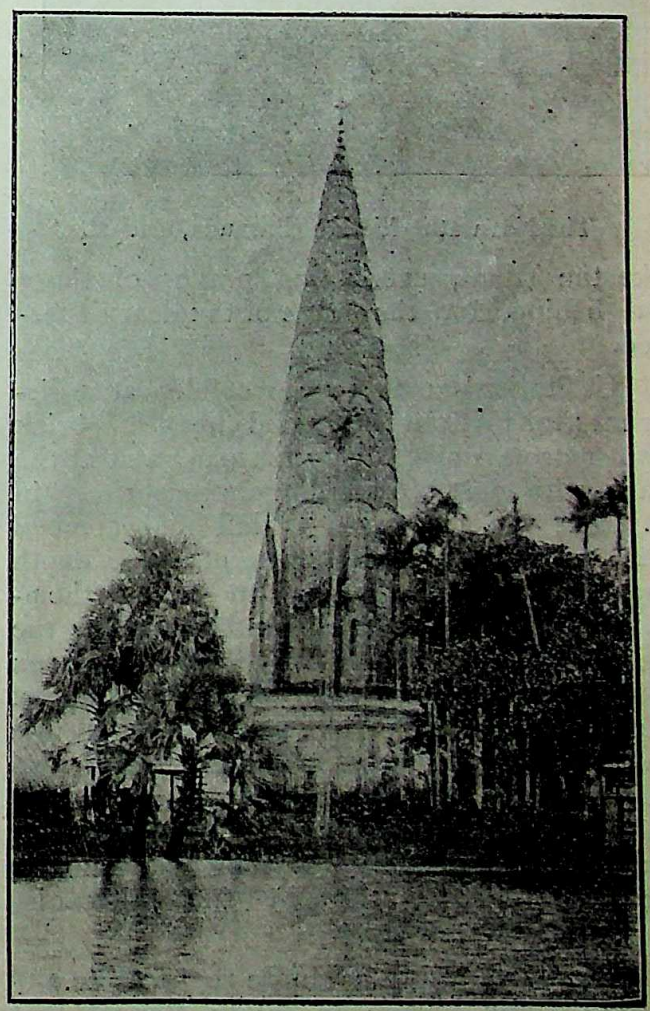
By N. K. Bhattasali, M. A., Curator, Dacca Museum.

LOWER Bengal is unrivalled for its sylvan scenery, as any traveller who has travelled from Calcutta to Dacca or vice versa through the Sundarban route, will testify. The cocoanut, the palm, the date and above all, the betelnut trees in clusters shoot their tall slimness heavenwards on both sides of the route, and the fascination they create can only be felt.

While here and there, the pointed spire of a Hindu *math* suddenly peeps up through the clustering palms, the spectator is at once struck by the symphony which this creation of art is able to maintain with its sylvan surroundings. Built most often on the cremation ground of a lamented relative, by the side of an enchanting tank, with banks shaded by *Amalaki*, *Haritaki*, *Tamala*, *Vata*, and *Aswattha* trees, these neat, slim, tall pieces of architecture shoot up to the sky



The Math of Sonarang, Dacca.



The Math of Kewar, Dacca.

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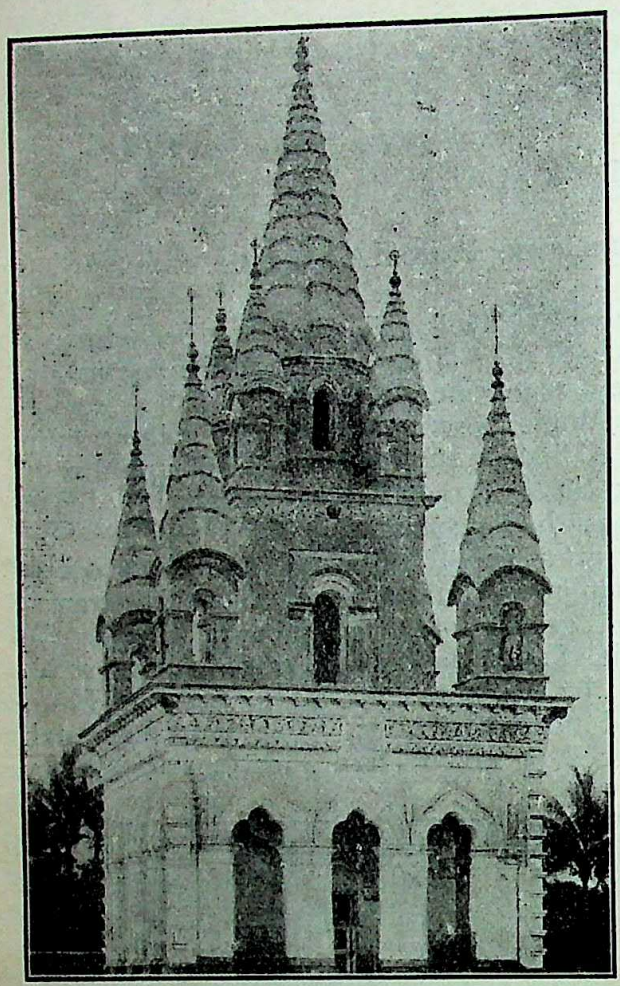


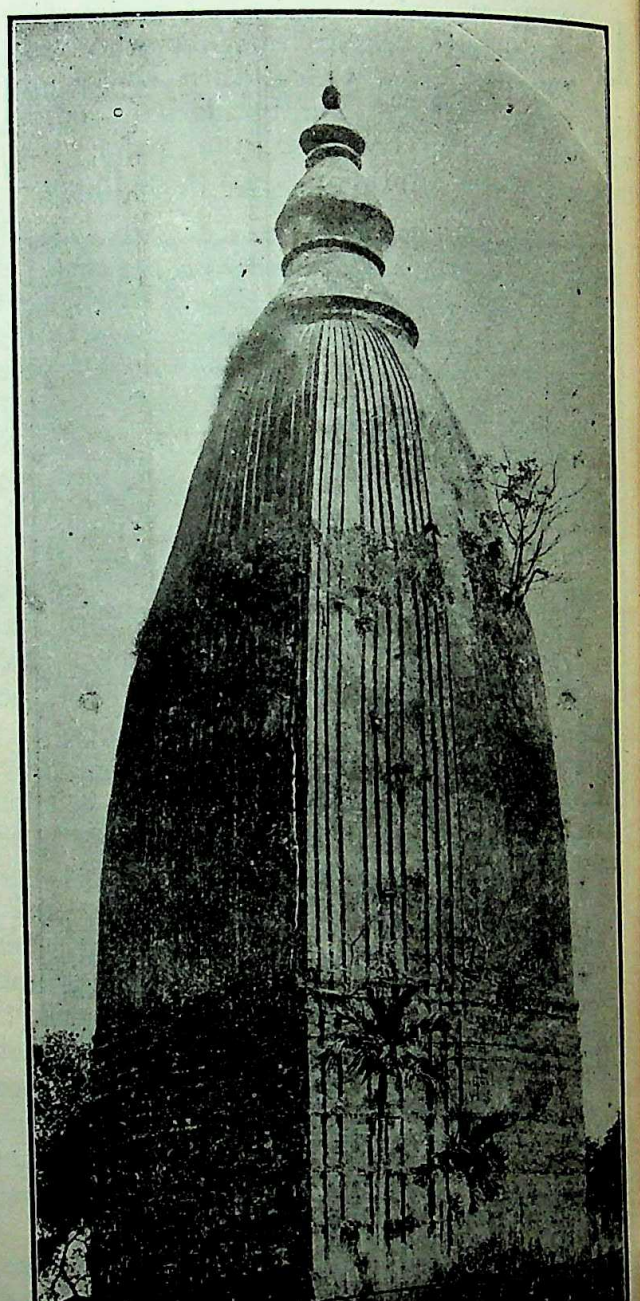
The Navaratna Math of Basanda, Barisal.

like the silent, everlasting prayer of those left behind, for the peace of the dear departed.

Utilitarianism is here woefully at a discount; for this tall and solid heap of brick and mortar only covers a small vault at the base, with most often a lingam enshrined in it. But the tall spire is left honeycombed with numerous square holes of some depth for the birds of the air to build themselves safe and snug nests and thus allow the departed to be of some use to the living even after death. Apart from being a thing of beauty providing joy for ever to the beholders, the tall spire of the math is of real benefit to the boatman in the rains, providing him with a well-known and conspicuous landmark visible from a long distance, to guide him safely through the intricacies of a village water-route.

There is hardly a single respectable and settled Hindu village in lower Bengal that has not its *math* to glory over. Most of them are of only local celebrity, but there are some that enjoy a provincial reputation.

The best known and perhaps the oldest *math* in lower Bengal is the *math* at Rajabadi, where the Padma and the Meghna meet. To gaze at this noble relic of antiquity, as long as it is visible, is a pleasant diversion of the passengers by the Goalundo-Narayanganj



The Math of Rajabadi, Dacca.

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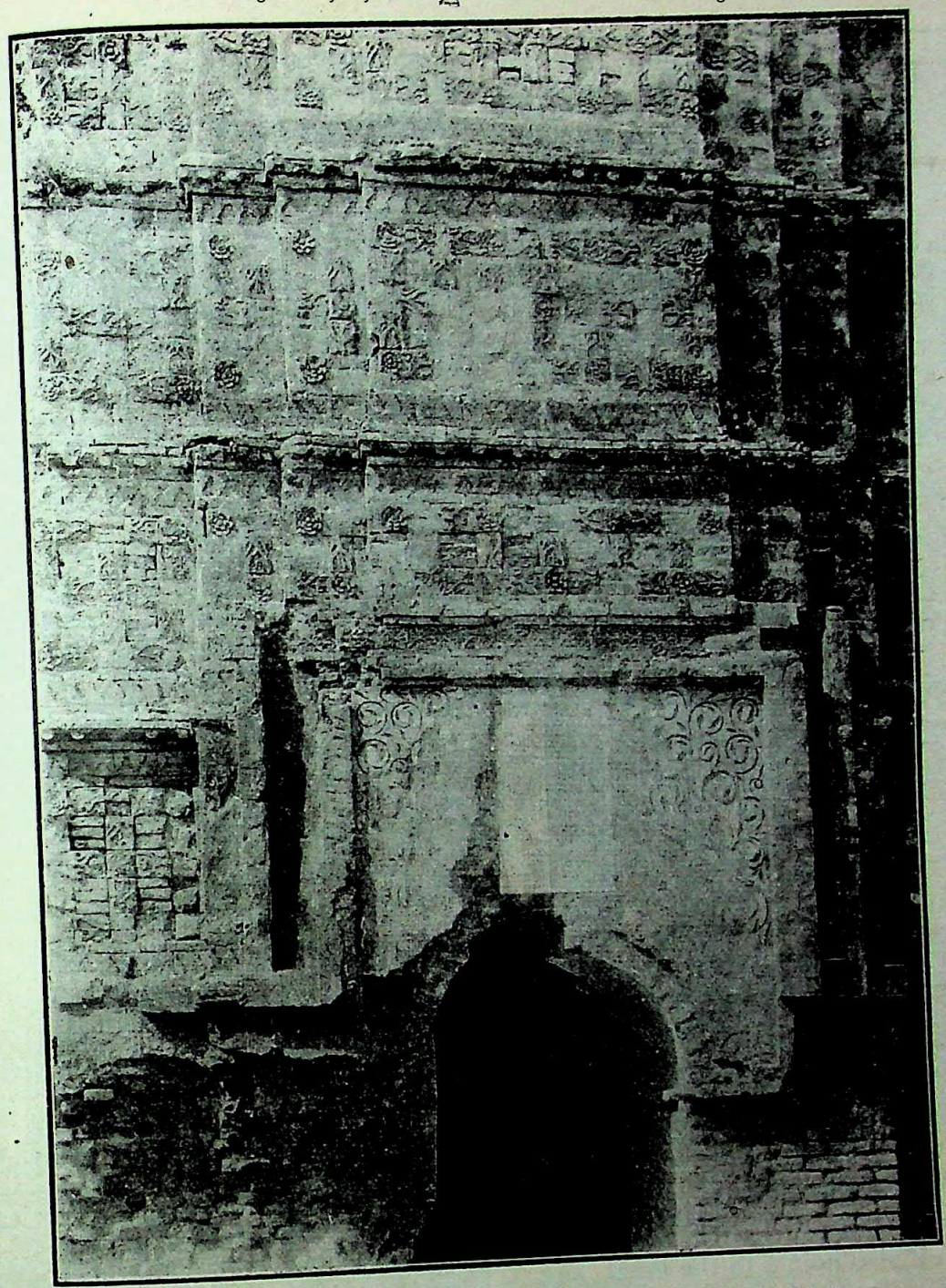

The Decorations on the entrance-door of the Rajabadi Math.

steamer. It stands right on the bank of the Padma, but it seems to bear a charmed life. Many a time has the Padma made a rush on it and its admirers have trembled for its safety; but eventually the capricious and mighty river has always made up her mind to leave it alone.

There is nothing inscribed on the Rajabadi *math* to show when it was built, but its unique rotund appearance, strongly reminiscent of the shape of the Brahmanical stone temples of Orissa, clearly testify that it was built in days when people still remembered the peculiarities of Hindu architecture. One very peculiar feature of the structure is the series of picturesque, perpendicular corbellings falling like so many tresses from the bell-shaped top to the base. This peculiarity is met with in no other structure of this class except in the stone temples of Bhubaneswar and I find that the same peculiarity is to be met with in another *math* in the Birbhum district, called the *deul* of Ichai Ghosh, traditionally believed to be of pre-Muhammadan days. This agree-

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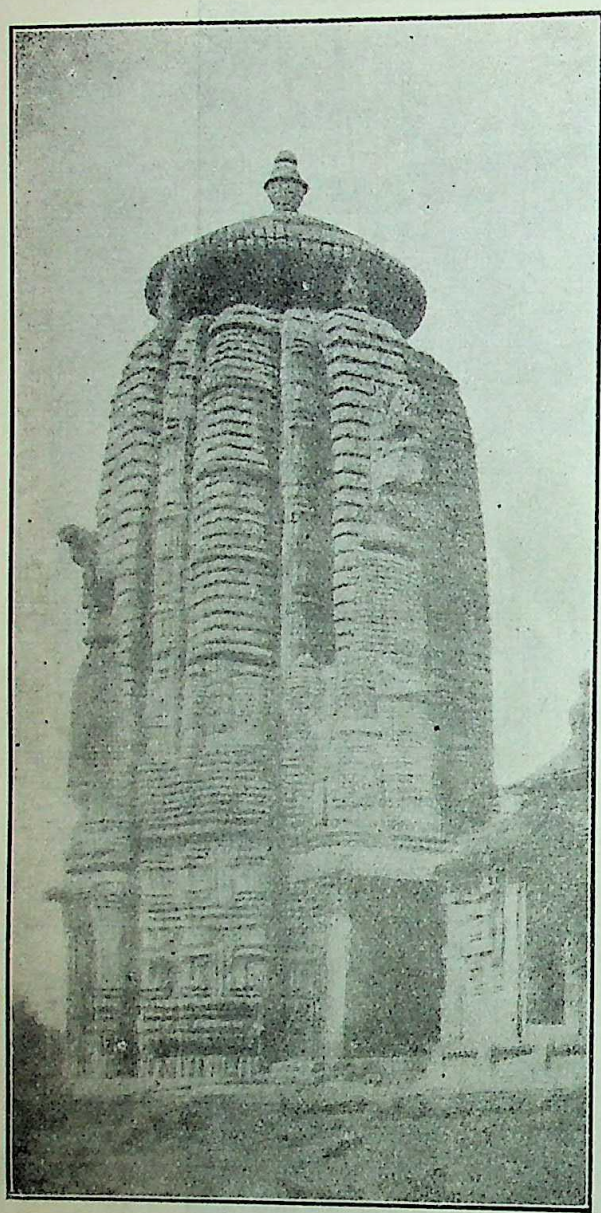
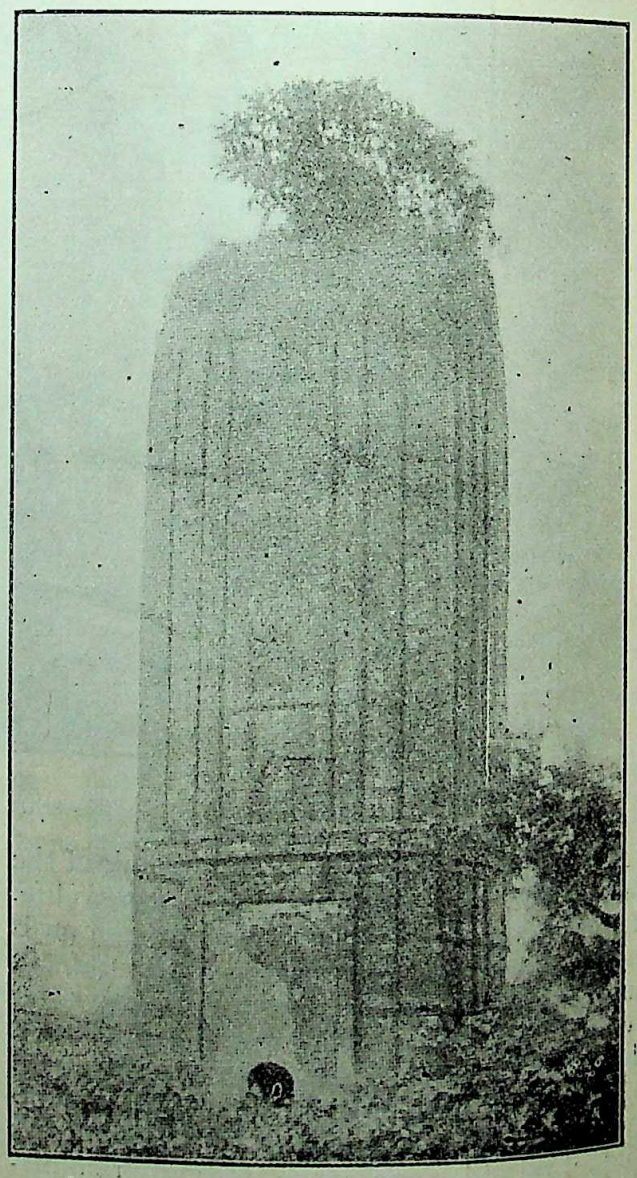


Bhuwaneswar Temple.

ment between the *deul* of Ichai Ghosh and the *math* at Rajabadi also points to the great age of the structure. Tradition says that it was built over the cremation ground of the mother of Kedar Roy, one of the 12 semi-independent chiefs of Bengal during the reign of Akbar and Jahangir. The *math* is decorated by finely carved bricks to some height from the base. It is now a protected monument. It was once repaired in 1896 at the expenses of Raja Sreenath Roy of Bhagyakul.

The other maths illustrated differ remarkably from the Rajabadi *math* by the slimness of their spire and the Gothic style of architecture in churches introduced in the country with the advent of the Europeans may have something to do with this change from the fulness of the Rajabadi *math* to the slimness of these latter-day *maths* few of which are more than a century old. The most famous example of a *math* with slim spire, and one that perhaps served as the prototype of the present-day slim-spired *maths*, was the twenty-one-spired (Ekush Ratna) *math* of Raja Rajballabha at Rajnagar in the Faridpur district, now swallowed up by the Padma. The slim spire was adopted in temple architecture also and there are several temples with slim spires in the town of Dacca the most picturesque of which is the Kali temple of Ramna. It was built by Mohanta Haracharan Gir who died in 1232 B. S. So, the structure is barely a hundred years old.



Ichhai Ghosh's Deul, Birbhum.
(From the History of Birbhum)

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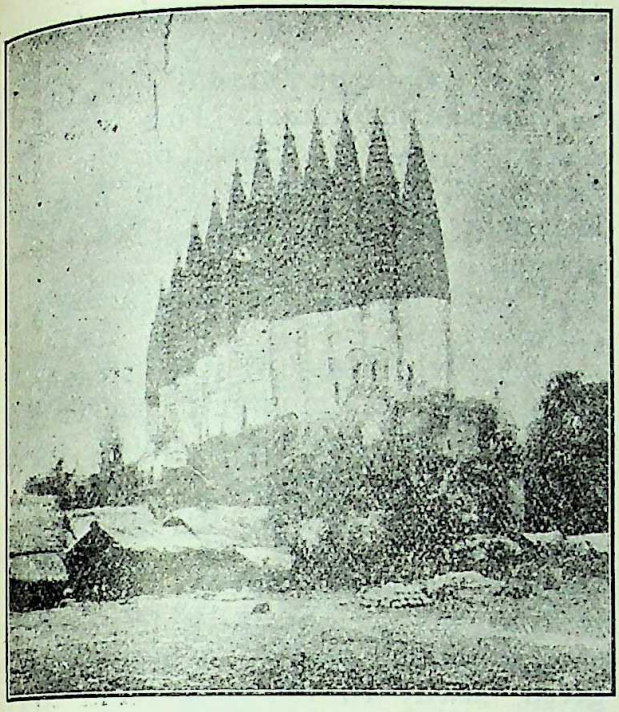
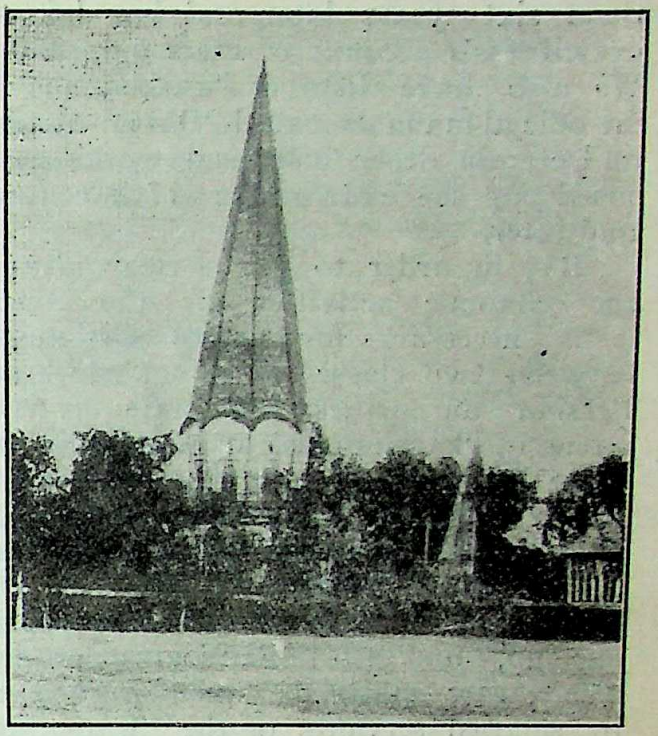


The Ekush-ratna (twenty-one-spired) math of Rajnagar in Vikrampur. (From the History of Vikrampur by J. N. Gupta.)



The Temple of Kali at Ramna (Dacca).

STATE INDUSTRIES IN THE MUGHAL EMPIRE

By Jadunath Sarkar.

I

THE Mughal Government was forced to supply its own wants by becoming a producer of nearly everything it required, because in the 16th and 17th centuries our country was in an undeveloped economic condition, the modern private organisations of production and transport were wanting, and the Government itself took a somewhat patriarchal attitude in dealing with its servants and subjects. Such State-factories were an ancient institution of the land, as, throughout the middle ages, they were necessitated by the circumstances of the times. Thus, we read that Sultan Firuz Shah Tughlaq, in the late 14th century, maintained 36 'karkhanahs' on which probably fifty lakhs of Rupees were spent every year, at a time when the Rupee had at least 25 times its present purchasing power. Afif's 'Tarikh-i-Firuz Shahi,' pp. 334—340, gives a detailed description of the management of these factories, and the Arab geographer Shihabuddin Abul Abbas Ahmad al Dimashki, writing from the reports of merchants, tells us something about their working. (Elliot, iii. 578.)

In Akbar's reign, about the end of the 16th century, the system of palace-workshops had expanded, as was to be expected from the development of civilisation for 250 years. His eulogist Abul Fazl, writes,—In the 39th year of the divine era (1595 A. D.), there are in the imperial household "more than a hundred offices and workships, each resembling a city or rather a little kingdom." (*Ain*, i. 12.) Bernier saw

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them sixty years later and has left an eyewitness's account of them (p. 259). We also have lists of 'karkhanahs' in the official manuals called 'Dastur-ul-aml' and certain other historical works composed at the end of the 17th century and later.

But in order to get a clear idea of the economic activities of the State, it is necessary for us to distinguish between two classes of things which our Persian authorities designate by the name of 'karkhanahs' and include in the same list, *viz*,—(*a*) STORES of animals, articles of food and drink, and things in a finished or usable condition, acquired by the Government and kept in the palace, which required no further working up, and (*b*) FACTORIES proper, where, raw materials were worked up by salaried servants of the State into fully manufactured goods fit for use.

II

It is also necessary, at the outset, to say something about the different treasuries ('khazinahs') in the palace, because they were intimately concerned with the stores and 'karkhanahs'. About these, Akbar's court-historian proudly tells us,—

"In Iran and Turan, where only one treasurer is appointed, the accounts are in a confused state; but here in India, the amount of the revenues is so great, and the business so multifarious that twelve treasuries are necessary for storing the money in,—nine for the different kinds of cash payments, and three for precious stones, gold, and inlaid jewellery.....A separate treasurer was appointed for the tribute ('peshkash') receipts, another for receiving heirless property ('bait-ul-māl'), another for 'nazar' receipts, *i. e.*, presents, and another for the monies expended in weighing the royal person and for charitable donations." ('Ain,' i. 14.)

Here we get the designations and functions of eight of the treasuries, besides the grand or general treasury called ('khazinah-i-amara'). A Persian history written by Shakir Khan in the middle of the 18th century gives the names of all the twelve treasuries thus :—

(1) 'Andarun-i-mahal' *i.e.*, the treasury inside the harem. This was the last financial line of defence of the Mughal Emperors, as we know from Aurangzib's letters in the sad closing years of his reign.

(2) 'Baqāyā,' *i.e.*, treasury of arrears collected.

(3) 'Jeb-i-khās,' or the treasury for supplying the Emperor's pocket-money, *i. e.*, for the payments made by him with his *own hands*.

(4) 'Jeb-i-faiz,' or treasury for pious donations, *i. e.*, the money which the Emperor annually spent in charity as well as his weight in gold, silver and several other things, which were all given away to the poor and to religious mendicants.

(5) 'Khazinah-i-rikab' or the treasury that accompanied the Emperor during his marches.

(6 & 7) 'Khazinah-i-nazar wa peshkash.' These treasuries contained the tributes, presents, gifts made in accomplishment of vows, or donations for averting evil astral influences from the Emperor's body made to the Emperor by his subjects. Abul Fazl makes them two distinct treasuries, but Shakir Khan (early 18th century) joins them into one.

(8) 'Khazinah-i-sarf-i-khās' i. e., the Emperor's privy purse for his personal or *household* expenses. [This money was disbursed by the Lord Chamberlain ('Khan-i-saman') and not by the Emperor with his own hands].

(9) 'Bait-ul-māl.' Here the properties of persons dying without heir were kept, with a view to afterwards spending them for the relief of the people in general. According to the Quranic law, the Emperor could not touch any part of this money for his own use.

The other three treasuries, as we know from the 'Ain-i-Akbari,' were :—

(10) Treasury of precious stones,
(11) Treasury of gold ware, and
(12) Treasury of inlaid jewellery.

Two Marathi works, namely the *Sabhasad Bakhar* (written in 1694) p. 95

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and the *Chitnis Bakhar of Shivaji*, (written in 1810), p. 76 give a different list of the twelve, which is partly due to their writers having made a confusion between treasuries and stores and partly also to the probability of the Maratha administrative system having been in some respects a departure from its Mughal model and exemplar. These are called the 'Bārā Mahāl or Kosh' and named fota, saudagari, palki, kothi, imarat, paga, seri (or 'sair-i-bagh') daruni, thatti, tankshal or mint, chhabina, and bahili (variant, 'jamdarkhana' or wardrobe).

Now, here 'paga' (which means cavalry) is clearly a mistake for 'baqaya' or arrears collected; 'bahili' is 'bahlah,' a Hindi word meaning the privy purse, (see 'Ain,' i. 15); 'chhabina' is a Marathi word meaning a guard of horsemen, and I take it to be a loose translation of 'rikab' or the stirrup, which, as we have seen above, designated the Emperor on the march; 'fota' stands for the general cash treasury; 'daruni' is 'andaruni' or the harem treasury.

The rest are stores and not treasuries at all. 'Sair-i-bagh' means excursion to pleasure gardens, and I doubt whether a special treasury was kept to supply the expenses for this purpose. 'Thatti' is explained as cow-pen.

The *Zawabit-i-Alamgiri*, folio 132*b*, names 24 treasuries, of which one is the General Treasury, and five others are included in the above list, while 18 are different. These last are the sub-treasuries for 'ashrafis' (gold coins), the Lady Begams, fines, 'rās-mahāl, dām, āhadis, shagirdpesha,' (menial servants), substitute for jagir, topkhanah, (artillery) record offices, qular Haidarabadi, food of cattle, confiscated property ('āmuāl'), rewards, cash ('mublaghi'), perquisites of the clerks of elephant-stables, total expenditure ('kharch-i-kul'), and one illegible item.

From the *Mirat-i-Ahmadi* (ii. 119) we learn that the provinces had only four treasuries, *viz.*, (a) 'Khazinah-i-āmarā,' also called 'bait-i-khiraj' or house of land revenue from the crownlands, tributes and duties on the goods of Hindus, &c., (b) 'Khazinah-i-baqaya' or dues for 'taqavi' tribute, &c., (c) 'Khazinah-i-sadqa' containing the *tithe* of 2½ per cent., from Muslims and (d) 'Khazinah-i-jaziya' or poll-tax on the Hindus.

III

In popular parlance there were 12 treasuries and 36 'karkhanahs,' as we find even in Shakir Khan's memoirs. The Marathi histories cited above mention only 'karkhanahs', though these two works do not agree with each other as to their names. The 'Zawabit-i-Alamgiri' gives a list of 69 'Karkhanahs,' but, on account of the bad writing of the MS. several of the names cannot be read. 'The Ain-i-Akbari' separately describes 26 of the 'karkhanahs' and indirectly or briefly refers to 10 others, making a total of 36 'karkhanahs.'

Before examining these lists critically and enumerating the stores and offices separately from the workshops or true 'karkhanahs,' I shall describe the working of these State-factories.

Shams-i-Afif writes thus about Firuz Shah's 'karkhanahs' from personal observation: "The Sultan had 36 'karkhanahs' and tried his utmost to collect materials in them, each of them being filled with many kinds of valuable goods and things,—[*i. e.* plants, furniture and materials],—the number of which cannot be computed. .....Every year a large sum of money was spent in each 'karkhanah.' Some of these stores were 'rātibi,' i. e., they had fixed annual money grants; such were the elephant stables, cavalry stables, mule stables, camel stables, kitchen, lamp-room, butlery, and mattress store.* One lakh and sixty thousand 'tankas' per month was the fixed grant of these 'ratibi' stores taken together, besides the price of their plant and the wages of their accountants and other officers,—making a total of one lakh and sixty thousand silver 'tankas'.....In

* I read *ashtar khanah* for *shaarb khanah*, and *tushak khanah* for *sag-khanah* of the printed text. An orthodox Muhammadan like Firuz Shah could not have kept a kennel of dogs nor, at least publicly, a winecellar, as the text ascribes to him.

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the 'ghair-ratibi' karkhanahs,—such as the 'jamdar khana, ilm khanah, farash khana, rikab khanah,' &c.—the expenditure every year varied with the amount of the new goods ordered to be made in each ('farmaish').....Each karkhanah was placed in charge of a great lord ('Khan') or notable chief ('malik')...A general Superintendent ('mutasarrif') was placed over them all, and he was Khwajah Abul Hassan...When the Sultan wanted anything to be made, he first of all wrote to this general superintendent, and the latter sent the order to the superintendent of the karkhanah concerned, and the work was very quickly done....Each Karkhanah had a number of accountants." Afif's 'Tarikh-i-Firuz Shahi,' text, 337-339.

This Sultan had a standing order that when there were any workmen out of employment in the city, they were to be sent to him. The prefect of police used to inquire through his subordinates in each ward, and bring such unemployed men to the Sultan, who used to give them work in his 'karkhanahs' or in the offices of his ministers or in the households of the nobles, according to their capacity and desire (*Ibid*, 334).

The Arab geographer Dimashki writes, "The Sultan has a manufactory in which 400 silk-weavers are employed, and where they make stuffs of all kinds for the dresses of the persons attached to the Court, for robes of honour and presents, in addition to the stuffs which are brought every year from China, Iraq, and Alexandria. Every year the Sultan distributes 200,000 complete dresses..... Dresses are also distributed to the [Muslim] monasteries and hermitages.....

"The Sultan keeps in his service 500 manufacturers of golden tissues, who weave the gold brocades worn by his wives or given away as presents to the nobles and their wives." (Elliot, iii. 578.)

IV

In the middle of the 17th century, the French doctor Bernier saw these factories at work during his visit to the Mughal capital. He writes: Within the fortress, "large halls are seen in many places, called 'karkhanahs' or workshops for the artisans. In one hall embroiderers are busily employed, superintended by a master. In another you see goldsmiths; in a third painters, in a fourth varnishers in lacquer-work; in a fifth joiners, turners, tailors, shoemakers; in a sixth manufacturers of silk, brocade, and those, fine muslins of which are made turbans girdles with golden flowers, and [the fine] drawers worn by females.....beautifully embroidered with needle work.

"The artisans repair every morning to their respective workshops, where they remain employed the whole day; and in the evening return to their homes....The embroiderer brings up his son as an embroiderer, the son of a goldsmith becomes a goldsmith, and a physician of the city educates his son for a physician. No one marries but in his own trade or profession; and this custom is observed almost as rigidly by Muhammadans as by the Hindus." (Bernier, 259.)

In the provinces there were, State factories at Lahore, Agra, Fathpur and Ahmadabad as well as Burhanpur and Kashmir. The governors of the various provinces could not have maintained factories of their own, (except on a very small scale), as they were liable to frequent transfer. But they patronised local products as they had to supply the Emperor all the same with choice specimens of these. "The king and the princes keep officials in every one of these provinces, whose business it is to put in hand the best goods that can be fabricated in each place. With this object in view, they keep an eye continually upon what is being done in that respect" [by the local artisans]. (*Storia*, ii. 431.)

The development of Indian art industries under State patronage is thus described by Abul Fazl,—"His Majesty pays much attention to various stuffs .....Skilful masters and workmen have settled in this country, to teach people an improved system of manufacture. The imperial workshops, the towns of Lahore, Agra, Fathpur, Ahmadabad-Gujrat turn out many masterpieces of workmanship; and the figures and patterns, knots and

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variety of fashions which now prevail, astonish experienced travellers.....On account of the care bestowed upon them, the intelligent workmen of this country soon improved....The imperial workshops furnish all those stuffs which are made in other countries. A taste for fine material has since become general, and the drapery used at feasts surpasses every description. ('Ain.' i. 87—88.)

Masulipatam, long in the Golkonda kingdom, was the home of many artisans skilled in calico-printing, and we have letters in which Aurangzib, then viceroy of the Deccan, requests that some of these artisans might be sent to work in the State factory at Delhi or Agra. It was practically forced labour.

The lot of the labourers was not happy, nor conducive to the true economic development of the country. At the capital, which was the largest and richest city in the land, there were no private factories, no workshops owned and managed by skilful artisans on their own behalf. As Bernier rightly observes, "If the artists and manufacturers were encouraged, the useful and fine arts would flourish; but these unhappy men are contemned, treated with harshness and inadequately remunerated for their labour. The rich will have every article at a cheap rate. When an *umara* or *mansabdar* requires the services of an artisan, he sends to the bazar for him, employing force, if necessary to make the poor man work; and after the task is finished, the unfeeling lord pays not according to the value of the labour, but agreeably to his own standard of fair remuneration; the artisan having reason to congratulate himself if the *kora* (lash) has not been given in part payment..... How then can it be expected that any spirit of emulation should animate the artist or manufacturer?.....The artists, therefore, who arrive at any eminence in their art, are those only who are in the service of the king or of some powerful *umara*, and who work exclusively for their patron." (Bernier, 255-256.)

V

The Mughal 'karkhanahs' can be classified into six groups:

A. 'Animals':—

1. Horse stables ('paga' or 'astabal-khanah'), described in 'Ain-i-Akbari,' i. 132.
2. Elephant stables ('fil-khanah'), 'Ain.' 117 and Marathi.
3. Cow-pens ('gao-khanah'), 'Ain.' 148 and Marathi.
4. Camel stables ('shutar-khanah'), 'Ain.' 143 and Marathi.
5. Mule stables ('āstar-khanah'), 'Ain.' 152; in 'Tarikh-i-Firuz Shahi' and 'Zawabit' easily misspelt as 'sher-khanah.' Marathi has 'sheri.'
6. Deer-park ('ahu-khanah'), 'Ain.' 221.
7. Menagerie of tame hunting animals ('shikar-khanah'), 'Ain.' 282— , and Marathi.
8. Hunting leopards ('chita-khanah'), 'Ain.' 285. 'Zawabit' gives a reading, which looks like 'chela-khanah,' meaning the department of slaves.
9. Aviary for falcons ('qush-khanah'), 'Ain.' 293.

B. Stores, which were mere collections of things manufactured elsewere:—

10. Royal insignia ('qur-khanah'), 'Ain.' 50.
11. Arsenal ('silah-khanah'), 'Ain.' 109; Marathi.
12. 'Palki-khana'; Marathi.
13. 'Chandol-khanah' or sedan-chairs.
14. 'Rath-khanah' or carriages. Marathi.
15. Portable throne or litter ('takht-i-rawan').
16. Candle sticks and lamps ('shama' and 'chiragh'), 'Ain.' 48.
17. Torches ('mashal').
18. Library ('kitab-khanah').
19. China ware ('chini-khanah').
20. 'Khilat-khanah,' or store of dresses of honour intended for distribution.

C. 'Factories':—

21. Carpets ('farash-khanah'), Ain.' 53 and Marathi.
22. Wardrobe or mattresses ('toshak-khanah'), 'Ain.' 87. 'Jamdar-khanah' in Firuz's history and Marathi.
23. Harness, saddles and bridles

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('zin-khanah'). I am doubtful whether these formed a separate department.

24. 'Kar-karāq-khanah.' Explained by Blochmann as evidently meaning the wardrobe, though he admits that he could not find this word explained in any Turki, Persian, or Hindi dictionary. But this interpretation is untenable, as the 'Zawabit' (14 *a*) mentions 'Karkarqi' as a branch of the department of plates and saucers.

25. Bedding and advance-tents for the Emperor's journeys ('bistar-khanah' and 'pesh-khana').

26. Apparel of children ('rakhwat,' wrong plural of 'rakht').

27. The same of 'khawases.' But elsewhere the *Zawabit* (14 *a*) speaks of 'rakhwat' or trappings for (*a*) leopards, (*b*) elephants, (*c*) the 'haveli' and (*d*) the 'barish-khana' or monsoon-house.

28. Goldsmiths' department ('zargar-khanah'), 'Ain.' 18.

29. Blacksmithy ('ahangar-khanah').

30. Jewellery store('jawahir-khanah'), 'Ain.' and Marathi.

31. Goldware ('tela-alat').

32. Silverware ('nuqra-alat').

33. Inlaid ware ('murassa-alat').

34. [?] Copperware and Cauldrons.

35. Gold embroidery ('zardoz-khanah').

36. Ivory work ('dandan-i-fil').

37. Setting shells ('khatambandi-khanah').

38. Perfumery ('khush-buh-khanah'), 'Ain.' 73.

39. Rose-water department ('gulāb-khanah').

[If rose-water was included in the general perfumery department, then I am inclined to read the expression as 'kalā-want-khanah' or State musicians' department. Aurangzib however broke up this establishment some years before the *Zawabit* was written in its final form.]

40. Oil or ghee ('raughan').

41. Mint ('dar-ul-zarb'), 'Ain.' 16 ; Marathi.

42. Paintings ('naqash-khanah' or 'taswir-khanah'), 'Ain.' 107.

43. Dispensary '(dawai-khanah' or 'shafa-khanah'), Marathi.

44. Shawls 'Ain.' 91.

45. Cloth store ('kotha' or 'kuth-i-parcha') ; Marathi.

This was quite different from the mahal of 'Kathra-i-parcha' mentioned in the 'Mirat-i-Ahmadi' (ii. 119), as one of the sources of State income in Gujrat. It meant the custom duty on cloth, and this meaning comes out clearly from its popular title, 'mahal-i-sad-panj,' or the branch of five per cent, because in Aurangzib's reign the rate of duty on goods sold was 5 per cent for the Hindus, 3½ per cent for the Christians and at first 2½ per cent, then nothing for the Muslim traders.

D. 'OFFICES OR DEPARTMENT'S of administration and court-life' :—

46. Band-room ('naqqar-khanah'), 'Ain.' and Marathi.

47. Artillery ('top-khanah'), including all classes of fire-arms and munitions.

The Marathas had a separate store for gun-powder, called 'daru-khanah.'

48. Buildings department ('imarat-khanah') ; 'Ain.' 222.

49. Records ('daftar-khanah'), Marathi.

50. Emperor's chapel ('ja-namaz-khanah' or 'tasbih-khanah').

51. Store-room for heirless property ('kotha-i-bait-ul-mal').

52. Sales department ('ibtia-khanah').

The Marathas had a 'saudagari kosh,' to designate this.

53. Alms-houses ('balghur-khanah' or more correctly 'langhar-khanah').

54. School ('talim-khanah'). In Firuz Shah's time called 'ilm-khanah.' A Maratha historian translates 'talim-khanah' as the wrestling school.

55. Department of hire and wages, ('kiraya wa ajura').

56. Identification records of the army (?) ('chihra baqi-khanah').

57. Games ('chaughan, chaupar,' &c.) 'Ain.' 297—307.

[In the 17th and 18th centuries there was a department called 'Bewa-khanah' for the maintenance of the widows of the Emperors, who lived in the Sohag-pura suburb of Delhi.]

E. 'THE EMPEROR'S PERSONAL SERVICE' :—

58. Kitchen ('matbakh' or 'bawarchi-khanah'), 'Ain.' 57 ; Marathi.

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59. Drink or butlery ('abdar-khanah'). 'Ain.' 55; Marathi. Some Persian works read 'sharbat-khanah,' some 'sharab-khanah' but the latter term cannot here mean a wine-cellar. The Marathi histories have 'sharbat-khanah' and also 'daru' or 'sharabi-khanah.'

60. Fruits ('mewah-khanah'), 'Ain.' 64.

61. 'Bhanda-khanah'?

62. 'Sahat-khanah' (conservancy or latrine).

F. 'MEANING OBSCURE':—

63. 'Charandhar-khanah' (? 'chaupar-khanah').

64. 'Alāmat-khanah.'

65. 'Kharch-khanah.'

66. 'Majmua-khanah' (? Miscellaneous).

The above five are given in the 'Zawabit,' which contains, in addition, nine illegible names of 'karkhanahs.' The Marathi histories add

67. 'Ambar-khana' or granary,

68. 'Zarayat' or 'jins-khanah' [this 'jins-khanah' would correspond to the 'ajnas' department in the Mughal empire, *i.e.*, the store of things from which the mansabdars were supplied as part payment in kind.]

69. Theatre or 'natak-khanah,' besides the 'shahat-khanah' and 'sharbat-khanah' already noticed under other heads. The printed Persian text of Afif's 'Tarikh-i-Firuz Shahi' gives nothing new except 'shakra-khanah' and 'zarād-khanah' (which I correct into 'nuqra' and 'zar-doz' respectively), and 'rikab-khanah,' and 'tasht-dar-khanah,'* meaning the stores of trays and ewers, which are included by the 'Zawabit' in the kitchen department. In the 'Akhbarati-darbar-i-muala' we find two other names, 'shora-khanah' and what looks like 'balbali-khanah.'

[*Patna University Readership Lecture, February 1921.*]

* *Tasht-dar*, a servant who pours water on the hands when washing; an ewer-holder, also, *aftabchi*.

PASSION-PLAYS—THE MOHURRUM AND THE RAM-LILA

TO recall some great ancient tragedy possessing a strong religious background is in conformity with human instinct and human nature. That is the explanation of passion-plays, the vivid dramatic representations of some past events which deeply stirred some community or a section of the human race, and the memory of which is unforgotten. The passion of Christ has occasionally been reproduced as a human drama in certain European countries but it has failed to become an institution or an annual or a periodical celebration, probably because the European temperament is different from the oriental and is not so deeply imbued with the gift of imagination and the strength of tradition. Of the two passion-plays mentioned in the heading of this article I have elected to place the Mohurrum first as it deals with an incident of comparatively recent history and is celebrated in various countries, in fact, throughout the Islamic world. Another noteworthy fact is that the Mohurrum is celebrated during all seasons of the year on account of the Mussalmans observing the lunar month. There is difference of about ten days between the solar and the lunar years so that in a cycle of about 36 years the Mohurrum goes the round of all the seasons, winter and summer, the rains and autumn.

During the ten days of the Mohurrum the intense and moving tragedy of the fate of the martyr-brothers, Hassan and Huṣsein, becomes once again a living and throbbing reality, a passion that fills the heart of every follower of Islam. Mussalmans in all countries are plunged into the profoundest mourning and there is weeping and wailing in every household. The whole tragedy, the betrayal of the youth-

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ful, heroic brothers, the march in the desert, the perching thirst without a drop of water to allay it, all come back as a thing of yesterday and wring the hearts of millions of the Faithful. The unreality of the drama merges into the reality of feeling, there is no simulation of grief but the actual passion and exaltation of the most poignant sorrow, the heart-rending experience of a loss and bereavement just sustained. There are no play-actors but genuine mourners whose heart-strings are racked and drawn taut by the intensity of grief. As men and women beat their breasts and the lamentation of "Hai Hassan! Hai Hassan!" is taken up by the slowly moving throng, wave after wave of passion and grief surges through the mass of moving humanity and rises stinging to the stars. Fair-skinned, bare-bodied men follow the charger Duldul; men wild-eyed, haggard and passion-stricken, carrying knotted iron chains with which they beat their backs and breasts till the skin breaks and blood spurts out in a crimson current. Women beat their breasts till the flesh is swollen and is covered with blue and black welts. It is no melodrama or open-air acting, but the very frenzy and apotheosis of passion and grief.

Year after year this tremendous passion play is repeated wherever Mussalmans are to be found and it helps to knit closer the bonds of Islam and to perpetuate the memory of a common grief. It is passion-play at its purest and highest, a sense of impersonal grief which is intensified and exalted into a personal loss, an humbling and a chastening of the spirit which cannot fail to leave an abiding impress on the character of those who partake in this festival of tears. When men marvel at the solidarity and strength of Islam and the recurring recrudescence of Pan-Islamism they overlook the annual amalgam of the Mohurrum which brings all Mussalmans throughout the world under the deep shadow of a grief coeval with the faith preached by the Prophet of Arabia. In this instance sorrow shared is not sorrow soothed but heightened and deepened by the volume of grief. The call to prayer from a thousand minarets is a daily proclamation of faith; the Mohurrum carries the Faithful through the vale of tears and the shadowland of sighs. It its not kinship of race that holds Islam together but the priceless heritage of a holy grief sanctified by centuries of passion and vivified and visualised by an annual celebration in which the coffin of the martyr heroes is the most prominent emblem as representing the actual presence of the long dead. There is nothing like it in the whole range of religious and national festivals, nor is there another instance of a universal outburst of grief repeated every year in memory of two young warrior brothers who died several centuries ago. The Mohurrum is distinctive of Islam and exercises a potent influence in preserving the individuality of the followers of that religion.

The Ram Lila brings back a period when history was not and everything was shrouded in the mist of mythology. The Ramayana is the greatest and most ancient among the epics and the Ram Lila is the animated and living representation of the chief incidents of that lofty work. Were the characters portrayed in the Ramayana mythical personages, men and women and monkeys and demons that never existed except in the imagination of the Rishi-poet Valmiki, the supreme master of song, the creator of the loftiest and purest human ideals in the entire range of literature? The many millions of men and women in India who call themselves Hindus neither know nor care. To them every name and every character in the Ramayana bears the stamp of the living truth and no power and no persuasion on earth can convince them that the main story of the Ramayana is a fable, or that Rama and Sita and the rest of the host in the epic never lived in this ancient land and breathed the air that sustains us to-day. And it is good for their soul that it should be so. If by any conceivable manner of means the faith in the reality of the Ramayana as a narrative of persons who existed in the flesh and of events that actually happened were lost, the ideals of thousands of centuries would be shattered and the Hindu Pantheon would be depleted of its

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brightest figures. There is however no occasion for conjuring up a contingency which will not arise so long as the Hindu race endures and it has already survived many other ancient races. Unlike the Mohurrum the Ram Lila is not a passion-play of a memorable tragedy and an overpowering grief but a dramatic representation, without the actual words of a drama, of the leading incidents of a great epic, the lessons of which have penetrated Hindu society through and through for thousands of years. The Ram-Lila, which is performed in September-October every year, familiarises millions of spectators from Calcutta to Peshawar in north India with the main events of the Ramayana from the childhood of Rama to the death of Ravana, the ten-headed demon King of Lanka, whose huge paper effigy disappears in a final blaze of fireworks. The marriage of the boy Prince Rama with Sita, his exile to the forest, the meeting with Hanuman, the chase of the golden antelope, the abduction of Sita by Ravana in disguise, her captivity in the Asoka forest of Lanka, Lakshman's battle with Meghnad, the fall of Kumbhakarna and, lastly, the defeat and death of Ravana are crudely but vividly enacted during the ten days of the Ram-Lila, and men, women and children eagerly discuss the events from day to day. For educative purposes the Ram-Lila is of the highest value. For spectacular effect scenes of recent history are occasionally superimposed on the fabric of the Ram Lila in the Ramdal at Benares and Allahabad, and a figure of the famous Rani of Jhansi at the head of her troops has been seen taking part in the procession. This however does not detract in any way from the absorbing interest in the Ram-Lila itself and is merely a picturesque invention to please the sightseers. There are other great epics in other parts of the world but they have not entered into the life of a nation in the same way as the Ramayana. The Ram-Lila is a passion-play to recall annually to the populace the story of the Ramayana, but the book itself and the characters depicted in it are part and parcel of the life of the nation and among its most priceless and cherished heritages.

N. GUPTA.

"THE RISING TEMPER OF THE EAST" : BY FRASIER HUNT

IT is not often that one sees an adequate review of a book in one sentence, but the Times reviewer of "The Rising Temper of the East" has given such a summing-up when he describes this book as "a vital and arresting and well-balanced picture of one billion fellow-beings struggling for what all mankind desires."

The author of this book says he is a reporter, an idealist, and—when it comes to the future hopes of the common people—a sentimentalist. His book is what one might expect from such a source. He said of a wonderful night spent among the farmer-fighters of Siberia. "There was a story in every soldier there and a novel in every leader at the table." So one might say paraphrasing his words, of "The Rising Temper of the East"—there is a quotation on every page, and a review in every chapter.

Mr. Hunt is not afraid of the word "social" or any of its derivatives. He talks unreservedly of social unrest and political revolution. He finds Asia seething with revolt, but one is forced to the conclusion that he fails to appreciate the fact that underlying the unrest and the revolution there is a wide-spread spiritual revolt—the revolt of all Asia against the crass materialistic Mammon-worship that fruited in the tragic world-war and the more tragic peace. He falls into the error of nine hundred and ninety-nine out of a thousand Westerners when he visualizes Asia as a whole in need of "Christian standards and ethics and codes." This, in the light of the experiences of the past eight years—with the apostasy of the Christian church still in mind—is difficult to understand ; and leads one to wish that instead of expressing concern as to "China's soul" Mr. Hunt had manifested a bit of concern about the soul of a country, that upholds mass-murder and lynches its Negro citizens by the hundreds every year. One wishes, too, that the "untouchables" of this country were as evident to this ordinarily keen observer as the "untouchables" of India

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in which case he would not speak of our "gentler social system" and declare in favor of another generation of our rule in the Philippines.

The author's characterization, too, of British rule in India as a "fair rule", as clean, efficient and honest—comes with something of a shock from one who is usually so penetrating and understanding; but this is on a par with his idea that India is "spiritually unready" for self-government. To some of us the nations that stage-managed the most horrible war and the cruellest blockade in all history cannot stand comparison, spiritually speaking, with a nation that has produced a Gandhi. To put it in plain English, Frazier Hunt along with millions of Americans needs to pluck the beam out of his own eye that he may see to locate the mote in his brother's eye. But this is not to say that this man has not seen for the most part clearly and estimated justly. He has. The signs of discontent and revolt against our arrogance and domination, he declares, are "danger signals" that the "conquering West" cannot afford to ignore. If the West be wise, he says,"...it will shift its course while there is yet time. But if it stumbles on, ignoring these danger-signals, the day will come when the work and profits of four hundred years will be swept away."

Asiatics remind us that as sure as this is the day of the conquering West, to-morrow will be the day of the conquering East, and they remind us—as does Mr. Hunt—that the onward movement of Asia is a "youth movement." The latter tells the story of a primary school boy of Korea, with his little heart so full of the national fight for independence that he sat up in bed, dreaming, and crying "Mansai"—Liberty forever! This calls to mind the children of India and Egypt whipped off the streets and even jailed for shouting "Gandhi ki jai" or for hailing the name of Zaghlul Pasha, and there come to mind the words—"When the youth of a land dream of independence, the days of foreign domination are numbered." Perhaps it is because in his heart the author of the "Rising Temper of the East" believes this, that he has given us such a thoughtful and true picture of the altogether remarkable students' movements of the various Eastern countries. The fires of revolution in some of the youth, the author says, is only a dull glow—in others it is a "flaming spirit that never can be put out." The "flaming spirit" he found everywhere in India; and in a way the best chapter in this thought-provoking, informative, and truly absorbing book, is the one devoted to India and Mahatma Gandhi who is leading the bloodless fight for freedom there. Mr. Hunt heard the "sullen muttering" of India, he sensed the new spirit of awakening manhood and he felt the influence of Gandhi's militant pacifism wherever he went—from the Deccan type, "untouchable" or intellectual, prince, pauper or priest. He could not but recognize the immense potential strength of a great people whose leader has proclaimed far and wide—"Let not our rock beviolence and deviltry: let our rock be non-violence and godliness."

Mr. Hunt pictures this "strange, shrunken, little man whom 306 million worship"—this Mahatma "with eyes that were deep with pity and love and burning bright with a great purpose" as one who is shaking the world with a new idea. To him this "Great Soul" is a fighter who is enlisting the souls and hearts of men to break the power of machine-guns—a statesman who is successfully challenging the 'divide and rule' policy of the English—a commander who is leading the greatest army in history. The paradox of a saint leading the greatest political movement of all time—of a revolutionist pleading for non-cooperation plus non-hate and non-revenge, is to him a paradox that only the East could understand; but the new spirit of the East has so possessed Frazier Hunt that he does understand it and he declares that "teachers, doctors, mission workers, engineers, organizers—all must be the bearers of this wonderful new idea—the idea of the soldier who will one day 'conquer' the world through kindness and gentleness and generosity." For he realizes Gandhi's influence and he sees the Mahatma's program as a bulwark against the violence that the white peoples in Asia have long anticipated and talked of in whispers—the time when the East should "break loose."

This man who has travelled so widely and reported so vividly has seen that we in the West have too long ignored the hopes and fears, the dreams and aspirations, the struggles and the battles of the men and women that make up the awakening East. He has fraternised with the common people—the Philippine taos, the Indian ryots, the Egyptian fellaheen, the Siberian peasants, the Korean farmers—as well as the Mexican peons and the Haitian habitants—and it is plain that he takes always the side of the oppressed "who don't want and wo'nt have our civilization shoved down their throats with bayonets," when there is a better way—Gandhi's way! More than this, he sees them finally victorious—these every-day common people who are "sick and tired of being the under-dogs,"—he visualizes them getting more rice, better homes, and all the precious things of real freedom; and he sets down his conviction that these will be "glorious days," after the white man's domination shall have ceased. "The East," he says, "will take from the West our genius for organization, our inventions, our science and some of our ethics: she will give back much of her priceless philosophies, her meditation, her arts." "It will be a fair exchange," he declares, "and a better, finer East will result,—and a wiser, more tolerant West."

BLANCHE WATSON

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ALSACE

As Louis the fourteenth, King of France, came for the first time to Alsace, he stopped on the hills at Severne, and looking down on the cultivated land, spread as a carpet at his feet, on the red-roofed villages, the white road winding through fields and orchards, the vines climbing up the hills, on the one-spired cathedral, on the silver line of the Rhine flowing swiftly from south to north with the blue screen of the mountains far away against the sky:

"A beautiful garden," said he. Many a traveller has thought so. Yet the poetry of Alsace is less in its landscape beautiful as it may be, than in its long, still vivid past.

The land is full of it. Many tokens remain of centuries gone by. The smallest village is proud of some wooden window-frame, carved four hundred years ago, and showing the same designs, beasts, human features or grapes, as those one can see on the porch of the many Roman churches.

Others have still their old gates opening on grey rough walls. Cabbages grow in the ditches, and a bunch of red geranium may be seen at the narrow loophole where sentry kept watch night after night.

Ruined towers, high on the mountains, speak of the time when each bit of land was ruled by its own master,—the old people in Alsace know many tales about them—higher still, the Celtic walls remind of still older time. And, on the smooth, scented grass, priests of a forgotten race have sung hymns to the rising sun and worshipped their unknown gods.

Each castle, each little town, even a wood, a mere bush, has its legend, truth or dream, the fairies, the "white ladies" who are the French Apsaras, dance and smile in the moonlight. Sometimes one of them will slip to the lonely cottage and finish the work left undone.

If the men who carved the wooden frames, those who mastered the land or who built the churches would come back to Alsace, they would perhaps find less difference than in most other places in occidental world.

Tall, heavy Alsatian peasants have still got the same tools, the same houses, the same soul. Girls wear the big black bow on a silver or golden cap; and, on Sundays, in full dress, the green or scarlet skirt, the little embroidered bodice, trimmed with silver lace and spangle, silk apron, silk neckerchief, or the snow-white linen collar.

At the "messti", the annual feast, or at some village wedding, they look like gorgeous flowers.

There are some curious old customs kept at those Alsatian weddings: Bride and bridegroom, as a rule, are not from the same village. First the bridegroom will come riding, surrounded by his many friends. At the village gate other young men are waiting: neighbours, cousins of the bride, pretend not to let him go. The bridegroom has to pay a fee. Now, he can ride on to the house where she is waiting for him, dressed as described above; but the black bow on her head is to-day a spangle crown.

Such weddings last two to three days. After the church ceremoney, dances and dinner take place; then the endless, costly meal, perhaps a walk in the wood, a pilgrimage at Saint-Odilia, the beloved and renowned convent, high up in the Vosges mountains.

At last, when friends have gone, the new husband will take his wife to their new home. She has been there already, to carry her furniture, sitting herself on the cart with the big cupboard, the chest,

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Alsatian Women in their National Dress.

the wooden bedstead, kitchen pans, above all the spinning wheel.

They are going to be from hence master and mistress of the place. So is the old unwritten law. When son or daughter marry, the parents give over the farm, house and herds, and vines and harvest. They will be kept in some remote room, with a plate on the table, and a seat at the fire.

This new home of our bride is probably to be of a very old style. Long wooden galleries run under the heavy roof. If a huge stork-nest is built on the highest chimney-top, people will rejoice about it as a good omen. Very few, however, can boast of it. There is only one nest in each town or village, often on the church itself. Every child in Alsace will tell you that the long-legged stork-bird brings new babies to young mothers.

Let us enter into the farm. The hall, with white-washed walls, is surrounded by a bench. If it happens to be winter-time, the big iron oven keeps it warm. On the cupboard, plates and jugs of white tin shine like silver. The clock, higher than a man, is beating time in its wooden shelter.

This room is the living room. The family, three times a day, takes meals at this square table. The children, coming back from school, have to learn their lessons there. The mother sews at the window, and the grandmother may spin. Here go on daily work, midday rest, and evening prayer.

Wooden posts and a heavy curtain separate this place from the bedroom. There also you will find good and old furniture, the beds, the chest of drawers, the floors even shining. Generations of women day by day polished it, proud to see it glitter.

But the new household goods, the mahogany bed with the white knitted counterpane and the red heavy quilt, are kept in an upper room, the best of all, the guest-room. Alsatian people know how to show hospitality.

Very often on the wall, you will see an old picture of Emperor Napoleon, always popular in Alsace. Fifty years ago, many old men would have told you how they followed him in Egypt, Austria, Spain and of the fearful retreat, coming back through Russian snow.

If the family is a Roman Catholic one, the last Pope, the Holy Virgin, will be hanging on the wall; sometimes Saint Odilia, guardian saint of this land. You will know her by her book on which are painted two eyes. If the people are Protestant, a huge Bible in black cloth will rest upon a shelf. Little children have learnt to spell in it, old men and women have bent reverent heads over those leaves. Here are written down the births and marriages and deaths, the joys and sorrows of life.

Pictures and Bible are not the only signs that reveal Protestant or Catholic faith, those two sides of Christian creed. Catholic girls wear red skirts, Protestants green ones. Some villages on "messti" day look like a field of poppies, others like a meadow in early spring. More often the two colours

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Alsatians Dancing.

e mixed, and sometimes even the me church will be used for both ligions. After the Catholic priest has en celebrating Mass and his congre-ition is gone, the Protestant clergyman ill preach to his own flock.

If old costumes and religious faith e part of Alsatian life, above all in satian hearts there is a great love for eir own country, a wonderful know-dge of its past history.

Nearly every man or woman will ll you about the time when Alsace as a part of the Roman empire of e first French kingdom; how later on any masters quarrelled to rule over e land. They will tell you how the wns fought for their own liberty, and urned down the grim old castles nestling midst rocks and pines.

Even the little children know of that arful winter, sixteen centuries ago, hen barbarians from the east came er the frozen Rhine to make a wilder-ess of an once prosperous country. Of e French Revolution when at Strasbourg ouget de l' Isle sang for the first time is fiery "Marseillaise", which ought to ave been called the Strasbourgeoise, the old, beloved hymn, that for fifty years people had to keep silent, as a captive bird, in their heart.

The hymn then came out like the voice of the country itself, when, in the last days of a sunny autumn, only three years ago, the Allied Armies came there amidst cheers of welcome and tears of joy, bringing justice and freedom.

Saint Odilia

An Alsatian Legend.

It was early in Christian time about fifteen hundred years ago. Alsace was just recovering from the terrible shock of barbarian invasion. A French king ruled the land, and under the king mighty lords. One of them, Duke Athic, held for his own the old castle Altitona or Hohen-Burg, once a Roman fortress, high upon the Vosges mountains.

He was a hard and fearless man. He possessed all that he could wish,—power, gold and costly weapons, farms and cattle, vines and fields, all but that one thing—a son, the thing he wanted above all.

At last his wife Bereswinthe gave him her first child, a daughter, and, still worse, a blind one.

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"Let her go back to the devil who sent her," cried the father in his anger. "Throw her down from the Mennelstein."

He meant the big rocks which looked down as if they were giant towers on those deep, silent waves, the top of the huge pines.

Then a woman servant secretly came to Duchess Bereswinthe: "Give me the child, lady," she whispered. "I will carry her so far away that her father's anger shall not reach her. I will take good care of her."

The mother wept and submitted.

Through the stormy winter night, amongst snow and frost and darkness, the servant flew with the child. She walked and walked over the mountains, taking rest in woodcutters' huts. At last, stopped at Baume-les-Dames in far away Burgandy. There was a large nunnery and the nuns, for God's sake, kept the woman and the child.

So the little blind girl was brought up in the white, silent cloister, and the nuns called her Odilia.

When she was about twelve years old, a holy priest, Saint Leger, who had been a great statesman, baptised her, as was the custom. And, lo! when the holy water was poured on her head, suddenly her eyes opened. To her was given together spiritual and earthly light.

Years went on. Now duke Athic had three sons and two more daughters. He rejoiced over them, but poor Duchess Bereswinthe pined for her first-born.

Through her servant she heard once from the nunnery at Baume-les-Dames, how Odilia was kept there, and how she recovered her sight.

It happened that Athic's eldest son was as fearless as his father, but of a more gentle heart.

In spite of his youth Bereswinthe trusted him. Once she told him of her longing, of the poor, lonely exile, of his own sister, Odilia.

"Mother," said the boy, "I will go and bring your daughter back to you."

When Odilia heard, that she was the daughter of a mighty lord, a duke, ruling over men and lands, that she had to leave her convent, she showed neither sorrow nor joy:

"Let God's will be done," said she; and pulling her veil ever her face, she followed her brother.

They reached Altitona as Duke Athic was coming back a-hunting.

His keen blue eyes flashed on Odilia:

"Who is this girl?" asked he.

"My Lord," said the boy, "behold, your first-born daughter."

Athic frowned:

"She is dead. And she was blind."

"She was saved from death or evil. A miracle gave her back her sight."

"Who dare to contradict me," cried the Duke. "I tell you your sister is dead."

The boy laughed. Then, in a rage, Athic pierced him with his spear, his strong and sharp-edged weapon, still bloody with wolves' blood. Late in the night, Duke Athic looked over his castle wall. On the heather lay the dead boy. Nobody had been bold enough to take away the young corpse. At his feet, in the moonlight, a veiled figure was kneeling.

Then something like a remorse took hold of Athic's soul:

"Let her come in," said the father.

So was it that Odilia came back to her parent's home, not as a daughter, but as a servant.

Never did she complain, but willingly she chose to do the hardest work. Above all she loved to nurse the sick and the poor. Having nothing of her own, she gave them half of her meals.

The Duke of Allemania came one day to Hohenburg. Like his neighbour, Duke Athic, he was proud and powerful, and he owned a large land on the other side of the Rhine. For years they had fought and quarrelled; but now they were on friendly terms; and, to make peace more secure, the German was coming to ask for one of his last daughters as a wife.

"Willingly," said Athic. "I will give you Odilia, my first-born. She is meek and she is fair."

Cunningly he was thinking that each of his daughters could mean new allies and greater power, so that three were better than two.

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Odilia was at once summoned before her father.

"From hence," said he, "I wish you to look like your sisters, to wear jewels and fine cloth."

"I am your servant," said Odilia. And she did as she was ordered.

Once more her father called her :

"Rejoice and praise me, my daughter. You are going to marry the Duke of Allemania."

"My Lord," said Odilia, "I am and wish to remain your servant."

"Nonsense," said the Duke. "You will be lady over many lands."

"Please, my Lord, this cannot be."

"And why not ?"

"I cannot marry ; I have devoted myself to God."

When Athic heard that Odilia wanted to be a nun, in his anger he groaned and swore.

"Remember your brother," cried he.

But Odilia had fled, she went into her little room, bare and humble like a cell.

She took away her jewels, her stately dress and coat. She put on her poorest frock. As she passed through the gates, the sentry did not stop her, seeing her so poorly clad, a little bundle in her hand, this man thought she was going on some charitable errand.

Odilia went down the mountain.

To-day still one can see the holes her fingers did in the sandstones, as her hands clasped them.

The first stars glittered in the sky. A long night, a still longer day. She went on, through woods and heather. At last exhausted she took shelter under a rock. Hours passed on, and she slumbered.

Suddenly, there was a clamour of voices, bellowing of hounds, the footsteps of many horses. She knew that Athic was near. Before she had time to hide, out he came from the thicket, his guests and men close behind.

He pointed towards the girl :

"There she is, take her."

Odilia fell down on the grass and prayed.

Over her, the big rock suddenly moved and divided.

Then, tenderly, like two arms, it shut itself upon the maiden.

Athic stood still and he gasped, a great fear overcame him.

"God is in the wood," thought he.

His men and the German fled, Athic went towards the rock :

"Daughter Odilia," cried he, "come out. On my head, no harm will befall thee."

Then the rock divided once more and Odilia came to him.

Athic was true to his word. Even more, he gave Odilia his castle Altitona to make a nunnery of it. Towers, fences were pulled down ; churches, chapels and cloisters were built.

Pious girls came to live there under Odilia's rule. They fed the poor, the pilgrims ; they prayed and they sang hymns.

Later on, a second convent was built at the foot of the mountain. It was called Niedermünster. Crippled and old people came there for shelter and bread.

One day, as Odilia went down to Niedermünster, she met a blind man on the path. He was a beggar and a pilgrim.

Odilia remembered the days when as a child she was herself wrapped in the dull, endless night.

A spring was bubbling at her feet, spreading out from sand and ferns. She took water in her palms, and washed the eyes of the blind :

"May God have mercy on you," said she.

And, as Odilia's eyes opened in the church at Baume-les-Dames, so was sight given to the man.

Since that time many a pilgrim has been cured at the holy spring.

So great was Odilia's fame that still more nuns came to her, women of noble birth, some even of royal blood, to live as servants of the poor.

Time went on, and Athic died. A great fear evertook Odilia, for the Christian faith is so, that in one short life a man must gain Paradise or be lost.

As she was kneeling by the altar, pray-

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ing for her father's soul, a vision came to her. She saw Athic dragged into Hell, when the roaring flames were burning at their height.

She prayed and wept bitterly.

To-day still, people may see the pavement worn out by her tears.

At last, the unseen once more was disclosed to her. And this time she saw the Angels taking Athic's soul to heaven.

Hundreds of nuns were now living at Altitona. Kings and lords came there to beg for Odilia's prayers.

When she died, the whole country mourned over that great loss.

"Our mother has forsaken us," said the poor.

She was buried in the convent church, and when the nuns lifted her corpse, a scent, like the fragrance of heaven perfumed the air. So all knew that indeed she had been a great saint.

Many years, centuries passed; as they once went to meet her at the cloister gate, so the pilgrims now go to her shrine.

Saint Odilia is not only in Alsace a holy figure worshipped for her faith and charity, but also the guardian saint of the land.

During the sad bygone days, when Alsace was suffering under hard German law, many a prayer rose to her for the freedom of the country; and the white convent on the mountains was looked upon by many a faithful heart, as a token of undying hope, of justice coming at last.

MARIE DIEMER.

ON THE POTTERY OF MR. GURUCHARN SINGH

BY E. E. SPEIGHT OF THE IMPERIAL UNIVERSITY, TOKYO.

SOME three years ago there came to the city of Tokyo a young man who, being accomplished as he was modest and unaffected, became a welcome figure in the artistic life of Tokyo. His white turban, black beard and distinguished Sikh features made him at once conspicuous, and he quickly began to win respect for social qualities, none the less engaging because of his quiet independence, and for a wide culture, Oriental and Western alike, rare in one barely out of his youth. His life had been spent largely in the uplands of Kashmir, where his father is a well-known Civil Engineer, and he often delighted his friends with his accounts of the exhilarating experiences of his youth in that romantic region, as well as with aromatic fruits and herbs which had made the three months' journey from Himalayan valleys to far Japan.

He soon won his way into mysterious coigns and coteries quite unknown to foreigners, and became intimate with Japanese craftsmen and critics at the very centre of things, men who most jealously guard their secrets from those who are lacking in the honour which true sympathy involves. Thus he underwent a discipline of the most valuable kind, for it is in Japan, more than in India and China even, that the artistic strength and devotion to ideals which characterized the greatest periods of achievement of old in the Far East are still venerated and still form an integral part of the most vital elements of Japanese life.

In Japan pottery is a religion; the poetry of utensils connected with the tea ceremony is never exhausted. It is a religion of austerity, of casting aside all that is trivial, unessential or weakly sentimental, and of insistence upon a bold and upright self-declaration. Thus it is allied to the spirit that pervaded not only all the great artists of old Japan, but the priest and the warrior also. And it is precisely this spirit of what Mr. Gurucharn happily terms artistic morality that must come to the rescue of Indian and European art alike.

The first surprise which Mr. Gurucharn gave us was when he announced the nature of his ambition, to revive in India the ancient but decayed art of the potter, for this involved what must have been for him a considerable sacrifice, in so far as he, in the direct line of a proud and martial ancestry, had determined to set an example by becoming a simple craftsman. He entered himself as a student of the Higher Technical School, where he remained for over a year, studying the art in its various branches and in its relations with chemistry. In his leisure he associated himself with various groups

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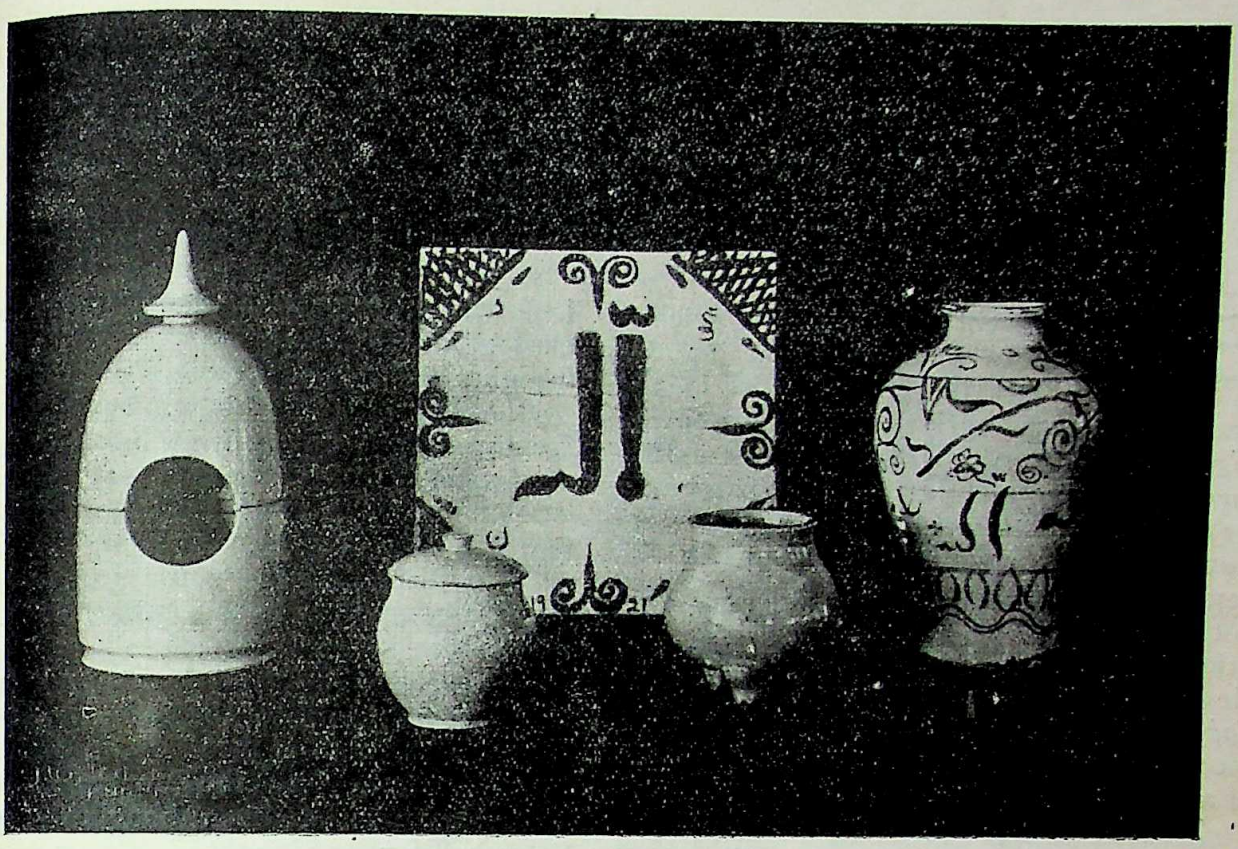

Pottery Prepared by Mr. Gurucharn Singh.

representing later developments of artistic culture, gaining a host of friends of many nationalities by his winning candour, his hospitality, and his deep interest not only in art, but in literature and religion. He became closely attached to Bernard Leach, an English potter who had done the most since the death of Ernest Fenollosa to bring about that most desirable synthesis of Eastern and Western art; and to Tomimoto Kenkichi, one of the leading young potters in Japan. From both of these men he received much direct and stimulating influence. He constantly availed himself of the many opportunities in Japan to investigate the fine arts of the Far East, and he travelled not only in this country but in Korea, visiting districts famous in the history of ceramics.

During last year he began to make experiments at a factory in the suburbs of Tokyo, and in the autumn went to Seto, near Nagoya (a district from which comes the word *setomono*, the generic term in Japan for pottery) to gain further proficience. There he baked his first kiln of miscellaneous ware, and the result was so interesting that his friends in Tokyo advised him to hold a little exhibition. This was arranged for him by Mr. Awashima and Mr. Heibonji, two Japanese artists, and by Mrs. Raymond, a French lady married to a prominent Czech architect who is rapidly transforming the apppearance of many parts of Tokyo by the private and public buildings he is designing. The exhibition was held in the very centre of the city, and drew a constant stream of visitors for three days. It was a real surprise to everybody that at his first endeavour, and after such a brief apprenticeship, Mr. Gurucharn should have succeeded so well in an alien tradition. The accompanying illustration give but a poor idea of the interest of the Exhibition, though it clearly indicate the nature of the exhibits.

In the pieces illustrated here the influence of the priceless old Korean pottery is supreme. We see a return to a simplicity, in form and colour, that is almost primitive, with something of the great qualities of early art. To these Mr. Gurucharn has added suggestions of Indian and Persian origin which are quaint and by no means incongruous. The little work he has done is full of promise for his future in Delhi, where he will be established in practice by the time these lines appear in print. His progress will be eagerly watched from Japan, and we are all hoping that he will succeed in founding a vigorous school characterised by the best traditions of his own great land and of the other realms of Asia to East and West in whose art he is so deeply interested.

We in Tokyo are very sorry to lose him. for he has been one of the most active helpers in the cause of brotherhood between the people of the many nations represented here.

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HAGGLING OVER PRICES IN ANCIENT INDIA

By Vidhusekhara Bhattacharya of Visvabharati, Santiniketan.

EVEN at present haggling over price is in vogue to a large extent in our Indian markets. This practice in the land can be traced back to the times of the *Rigveda* (IV. 24. 9). It is stated there that once a seller received less price from a buyer for a commodity, the real price of which was much more than the price given. So he demanded more, saying that the article was not yet sold, and did not accept the low price. The poet here observes that persons, clever and unclever, thus first dispute (*dīnā daksā vi duhanti pra vānam*) and then only receive what is finally settled at the time of actual sale.

The following extract from the *Satapatha Brāhmana* (III. 3. 3, 1–4) will show that the practice of haggling rose to such a degree that it found its place even in Vedic ritualism. In the Soma sacrifice the priest (*Adhvaryu*) on behalf of the sacrificer is to buy Soma from a seller. The price is not settled until he asks the latter for the fifth time ; and the manner in which it is effected is remarkable.* The priest asks :

'Soma-seller, is thy King Soma for sale ?'

'He is for sale.'

'I will buy him of thee !'

'Buy him.'

'I will buy him of thee for one-sixteenth (Kalā) of a cow ;

'King Soma, surely, is worth more than that !'

'Yea, King Soma is worth more than that ; but great, surely, is the greatness of the cow. From the cow (comes) fresh milk, from her boiled milk, from her cream, from her sour curds, from her sour cream, from her curdled milk, from her butter, from her ghee, from her clotted curds, from her whey.'

'I will buy him of thee for one hoof (i. e., for one-eighth of a cow, each foot consisting of two hoofs) !'

'King Soma, surely, is worth more than that !'

'Yea, King Soma is worth more than that, but great, surely, is the greatness of the cow.'

The priest, having each time enumerated the same ten virtues of the cow, says :—

'I will buy him of thee for one foot,'—'for half (the cow),'—'for the cow.'

'King Soma has been bought !' says the Soma-seller.†

The following observation on bargaining deserves to be quoted :—

'And because they first bargain and afterwards come to terms, therefore about any and everything that is for sale here, people first bargain and afterwards come to terms.'

Coming down to the Buddhist period we see in one of the Jātaka stories (No. 1, Fausboll, Vol. I, p. 99) a very beautiful saying on bargaining. The line containing it runs thus :—

"*Agghatthapanam nīma manussānam jivitā voropanasadisam.*"

'The settling of price by men is a work similar to that of depriving one of one's life.'

Indeed, nothing better can be said of the trouble accompanying haggling and it clearly indicates the extent of it at the time when this remark was committed to writing.

* This course of buying has been laid down in the *Kātyāyana Srautasūtra*, VIII. 8. 1 seq., and it goes without saying that it is based on the following lines of the *Satapatha Brāhmana*.

† The translation is by Eggeling, *SBE*, Vol. XXVI,

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A POET OF LABOUR

FEW people in India are acquainted with the works of Pierre Hamp whose Gospel of Labour has for some years held the attention of the French public. Born a workman, he remained one until the age of 24, when, after attending an "Université Populaire" he became a railwayman rising steadily until he obtained the post of stationmaster. More study followed and after qualifying as Civil Engineer, he began to write and devoted his pen to what he calls "The Holiness of Labour." His books are the result of his personal experience and the assertion of his faith. Unfortunately many of his manuscripts and notes were destroyed in Lille during the War, ten years' work thus being lost.

The first of his books, "La Peine des Hommes" (1907 1909) published in the review "L'Union pour la Vérité" and divided into two parts: "Marée Fraiche" and "Vin de Champagne" shows the labour and pain connected with the supplies necessary to our daily life. We live on the sufferings of others: overworked train men, fish packers with frozen fingers, worn-out glass blowers, "all earn their daily bread in discomfort, often in torture." We are so much accustomed to luxury and comfort that we have forgotten the price which must be paid for them, not by ourselves but by others. In the sensuous enjoyment of an exquisite meal, we forget "the cooks streaming with sweat, lifting from the stoves, faces with eyes half baked by the fire."

The next work, "Le Rail", is the story of the railroad with its continual strain and slavery, its sleeplessness and anxiety. A strike breaks out and when, after a hard struggle, the beaten men return to their work, in spite of their rankling sense of injustice, they find consolation in the expert handling of the old familiar tools and solace in the silent power of skilled labour. For notwithstanding its pain and fatigue, the worker loves his work.

In "L'Enquete" a rich Paris banker sends a young man of culture to an industrial city to prove that the earnings of the workman are sufficient to provide for the needs of a healthy life and that his poverty is the result of his spending too high a percentage of his wages on pleasure." Here we find the most terrible pictures of the whole series. On one side, men whose only pleasure is drink and brutality, even cruelty, on the other, men who would sooner dole out their gains in charity than pay honest wages. The last appeal of the book is a heart-breaking one: "O God, strike this world with an angry star, destroy us, if we are eternally to be soul-dung to nourish prayer, flesh dung to fatten the rich; O Spirit, dream of a world where nothing can be but Justice and Death."

Hamp's first book after the war was an epic of work in the War Zone—the Front of Labour—thus glorifying the heroic men and women who toiled night and day under almost continual bombardment. The daily routine goes on and the workers' thoughts are more of their task than of their possible death. Undismayed, they do their duty while the wheat comes out of the ground and the wings of the old mill are still moved, for "the plain, the wheat and the mill are invincible and war cannot conquer them." Under the stress of invasion and the pressure of increased production, work has everywhere attained a perfection of organization scarcely hoped for. From France, Land of War, will spring France Land of Labour.

"Les Chercheurs d'Or" is the story of an international syndicate for the "working" of the poverty of Austria, for misery is a gold mine. The enemies of yesterday are forgetting their differences and their hatred, so as to make fortune out of human sufferings. The story of the poverty and agony of a large city is a singularly powerful one and Hamp has rarely reached such heights of realistic description as when speaking of the anguish and "insouciance" (carelessness) of Vienna.

We find in Pierre Hamp's last work "Le Cantique des Cantiques" a study of the production of perfume, from the flower-fields of Grasse to the dressing table of the woman of fashion.

We here again meet the author's favourite characters: under paid flower-pickers, over-worked perfume packers, all toiling for

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Pierre Hamp, A Poet of Labour.

the rich few; and, not only flower-pickers who might find some consolation in the beauty of their surroundings, but men and women employed in factories, for many modern perfumes are produced from chemicals.

Thus the sweet odours which add to the charm and fascination of women are really the essence of the sweat and tears of the weary human beings.

Taken as a whole, Pierre Hamp's works might be termed the philosophy of labour; all sides of economic questions are studied in a scholarly manner, which, though often technical, is never didactic.

More especially interesting is the study of the "mechanization" of labour in which the author compares Ruskin the idealist to Taylor the practical man, whose system has been so succesful in increasing production. The English dreamer, in spite of the fact that none of his ideas can be applied to modern industry, "has understood the great misery of man chained to joyless work."

Though foolish from an industrial point of view, the defence of handlabour was true when dealing with human happiness. Taylor, the American engineer, has erected a method which crushes in the spirit of the worker the last hope of finding joy in his labour. One is the poetical champion of routine, the other the scientific accelerator of production. Ruskin's horror of machines once criticized, we must acknowledge that he was right when speaking of the suffering caused by the transformation of labour. Never has man been so miserable as he is to-day, not so much on account of the "mechanization" of labour which might have lightened his burden, as on account of its "acceleration". Modern work is perpetual strain and panting.

Some day Pierre Hamp wants to write the history of a rope of pearls, beginning with the divers in the gulf of Ceylon and ending in the jewllers' shops in the Rue de la Paix in Paris or the faith Avenue in New York. Before doing this, he hopes to go to India for information and local colour, but also attracted to the wonderful country by his appreciation of Rabindranath Tagore and the message he brings.

The French author's admiration for the Bengali Poet may be gauged from the following dedications culled from some of the works presented by him to the library of Shantiniketan:

"To R Tagore in homage to the Poet and Liberator."

Again: "To Tagore, poet of the great sweetness and the great compassion, this book, wherein lives the misery and cruelty of man."

"To R. Tagore, hoping that work, today the oppressing demon of humanity, may some day become the God of its Salvation."

So we leave the Poet of Labour with the Poet of Light.

THE LABOUR OF MEN.

SONG OF SONGS.

* * *

Theoule came down again, glad to have money in his pocket. From the high road one could see the flowery country as far as the Mediterranean and the Esterel. The hawthorn hedges, solid as walls, fortifying the lanes, bore on high stories, which recieve all the sun, deep white tufts. Below, buds as green as the leaves, were cut as if by a white thread, by the flower ready to burst forth over the proud thorns. The wild bunches shed sweet-bitter scent on the sunny roads. The last flowers of the mimosa left some yellow in the country red with wild roses, gera-ums, the first roses; and white with

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the hawthorn, the marguerite plant and the fruit trees. On the cherry trees the bunches on the long stalks left room to see the branches, whilst the almond trees of which the leaves touched each other made a massive and trembling cloud over the gardens. In this enjoyment of the trees abundantly decked, the olives drooping with the weight of their black fruit gesticulated with their crooked branches, which seemed to indicate the suffering of vegetation. Waves of geraniums and wistaria climbed the barrier walls of the villas where the proud green palms were swinging. From the flowers at the side of the road to the last line visible at the end of this space made by the sea all was beauty and sweetness. On scanning the terraces, the distance contained enormous masses of different greens ; olives, oranges, roses. The rocks above Grasse were black with pines. Below the town there grew in the watered country rich plants of fruit and flowers. In the olive plantations the field flowers abounded, sown by the caprice of seed and wind. Through the leaves, the light passed like bars of gold to touch the gay meadow. This youth of the grass under the gravity of the rough trees all lighted up seemed an entrance to paradise.

A field of beans spotted black and white was high on the terrace walled with grey stone which the ivy kissed roughly. The three-pronged fork of a peasant striking the red earth was heard regularly as a quiet breath. More sonorous blows touched the stones. This country with its dry and hard soil had not got the large tool with a straight iron, the spade of cold countries which is good to dig deeply into damp clay. Here the instrument was like a pickaxe for striking. The olives moving their tall branches at a breath of wind changed the pictures of light in the shaded field. The gestures of the trees spread over the buttercups, the white daisies and the blue bells. There was as great a richness of colour in the madness of the grass as on the terraces of the villas of which the vegetation spread over the walls. The long bloom of the wistarias like a blue wave crossing over a dike came down as far as the tufts of marguerites ; parietaries ended this innumerable wave in pale froth. Under the almond trees the earth was white with fallen blossoms. Far away the "Alpe Maritime" dipped its white spur in the dreamy water. Above the town of scent began the pine trees ; higher lavender, then the great snowy mountains. A hundred kilometers of winding roads lead from the coast to the icy rocks through the flowery terraces. The jolt of a cart proved the hard surface of the stony road paved with unequal blocks from which the wheels came hammering down. Filled with empty sacks of orange blossom the conveyance eclipsed for a time, all the other perfumes of the earth so much were the wood and the brown rags that it carried impregnated with scent. A country woman passed by with a severe countenance under a large straw hat. Her clothes discoloured by the sun were of the same gray as the old stones of the walls of the fields. Her thin hands with large wrinkles carried olive sticks to make a fire under her pignata. She dragged amid the great beauty of the flowery country the misery of her old body worn out with having worked so long on this land of flowers. This clear twilight lighted with emerald the shadow under the olives. As Theoule arrived on the road, Rene was squatted, crouched like a beast in its lair against a tree—the friend of his solitude.

* * * * *

"Place des Cordeliers". Pairs of women workers from the scent factory carried deep baskets of orange blossoms. The balls of the players hindered their toilsome walk. Margarita said that at this spot which had become a recreation ground she had seen graves. The convent of the old town, formerly a bishopric, had been a place of burial. Margarita related that the excavators digging the foundations of the new theater had found cartfuls of skulls.

An old cemetery all grassy was under the church of the Oratory. Living and dead closely packed on this hill the hovel lent against the charnel house. The names of the streets "rue des Soeurs" "rue des Cordeliers" "rue de l' Oratoire" indicated the monastic population. In the "rue de l' Eveche" Margarita passed quickly notwithstanding Paul who was curious about the ancient residence of the ecclesiastical lords. He understood the bashfulness of the Italian woman to see the big number in the narrow leaning street where the princes of the church had lived. Margarita showed "l' houstou de

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li Rouman" the house of the Romans, she said the most ancient in Grasse. The buildings solid as a fortress of the "rue Droite" with the best shops placed their back wall on a lane of sweepings. Columns with capitals ornamented the staircase going up to the Gothic hovels perpetuated in an ancient convent. The house of Queen Jeanne, 39 place aux Aires, spread out its steps on the six caryatides cut half way.

The old work-woman learned in the lore of the ancestors showed the sordid houses where had lived the families of Guigue, Massiera, whose descendants were living today in villas on the olive-covered hills. She praised their origin. "They are of Grasse" thus affirming that they came from the old town and that their great-grandfathers had amassed wealth in the bad smell amidst the dirt ; in this way was born their great fortune.

Seven in the morning, the country was already burning but the old town remained cool in its courts where for a thousand years the sun had not penetrated Some houses kept during the hottest summers the freshness of a grave. Under the cords stretched at the windows to dry the linen the Virgin who nestles in the holes of the walls blessed with a blue and gold gesture the rotten streets where the fountains resounded.

* * * *

[Taken from Pierre Hamp's "Le Cantique des Cantiques" èditions de la nouvelle Revue Francaise, Paris, 1922.

Specially translated for The Modern Review by a member of the Association Francaise des Amis de l'Orient with the kind permission of the author].

SHRAVANBELGOLA

ON my first visit to Hassan, a district in Mysore State, I learnt that I was very near to a Jain temple of pilgrimage, which had excited wonder, admiration and reverence in the heart of travellers from as far as America, Italy and Switzerland. It attracts crowds of thousands from the north of India every year, who come all the way from Dehli, Ajmere and Ambala, to pay their homage to the huge Jain figure, 65 feet high, milk-white, which stands at the top of the Shravanbelgola hillock, surrounded by twenty-four Tirthankars.

Shravanbelgola, a solid piece of rock that forms centre of attraction to the pilgrims, is thirty miles from Hassan. One has either to engage a special car or the usual bullock cart to reach Shravanbelgola. For those who can walk the way there is a foot-path of 14 miles from Mandgiri Railway Station to the hillock. From a diatance of 8 miles or even more you can observe the forehead, the eyes, the nose, the lips and the chin in the profile of the image, so beautifully and artistically carved, all in regular proportions. The small hill is a big piece of rock, with no earth or sand or plant or tree—all one solid crag. Visitors to the hill have to go bare-footed. Thirty years ago there were no steps leading upto the image and the pilgrims had to climb up the precipitous steep which was not always without risk. A generous-hearted Gujrati lady deserves thanks of thousands for having met the cost of cutting out steps upto the top of the hill.

Rishabhadeva, a king, was the first Tirthankar of the Jains. According to the Jain traditions this first Tirthankar had two wives—Nanda and Sunanda. Nanda gave birth to Bharat and Bhramali and Sunanda to Bhujawali and Sundari. At the death of the king, Bharat was installed on the throne. while Bhujawali was appointed governor of Taxilla. Bharat had a powerful disc with which he set on conquering the whole world and succeeded in the attempt. On his way back to his kingdom he found that the disc won't enter the capital. After a moment's thought he recollected that he had left his brother untouched and the disc won't enter the town till it had conquered Taxilla. And so Bharat declared war on his brother but the disc could not exercise its magic powers any longer, and Bhujawali came out victorious in the battle.

However, this incident left a permanent

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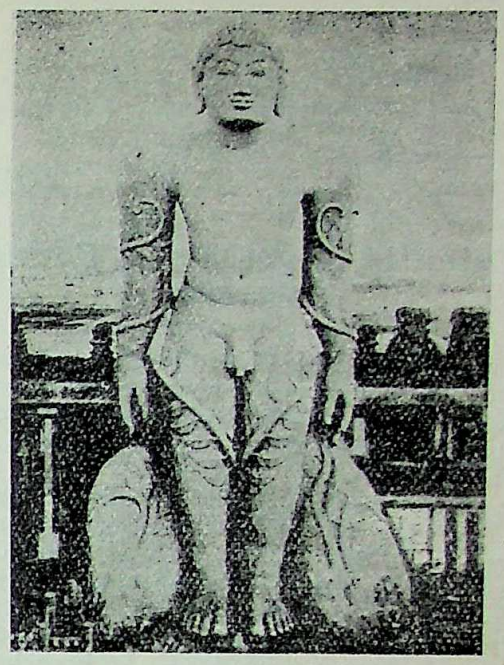
impression upon the meditative soul of the governor of Taxilla, who seeing the vanity of the world and emptiness of the inglorious path of pursuit resolved to pass his remaining days in fast, penitence and meditation in some distant corner of the Himalayas. It was on Kailas, says the tradition, that this prince-hermit stood for full one year in nature's garb, without moving even an inch, without food or drink ; there he stood in the posture in which he is seen in the picture. As time passed, creepers began to cover his body and ant-hills grew up at his feet. Bharata, after hearing the accounts of his brother's renunciation, came and worshipped him and established his image at Podanapuri.

This tradition is connected with another tradition which is as follows :—

Chamunda Rai was the minister in the court of Raja Mall the 2nd, a king of Madura. One fine morning a travelling merchant from the north was brought in the presence of the king whom he gave a vivid description of the ways and manners of the people. In the course of his conversation he spoke of a huge image of Bhujawali, of 525 bow's height established by Bharata, Bhujawali's brother, in Podanapuri, some town in Nothern India. The minister, who had grown grey in the king's service and was a Jain besides, took into his head to go on pilgrimage to pay his homage to the great image which, if true, was undoubtedly the greatest wonder of the world. He set off on his journey with his old mother and the family Guru and halted on his way at the hill very near the Shravanbelgola rock. Padmavati, the household goddess of Chamunda Rai, the minister, appeared to him in the dream and informed him that his death was very near, that he could not reach Podanapuri which was still a far way off, that a small image of Bhujawali was outlined in ancient times by Ravana at the top of the hill beside his residence and that he should shoot a gold



Bhujawali.

arrow to the south which will shatter all the cumbrous rocks which were keeping the outlined Bhujawali out of sight. In the morning Chamunda Rai related his dream to his Guru who also advised him not to continue his journey. A gold arrow was shot to the south which thunderingly struck the hill in the front and the outlined image of Bhujawali appeared at the top, shaking off all the small pieces of rocks that lay hiding the great Jain prince. Great artists were immediately at work and to this day we have a prodigious statue, not in honour of some king who returned from his princely spoils but in honour of him who reigned and renounced, standing stark naked in deep meditation ; not in some municipal garden of some modern city, but far away from the haunt of men.

This is the place called Shravanbelgola (Shravan, i.e., Jain ; Belgola, i. e.. white lake ; there is a white lake near the hillock) : a Jain place of pilgrimage. Nobody knows where Podauapuri is.

SATYAVRATA SIDDHANTALANKAR.

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CORRESPONDENCE

Calcutta Degrees and Foreign Degrees.

SIR,

News has reached Calcutta that three scholars of the Calcutta University—Messrs. Snehamaya Dutt, Rabindranath Choudhury and Haraprasad Choudhury have been awarded the doctorate degrees of the London University.

Mr. Snehamaya Dutt, who is the first Indian after Sir J. C. Bose to receive the D.SC. of London in Physics, is a first class M.SC. of the Calcutta University and went to England three years ago as Palit foreign scholar. He worked on spectroscopy with Prof. A. Fowler of the Imperial College of Science, and for a short time with Prof. J. Franck of the University of Gottingen in Germany. He has published several important papers on spectroscopy and other subjects in the proceedings of the Royal Society, and the London Philosophical Magazine. His measurements of the wave lengths of the lines of Alkali metals are now quoted as standard works. He has recently made an important contribution to the theory of Spectral radiation.

Mr. Rabindranath Choudhury, who has been awarded the PH.D. of London, is likewise a first class M.SC. of the Calcutta University and went to England as Guruprasanna Ghosh scholar.

He worked with Prof. O. W. Richardson of the King's College, the creator of the important subject of thermionics, which is now having such wide applications in wireless telegraphy. Mr. Choudhury's work chiefly dealt with the omission of positively charged particles from heated metallic filaments.

Mr. Haraprasad Choudhury, first class M.SC. in Botany and formerly Assistant in the Biological Laboratory of the University College of Science, worked with Prof. Farmer of the Imperial College on Plant Diseases and for some time worked at the Biologische Reichsanslalt, Berlin, Germany. He has received the PH.D. degree in Botany.

There has been some feeling in the country that the Calcutta University degrees have been made too cheap. The three gentlemen mentioned above are holders of Calcutta degrees, but the fact that they have won the doctorate of London in the minimum time allowed by the rules will go some way in proving that the Calcutta degrees are quite as good as the final degrees of London, or Cambridge, and the education imparted by the Calcutta University enables one to proceed at once for the research degrees of Western Universities.

It may be noted here that very few English or Colonial students have been able to qualify for the doctorate within the minimum period of three years. This certainly tells in favour of the Calcutta students.

In this country foreign degrees are always prized much above their proper value. Instances are not rare where pole graduates of Cambridge and Oxford, simple pass B.A.'S. and B.SC.'S., graduates of obscure American Universities (in their own country, they are sometimes known as Faquir institutions) have been selected for high educational posts in preference to real scholars,—holders of the doctorate degrees or P R.S.'s of the Calcutta or some other Indian University.

It is not realised what an incalculable harm to the cause of education has been done by such undue preference of foreign degrees. It encourages quite a stupid lot to go to foreign countries, such men as have no chance in their own country, just for the sake of gilding their stupidity with the tinsel gloss of a cheap foreign degree, return to this country, secure a comfortable position (in which they are often preferred to people for whom they are not even fit to mend pencils) and then vegetate for the rest of their life.

It produces a bad effect even on some brilliant scholars who, properly guided, might have won laurels for their country, in the field of research which, by the bye, is regarded as the only criterion of scholarship in all European countries. An example will make this clear. The writer of this article has known two other scholars, having quite as brilliant records as any of the three gentlemen just mentioned, who are at present in England for study. They could have easily secured permission for taking a research course, and qualify for the doctorate. But being worldlywise, they would take no risk; they knew that a foreign degree, whether obtained at Cardiff, Swansea, Aberdeen or Bangor, would serve them better in life than any Calcutta degree, D.SC.'s and PH.D.'s not excepted. So, they entered their name for a degree course.

Now many English Universities have a rule that anybody wishing to qualify for the degree course must pass through all their previous examinations. So these gentlemen had to sit successively for the Matriculation and Intermediate examinations of a certain British University.

Just fancy what it means. A first class Calcutta M. A. or M. SC., one who has probably served as a professor teaching Intermediate or degree courses, appearing for the London Matriculation or London Intermediate! Whom does it profit, the country which probably has to spend more than 10000 rupees on them, or themselves? Can one find a more glaring example of slave mentality? Yet such examples are matters of common occurrence with students who go to foreign countries for study. Such men, on their return to India, will sneer at Calcutta degrees, and make a flourish of their B.A.—Cantabs, Oxons or Popocatepetls—an act for which a member of a free nation would rather hang his head in shame.

The writer of this article wants to impress that real scholarship is independent of place. The mere fact that a man has taken a degree at Oxford, or Cambridge proves nothing. If you go to England, France

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or Germany, nobody will ask at what place you have been, they will ask you what contributions you have made towards the advancement of knowledge.

No degree in this country is more valued than a first-class tripos of Oxford or Cambridge, but what are their intrinsic worth after all ? Many brilliant students of the Calcutta University, after receiving first class in the Calcutta M A. or M.SC. go to Cambrige, and read for the degree courses. It may not be generally known that the courses of study in Physics, Mathematics, Chemistry, and other scientific and literary subjects are identical at Calcutta and Cambridge, or London. The books are almost the same. So the Calcutta M.A or M.SC. who enters his name for a degree course reads for the three years he resides at Cambridge or London, nothing else than what he has already done at Calcutta during his last two years there. It gives him the right to write B.A. (Cantab) after his name, but does not advance his knowledge much. He could have better spent his time by doing research work with some one of the famous professors for whom Cambridge is justly celebrated, but the writer of this article does not know any Calcutta graduate (excepting one or two) who has taken such a course. Cambridge Tripos men, in Mathematics and Physics, having brilliant records both at Calcutta and Cambridge, are occupying high educational posts at the Universities of Dacca, Patna, Madras, and other places, at the Calcutta Presidency College, Allahabad, Agra and other educational centres. But they,* taken all together, have not produced a single paper worth mentioning within the last five or six years in their respective subjects. If anybody cares to investigate, it will be found that humble lecturers of the Calcutta University drawing the small pittance of Rs. 200 (even which the learned M. L. C'.s want to deprive them of) have each singly contributed more original papers to their credit.

Prof. W. H. Young, who was for some time Hardinge Professor of Pure Mathematics in the Calcutta University, and who is regarded as one of the leading mathematicians of the age, thus describes the state of mathematical education at Cambridge at his own time, and at the present time :

"The Senior Wrangler, as is well-known, used to be the man who came out top in the final examination in pure and applied Mathematics held at the end of three years and one terms residence. For many years, the fellowships, then held for life, at Cambridge, were chiefly filled by men who had been Senior Wranglers, or taken a place among the first few Wranglers. Most of these men never made any contribution to mathematical science ; *indeed it was the exception to find one who had done so*, and many soon forgot a great part of what they had learnt in preparing for the examination. The question even in my time which was asked, when a name came up in conversation, was never "what he has done ? but" "where was he," this being short for "where was his place in the Tripos, mathematical or other ?"

"In Mathematics accordingly each man had a certain number attached to him for his life, and I remember one wrangler telling another in my undergraduate days, "You will be known in future by such and such a number." * * .....Even the best students at the end of their University career at Cambridge were at the time in question, some 15 years ago, totally incapable, by their knowledge and their training of undertaking any serious mathematical research. It may be remarked further that even an unusually satisfactory Senior Wrangler would at the corresponding period of his career in Germany have never been regarded as more than a promising young student, while his whole success in life would depend, not on what he had done, or on what he knew, but on what he should do subsequently. During the whole time I may add which I have spent in foreign Universities, I do not remember a single occasion on which any one displayed the slightest interest as to the kind of credit a particular man had secured in passing his examinations. In the academic world of Arts and Science, the sole question asked has been, *"what has he written, or what has he done ?"*

About the present system, Prof. Young expresses himself in a similar vein. The danger of attaching exaggerated importance to the Cambridge degrees is thus described by Prof. Young :

"To understand how unsatisfactory this constantly keeping in mind the degree of academic success attained by a young man of science is, we have only to turn to the entirely different picture offered by the procedure in the selection of professors of Italy. The Committee of the most famous professors in the subject in which the chair is vacant, appointed by the Government ad hoc to report on the various candidates, is only allowed to consider the work done by the candidates during the five years immediately preceding the election. And it is only in the case of candidates of world-wide reputation that work anterior to this period is even tacitly considered. The excellence of this procedure has secured for Italy a succession of brilliant professors, who more than hold their own, when the resources of the country are considered, with those of any other land in the world.

"In England, on the other hand, a large proportion of the Chairs at the Chief Universities are held by men who at the time of their appointment would have been regarded on the Continent as, at best, promising young students. These men have continued to hold the same posts for twenty years or more, and will continue to hold them till the time comes for their retirement, where such retirement is obligatory. Some of them will die in harness, and will, at the moment of their disappearance from the scene, still have nothing to point to but their original academic success at Cambridge. There are, of course, notable exceptions, but it is still unfortunately the case that the majority of professors and lecturers in the Universities and Colleges of England are men of this type. Indeed, as it not infrequently happens that they virtually choose their successors or the successors of their colleagues, it is bound to take a long time before men who have a position in the science they profess, and are not mere teachers of the elementary portions of it, come to be exclusively elected, as is the case almost without exception in all the great countries of the continent."

—Young—Report on the Study of Mathematics in the Continent and in England.

The object of this correspondence is not to discourage our students from proceeding to foreign countries but only to exhort them to proceed along

* With one or two exceptions, e. g., Mr. Hanumant Rao of Lah

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the right track. There are numbers of English Professors at whose feet the advanced Indian students may sit for years, and learn what they have got to impart; for example—Profs. Farmer and Blackmann in Botany, Bayliss and in Physiology, Thomson, Rutherford and ragg in Physics, Hardy and Littlewood in Mathematics. But for reasons stated above, few students risk the research course. They are content to pass through the routine examinations which, in the case of the M.A.s and M.Sc.'s of Indian Universities, may fitly be described as the "prostitution of intellect for the purpose of shining by the reflected glory of the ruling race."

SCIENTIFICUS.

Note by the Editor.

The letter printed above has been written so carelessly and unmethodically that we do not know how to deal with it.

It is to be noted that our correspondent writes only of science degrees. Therefore, the heading of his letter ought to have been "Calcutta science degrees and foreign science degrees."

He cites the fact that three of the *best* science graduates of the Calcutta University, after full three (or more or less) years' further study and work in London, have gained the doctorate of the London University. We do not see how one can conclude from this that Calcutta degrees are as good as London University doctorates. It is not stated or suggested by Scientificus that the researches which secured these degrees in London were carried on or even initiated in or under the Calcutta University. How then can the success won by these old boys of Calcutta after some years of study in a foreign University reflect glory retrospectively upon the M. Sc. of Calcutta, which they had taken some years before? We are quite sure that our correspondent does not suggest that the success of these old boys of Calcutta proves that a doctorate of Calcutta is equal to that of London.

Has our correspondent reflected why earnest students of science resort to London or Cambridge and not to Calcutta? What attracts them to the former seats of learning is (*a*) the reputation of their teachers for scholarship and character; (*b*) the *impersonal* and impartial character of their examinations, (no boosting, no asking whose son the examinee is, no grace marks in order to lift a man up to the first place so as to make it easy to give him a soft job in the post-graduate department); (*c*) the *continuity* and permanent character of the studies and researches pursued there, (no sudden multiplication of departments and groups within departments without adequate teachers, equipment and rooms, followed by collapse, and salaries and examiners' fees in arrears, in London, Cambridge or Oxford); and (*d*) the standing of the examiners (no boosted-up gold-medalist, no relative or coach-examiner multiplying gold-medalists and Ph. D.'s of the same brand as himself).

So long as the Calcutta University does not reform itself on the lines indicated above, Oxford, London and Cambridge will continue to attract earnest students from *all parts of the world* for higher work; for Scientificus forgets that it is not *dependent* India alone that sends her students to these seats of learning but many most advanced independent countries also.

We have always rejoiced at the success of Indian students at home and abroad, and acknowledged that the Calcutta College of Science contains very promising material, but that, in order to let the promise mature and the College secure an enduring basis and *continuity* of work, Micawberian finance, boosting up and self-advertisement should be rigorously shunned by it.

Our correspondent complains that the Bengal Legislature grudges the salary of Rs. 200 a month drawn by the researcher-lecturers of the Calcutta University. This is not a correct statement. Nor is it correct to suggest, as Scientificus does, that all or most "humble lecturers of the Calcutta University drawing the small pittance of Rs. 200 have each singly contributed original papers to their credit."

Scientificus considers reseach very valuable. We also do so.

But he appears to consider research the only valuable product of education, which we do not. There have always been great scholars who have done no original work. Has their learning been of no worth? Has it not been of any use to the world? A liberal culture is another aim and fruit of education. Has it no value? Sir P. C. Ray has written and spoken of brilliant research students of his who do not know geography and have not heard of King Lear, Cordelia or Regan. Is not the education of such researchers defective? What proportion of Cambridge, London, and Oxford graduates and what of Calcutta graduates suffer from this want of liberal culture? Scientificus does not take into account the corporate life, the intellectual and other non-material atmosphere of British Universities, the contact with great minds and personalities, the air of political and intellectual freedom one breathes in Oxford and Cambridge, etc. Book learning and research are not everything in education. A University has to be rated also according to its success in turning out citizens and neighbours——statesmen, men of affairs, philanthropists, social reformers and workers, authors in various branches of knowledge and letters, etc. What are the records of Calcutta and of the older British Universities in this respect?

But let us take it for granted that research is every thing. The real test would then be to ascertain the rank and number of researchers out of the *total* number of their graduates, native and foreign, whom the British Universities and Calcutta University respectively can claim during any given period. What figure would Culcutta cut in such a comparison? Surely it is very unfair to measure the value of education in the British Universities by the alleged (but by us unverified) want of capacity for original work of those among their *Indian* graduates alone who are in the Government educational service. For the majority of brilliant Indian students do not go to England, and among those who do, some according to our correspondent's own showing, *have done original work*. Is it just, then, to judge of the worth of education in the British Universities by the lack of originality of a few of their graduates of Indian birth who have entered Government service? The method of reasoning adopted by Scientincus may be summed up as "Heads I win, tails you lose" of Calcutta boys who have finished their education in England, some have done research work and some have not. For the former, he gives the credit to Calcutta; but for the latter, he generously bestows the discredit on the British Universities.

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That Calcutta degrees have been made too cheap is a patent fact which no amount of sophistry can disprove. Our correspondent's reasoning is very curious. He takes the case of some of the best students of Calcutta, and then proceeds to argue as if they were average specimens of Calcutta graduates! One may as well argue that as Sir P. C. Ray is a Calcutta professor, therefore it is proved that *all or most* Calcutta professors are noted for original scientific work ! How can the achievements of some of the best Calcutta graduates prove that the Calcutta degrees are not cheap? Whether degrees in any university be cheap or dear, its best students would remain the best. The cheapness of its degrees will not blunt their intellect or destroy their originality.

Scientificus speaks of British and Calcutta University courses and text books being the same. We have not been able to verify this statement. But assuming it to be true, surely it should be plain to our correspondent that what matters most is not identity of prescribed courses and books, nor even the identity of question papers, but the capacity and character of the teachers, the mode of teaching, the *honesty*, *independence* and intellectual standing of the examiners, etc. Does Scientificus think Calcutta can stand comparison in these respects with the British universities he has named? By the by, he speaks of *books* prescribed. Cambridge or Oxford does not thrust books or notes on them or their summaries down the throats of their students, as many Calcutta professors do.

The long extracts from Prof. Young's report prove nothing like what the writer thinks they do. Our correspondent does not give the date of the report. Assuming that what the professor has written is true of present-day Cambridge, it does not prove that Calcutta is in a better position. It does not even prove that Calcutta is as good as Cambridge. Our correspondent himself says that "there are numbers of English professors at whose feet the advanced Indian students may sit for years, and learn what they have got to impart." Can this be said of Calcutta? It is well-known that the late lamented Mr. Ramanujan had to go to Cambridge, *not* to Calcutta, for the full maturity of his mathematical genius and for winning a Fellowship of the Royal Society.

We fully agree that "real scholarship is independent of place. The mere fact that a man has taken a degree at Oxford or Cambridge proves nothing."

As for the "prostitution of intellect for the purpose of shining by the reflected glory of the *ruling* race" (the writer does not name the person he has quoted), we wish to remind Scientificus that before the war even students from Germany used to go to Cambridge and at present American, French, Swiss, Spanish, Russian and other students from *independent* countries are to be found at Cambridge, but not in Calcutta.

In conclusion, we wish to take this opportunity to correct a wrong impression. We have subjected Calcutta University to criticism for a number of years, exposing many defects, jobberies, and the moral canker at its core. But, on the whole, taking its past and its present achievements together, it is not inferior to any Indian University. On the contrary, as regards the teaching function of universities and as regards research, it is and has been the pioneer and the torch-bearer among Indian Universities. There has been some plagiarism, some pseudo-research and much puffing; but there has been genuine research also. No Indian University has yet beaten Calcutta in the following respects: (*a*) teaching function and arrangements, (*b*) the number of really able graduates produced formerly and now, (*c*) original work done by alumni, (*d*) number of teachers and professors and other professional men supplied to provinces outside the sphere of the University, and (*e*) development of a vernacular literature.

Help to Historic Studies.

I shall be obliged if the owners of the following books give me access to them and thereby help the historical study of one aspect of the Fall of the Mughal Empire now being conducted under my guidance.

1. Dyce Sombre—*Refutation of the Charges of Lunacy Brought against Him by the Court of Chancery.* (Paris.)
2. *Sardhana*, a pamphlet published by the Catholic Mission of Sardhana.

JADUNATH SARKAR.
c/o Editor, *The Modern Review.*

THE FISHERMAN

The white clouds leap up in majestic masses
Out of the blue sea into the blue sky.
All quietly their beauty fades and passes
Leaving within my hollow heart the cry
Of a twin Beauty that shall never die.

In this great hour I pulse with mystery...
I glimpse a fisherman alone and dumb
Upon the shore, as if the sky and he
Were conscious of an age about to come,
When they would mingle silently and turn
Part of this Beauty, leaving us who live
In pride of painted emptiness, to yearn
Still groping in a world so fugitive.

H. CHATTOPADHYAYA.

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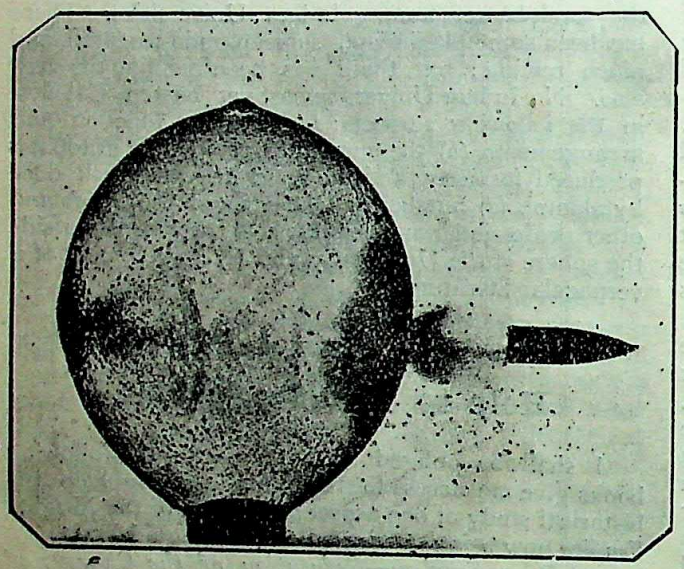
GLEANINGS.

Bullet Photographs.

Making photographs of bullets as they fly through the air at speeds as high as 3000 feet a second, the United States Bureau of Standards, by remarkable new flashlight methods, has succeeded in actually snapping pictures of the bullet's whine !



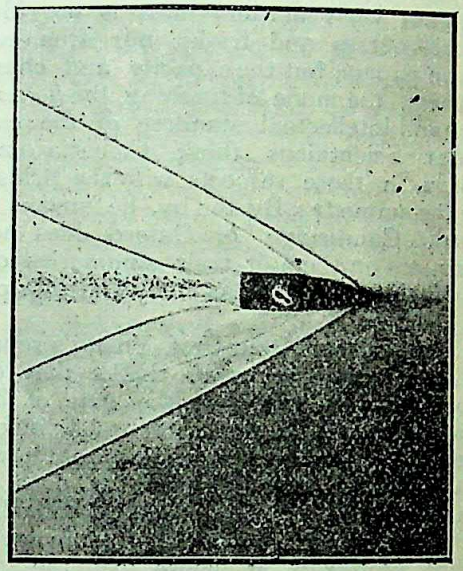
Modified Spitzer bullet, Speeding 3000 ft. a second, and its sharp sound waves.

The camera records not only the actions and character of a bullet as it cuts the air—whether it holds steady or tumbles and gyrates in its course—but also photographs the sound waves set in motion by the nose of the projectile. The resulting pictures of the waves make possible accurate measurement of the bullet's velocity.

So rapid is the process that a bullet, after passing completely through the thin walls of a soap bubble, is photographed before the bubble collapses.

Whenever the bullet has a speed greater than that of sound, an image of the bow wave is projected on the plate. This is because the nose of the bullet, as it cleaves its path through the air, causes a high compression immediately at its front, and this compression radiates in a conical wave. But if the bullet has a velocity less than 1080 feet a second as in the case of the ordinary 22-caliber cartridge, this wave will not be in evidence. Conditions are exactly similar to those of a boat traveling with the current. If its speed is greater than that of the stream, a bow wave of water will be thrown up, the angle of the receding wave becoming sharper as the vessel increases its speed. The faster the bullet, the sharper will appear the accompanying sound wave.

By measuring the angle of the bow wave



Bullet Leaves the Bubble Before It Collapses.

on the developed plate and substituting proper figures representing the known distance between spark, bullet, and plate, and the length of the trajectory between rifle and plate, the Bureau of Standards has developed a formula for using the method as an accurate measurement of the velocity of projectiles.

Free Telephones Installed To Aid Motorists.

The Highway Emergency Service Company of Pennsylvania has placed, at intervals of approximately one mile, telephones in special boxes which are mounted on poles at the roadside. These boxes are painted white, having in black lettering the distances in miles to the nearest towns, so that the traveler-tourist can see just where to call for help. Locks are placed on the boxes, the keys for which can be had by anyone at a small fee per year, or in the event of a stranger motoring through the state, a key can

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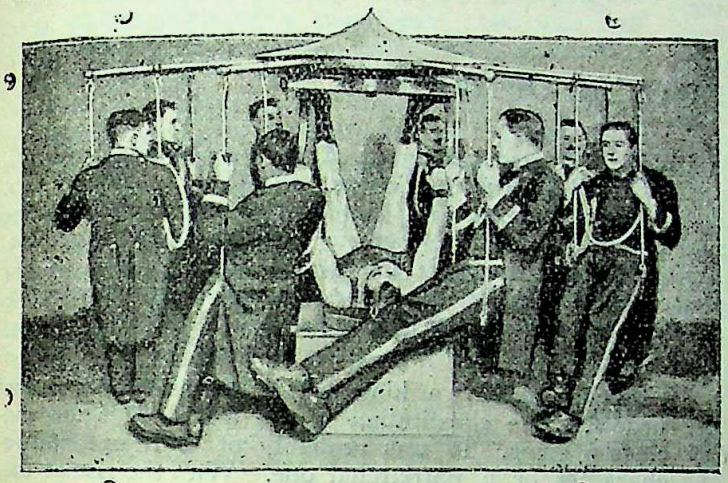
always be obtained at the house nearest to a box. Long-distance calls can be made where the called party agrees to pay the charges, all other service being free within the zone of the exchange making the connection.

Strong Man Supports Eight Men And Framework.

In an effort to excel in their chosen profession performers are constantly devising new ways of showing their skill or strength. As an example

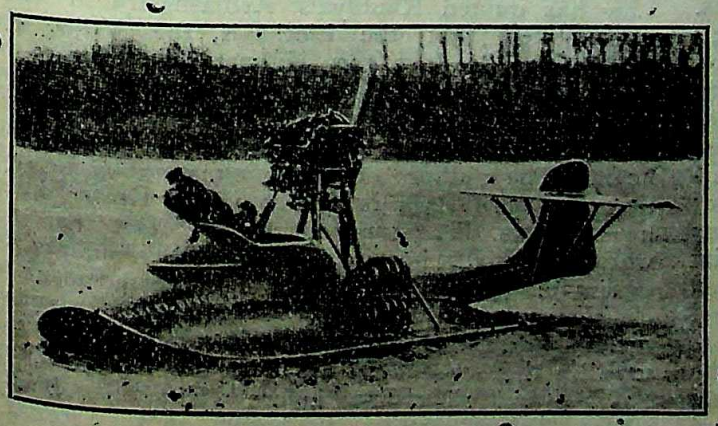


The Berlin Circus Performer supporting the merry-go-round making himself the center pivot.

of this nature, a circus performer of Berlin makes himself the center support of a merry-go-round, on which eight full-grown men ride. The strong man lies on his back on a raised pedestal and supports the frame on his feet.

Speedy French Hydroglider Looks Like A Giant Fish.

With a speed of 63 miles an hour, claimed to be the world's record, a new French hydroglider

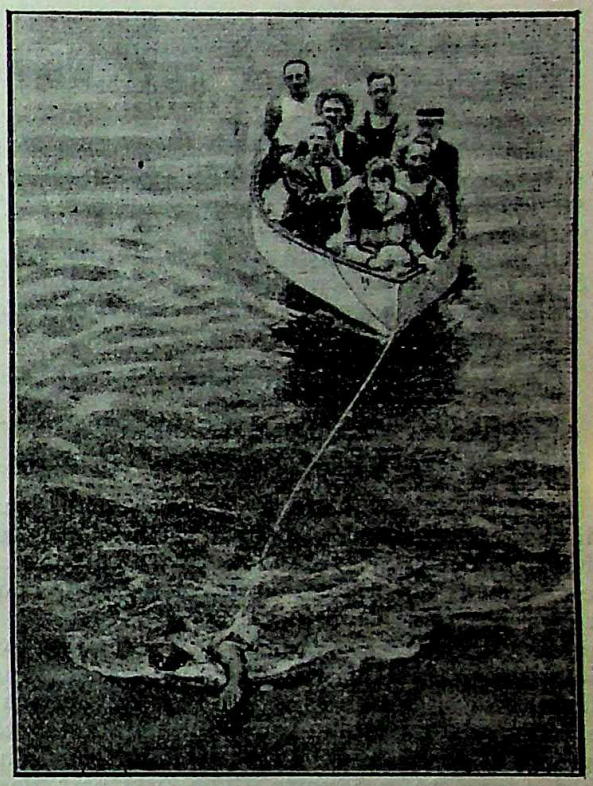


New French Hydroglider goes 63 miles an hours. The Motor is of 300 horsepower.

has much the appearance of a giant fish. Its air propeller is driven by a 300-horsepower motor that is supported and strongly braced above the craft at about its center and just behind the small compartment in which the passengers ride. It glides on horizontal planes, and is steered and controlled like a flying boat, which in other respects it very much resembles.

Strong Swimmer Tows Boat With Seven Passengers.

An English swimmer who is planning an



The English Swimmer, here seen owing a small boat with seven men in it. He will attempt to cross the channel.

attempt to swim the Channel, performs an unusual stunt, to show his power in the water and as a means of developing his endurance. Using a canvas harness and a short length of rope, he tows a small boat containing seven persons a distance of a mile. As a demonstration of strength and endurance the performance ranks high.

Sound Made Visible By Use Of Radio Vacuum Tube.

One of the most remarkable developments growing out of the widespread interest in radiotelephony, is the construction of an apparatus for making sound vibrations visible. An adaptation of the

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vacuum tube is the basis of the new apparatus, and one of the most striking advantages is that it overcomes the lag occasioned by the mechanical inertia of devices formerly used for this purpose. The new tube is pear-shaped, about 8 inches long by 1 inch diameter at the socket end and 4 inches at the other end. The large end of the tube is covered with a fluorescent screen. The filament is about ¼ inch long. Four platinum plates around the filament direct a beam against the fluorescent screen. The current fluctuations caused by sound vibrations cause this beam to move up and down the screen with great rapidity, and it is then possible to record these movements in the form of a moving-picture film.

REVIEWS AND NOTICES OF BOOKS

[*Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.*]

ENGLISH.

'KSATRIYA CLANS IN 'BUDDHIST INDIA.' *To be had of Messrs. Thacker Spink & Co. Price Rs. 8.*

Mr. Bimala Charan Law, M.A., B.L., has just published an admirable albeit a small volume entitled Ksatriya Clans in Buddhist India. He has already established his reputation by carrying on original researches in the field of Pāli literature. In his present work he has carefully collected every available information specially regarding the Licchavis not only from Pali literature but also from various other sources, *viz.*, the Brahmanical and the Jaina literature as well as Mahayanist Buddhist literature. The work is divided into two parts. The first part deals with the Licchavis—their origin, their manners and customs, their religion and philosophy, their government and administration of justice and their political history. The second part deals with the Videhas of Mithila, the Sākyas of Kapilavastu, the Mallas of Kusinagara (Kusinārā) aud Pāvā and some other minor clans. The first part of the work, *viz.*, the portion dealing with the Licchavis is an enlargement of the author's paper on the Licchavis published in the Journal of the Asiatic Society of Bengal. No scholar whether European or Indian has attempted to give a connected account of these clans. Dr. Rhys Davids in his Buddhist India, Chap. II, has given some account of the Sākyas and has merely mentioned the other clans (Buddhist India, p. 22). Mr. Law deserves our special thanks for presenting us for the first time a connected account of these clans which played an important part in the political history of India in very early times.

It is now perfectly certain that before the rise of the Mauryas or strictly speaking before the time of Asoka, India was divided into a number of small states and many of these were ganarajyas. Sections of the Indo-Aryan race settled in different parts of Northern India and carried on the government of their clans either by electing a king or by an assembly of the people. The constitution of the assembly is nowhere clearly given. It was probably of a representative character or a patriarchal one. With the rise of the Mauryas, most of the clans lost their independence and were absorbed in their Empire.

In early times there was no distinction of castes. The Indo-Aryans lived as one people and used to take pride in their beautiful colour. They always tried to keep aloof from the original inhabitants with dark skin whom they designated Dāsas or Dasyus. In the latter part of the Rigveda mention is made of castes. There is a good deal of difference of opinion among scholars regarding the origin of some of the clans such as the Licchavis or the Sākyas. Some traces them to Persian, some to Scythian and others to Tibetan origin. Mr. Law has shown by quoting copious references from various sources that they were Ksatriyas and of Aryan stock. The use of the title "Rāja" by the Licchavis is significant. Mr. Law has quoted Kautilya's Arthashastra in which it is stated that the Licchavis, the Vrijis, the Mallas, the Madras, the Kukuras, the Kurus, the Pancālas were Rājasabdopajivinah. This clearly shows that though each of them was not a king yet all of them assumed the title Rāja. This is significant. The author of Purvamimāmsabhasya says that the word Rāja is a synonym for Ksatriya and he supports his statement by the fact that the word was used in his time by the Andhras to designate a Ksatriya. In his commentary he clearly says that though the word Rāja signifies a King with the people of Aryāvarta, yet it is still used in the sense of a Ksatriya by the Andhras. Savarasvāmi flourished before Kumarila Bhatta whose Tantra-vārttika is based on the former's bhāsya on the Purvamimamsa Sutras and both flourished before Sankara. On the other hand, Savarasvāmi must have flourished after the rise

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of Mahāyana as he refutes their doctrine in his bhāsya. Savarasvamì therefore can be placed in the 3rd or the 4th century A. D. Before his time all the clans lost their independence and became incorporated into one or other of the kingdoms and the word Rājā in Northern India signified 'a King' and not a Ksatriya. In as much as the Licchavis in general used the title Rājā, it can be said on the authority of Savarasvāmì that they were Ksatriyas.

Doubt is entertained by Dr. Richard Fick regarding the title, Ksatriya, so frequently claimed by these clans. According to Manusamhitā, some of these clans, such as the Mallas, the Licchavis, etc., were Vrātya Ksatriyas. The word 'Vrātya', according to Smriti writers, means a twice-born man who has not been initiated in proper time. So according to the Smriti Shāstras, these clansmen were Ksatriyas who did not observe the Brahmanic sacraments. An interesting chapter in the history of the social systems in India in early times, however, has been opened by M. M. Haraprasad Shāstri's interpretation of the word 'Vrātya' as used in the Atharvaveda. He says:—"He (a Vrātya) is not, as we commonly understand him, Savitripatitah, a fallen Aryan outside the Antaradesa, the tract inhabited by the Vedic Aryans. He is on all sides of the Vedic settlement. He has no Brahmanic culture, no trade, no commerce. He is a warrior and a keeper of flocks. He has no permanent settlement and lives in a temporary one called Vrātya. They roam about in hordes. They fight the Vedic Aryans." The learned scholar has also shown from the Brāhmana of the Sāmaveda that when purified they were admitted to all the privileges of the Vedic society—they could study the Vedas, perform the sacrifices, entertain Brahmins with food cooked by themselves, read mantras and even compile the Brahmans. "The Vrātyas were," he says, "nomadic hordes Aryans, but when they assumed a settled life, they were fully admitted into the Vedic society." Now the question arises, Were these clansmen really Vrātyas in this sense of the word? Most likely they were for the following reasons: 1. All these tribes, the Licchavis, the Videhas, the Mallas, the Sākyas, lived beyond the Madhyadesa which according to Manu, lay between the Himalaya and the Vindhya to the east of the place where the river Sarasvati disappears and to the west of Prayāga; 2. In the Brahmanical literature these clans have been very rarely mentioned with the exception of the Videha; and 3. Both Buddhism and Jainism attracted a very large number of converts from amongst these clansmen, over whom in all likelihood Brahmanic influence was not very powerful.

I have very little to add to what Mr. Law has said about these clans. I wish to make here the following general remarks. The learned author, in some places, indulges in generalisations which appear to be too wide. In conclusion I like to say that I am sorry to find two errors in this scholarly and accurate work, viz., (1) his identification of Vaisāli with Visālā in the Purva Megha and (2) his taking of the Pali word, Malla-sunisā in the Mahāparinibbāna Sutta in the sense of "subordinate officers". The name Visālā in the Meghaduta refers to Ujjayini and the Pali word 'sunisā is equivalent to Sanskrit snusa which means a daughter-in-law.

N. C. CHAKRAVARTI.

WAR POWERS OF THE EXECUTIVE IN THE UNITED STATES (*University of Illinois Studies in the Social Sciences, Vol. IX, Nos. 1 and 2*)—*By Clarence A. Berdahl, Ph. D., Instructor in Political Science, University of Illinois. Price $ 2-25.*

"The Executive Power (in U. S. A.)," says the American constitution, "shall be vested in a President of U. S. A." But the exact scope of this power is nowhere specifically mentioned. This enables the President "either to neglect his duties or to enlarge his powers" almost to any extent. "The President is at liberty," says ex-President Wilson, "both in law and conscience, to be as big a man as he can. His capacity will set the limit." Though the consensus of opinion among American constitutional writers seems to be that the powers of the President and other executive officers are limited to those definitely enumerated in the constitution, "the interpretation of these enumerated powers" says Dr. Berdahl, "is frequently such as to give to the President an extraordinary and practically undefined range of authority." How wide this interpretation can be will appear from the following extract from President Roosevelt's "Autobiography.' "My belief was that it was not only the President's right but his duty to do anything that the needs of the Nation demanded unless such action was forbidden by the constitution or by the laws. Under this interpretation, I did and caused to be done many things not previously done by the president and the heads of the departments. I did not usurp power but did greatly broaden the use of executive power. In other words, I acted for the public welfare, I acted for the common well-being of all our people, whenever and in whatever measure was necessary, unless prevented by direct constitutional or legislative prohibition."

Such being the ordinary powers of the President of U. S. A., it is not difficult to imagine what his powers would be in a grave national crisis like war. In fact, the makers of the American constitution took care not to impose any limitations on his power at such times. "This power is tremendous; it is strictly constitutional, but it breaks down every barrier so anxiously erected for the protection of liberty, of property and of life" in normal peace time, says one authority. "It is limited only by the laws and usages of nations," says a second. "The war power implies the right to do anything that may seem necessary to carry on the war successfully, even to the extent of performing otherwise unconstitutional acts," remarks a third. This makes the President a virtual dictator in times of war. To a certain extent this power is shared with the congress or exercised through the heads of departments, but the extent to which this shall be done is again left largely to the President himself.

The purpose of this study according to the author, is to try to define more clearly the war powers of the President than has hitherto been attempted, to determine their nature and scope, and to discover the manner of their exercise. The work has been done with a thoroughness that characterises the publications of this department of Illinois University. A very full bibliography at the end considerably enhances the value of the book.

ENGLISH GOVERNMENT FINANCE, 1485—1558, (*University of Illinois Studies in the Social Sciences, Vol. IV, No. 3*)—*By Frederick C. Dietz,*

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Ph. D., Assistant Professor of History, University of Illinois. Price $ 2-25.

This is a history of English National Finance for the first half of the Tudor Period, from the accession of Henry VII to the death of Catholic Mary. The publication is largely of a technical character but will interest students of history and public finance.

In the 15th century, the English people had not yet become reconciled to the idea of regular taxation as a means of financing the Government—it being generally thought that the monarch should 'live of his own', i. e., on the produce of his own estates, supplemented by such fines, perquisites, etc., as he could realise from his wealthier subjects from time to time. Direct parliamentary taxation was not popular either with the king or with the people. To the king it meant an unwelcome surrender of power to Parliament, which took advantage of the king's necessities to interfere with his policies and to increase its control of the state. The people on the other hand, cared much less for political power in the hands of Parliament—which the latter did not yet know how to use—than relief for themselves from the necessity of supporting the state. As indirect taxation was much less unpopular than direct, kings tried to increase their income by levying high customs duties. But the scope of foreign trade was as yet very limited and the yield of such taxation was consequently insufficient to meet their requirements, especially when the expenses of the state increased considerably under the Tudors. This was what led Henry VIII to resort to those contrivances to increase the royal income which will ever remain a blot on his name, viz., forced loans, plunder of church lands, debasement of the coinage, etc. The principal cause of the dissolution of the monasteries was not religious (desire to smite the Pope), or moral (removal of abuses that had crept into many monasteries), but financial—the necessities of the king and his desire to be free for ever of irregular and insufficient parliamentary grants. With his usual brazenness Henry VIII even made no attempt to conceal his real motive.

Reductions in the metallic contents of coins had been made even in previous reigns, but only when these had been found to be undervalued and by the operation of Gresham's law the coins would have disappeared from circulation. But the great debasement of the currency began by Henry VIII in 1544 had no such justification. It was undertaken solely with the idea of increasing the king's income by defrauding the people. But the measure defeated its own purpose. The debasement of the coins lowered the value of money and raised the general level of prices—including the prices of all commodities which the Government itself was purchasing in great quantities to supply its armies—while there was no corresponding increase in royal revenues. As Dr. Dietz says: "In as much as the Crown lands were rented on long term leases, it was not possible for the Government to increase its rentals at once to correspond with lower value of money. Similarly for the other revenues. There was a kind of poetic justice in the situation. The Crown cheated the people to get immediate funds; it had to take back the poor money in payment of its revenues at its face value; it had to pay at increased rates for all its supplies; the real value of the revenue expressed in terms of purchasing power was seriously reduced."

Thus the attempts of Henry VIII, and of his father before him, to make royal revenues independent of Parliamentary grants failed. And well was it for the future of representative government in England that they did. "For," as the author says, "the permanent success of their plans for securing income for the Crown apart from the will of the people would have meant the end of freedom."

INCREASED PRODUCTION—*By E. Lipson, M. A. Humphrey Milford, Oxford University Press.*

"The purpose of this book," says the author, "is to discuss how the workers can best attain a higher standard of life." This cannot be done by bringing about a redistribution of the existing wealth of the community but only by increasing the production of wealth "which is insufficient for the needs of the community as a whole." "Unless there is enough to go round, no scheme of distribution will give everyone an adequate share."

But increased production will not benefit the community unless it is wisely directed—it may even do harm. No one, says the author, has the right to spend his income as he pleases. Possession of money means the possession of economic power, and economic power ought always to be so directed as to confer the greatest benefit upon the community. It is immoral to use it in any other way. The fundamental object of increased production should be to enable every member of the community to satisfy his legitimate needs and not to make the rich richer and the poor poorer, as is so often the case today.

After considering the obstacles to increased production, such as, labour unrest, restriction of out-put, unsettled state of Europe, hostility to the existing industrial system, psychological reaction following the War, etc., which have resulted in stinting production and raising prices, the author points out that to try to meet this rise by increasing wages is like attempting to square the circle. The true remedy, under the existing industrial system, is to increase the output of labour on the basis of piece-rate remuneration accompanied by a state guarantee against destitution resulting from involuntary unemployment. Side by side, attempts should be made to improve business management. Many businessmen do not adopt the best methods of production but are content to follow the lines of least resistance. "An inefficient employer is more harmful to the community than an inefficient worker, for he endangers the livelihood of all the workers whose interests are confided to his care." Among the methods suggested by the author for the improvement of business management are the proper training of business managers, the adoption of labour-saving devices wherever possible, the harnessing of science to the service of industry, and the more general adoption of the body of business principles known collectively as "scientific management," whose application in many businesses has already produced remarkable results.

We commend this little book to all readers of this Review. The treatment is extremely lucid and the subject-matter of considerable importance.

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MARX AND MODERN CAPITALISM—*By J. T. Walton Newbold, M. A. Published by the British Socialist Party. Price 2d.*

This pamphlet was published in May, 1918, when the end of the War seemed still as far as ever, and the ideas and conceptions of the author are consequently coloured by the peculiar environment of the time. The author finds—as many others who were not socialists also found at the time—in the concentration of production during the War, in restricted private management, in a single purchasing agency and common financial control, and in the vastly increased production with a greatly diminished number of skilled workmen, facts of the greatest significance. Nothing less than an Industrial Revolution has taken place during the war, and the author believes that this revolution would be as favourable to socialism as its predecessor of the 18th century was to capitalism.

In the opinion of 'Scientific' Socialtsts, this kind of revolution was predicted by Marx, who found in the womb of modern capitalistic society the germs of its own disintegration. Mr. Newbold asks all workers to organise and federate themselves and prepare themselves for the day when all power will naturally and inevitably fall into their hands. He is a believer in direct action. The political institutions of today—being survivals from a time when the state had very little to do with the management of industry—are quite unsuitable for the administrative requirements of a modern state. So workers should do away with them and establish an 'economic' state which will really look to the interests of the working classes.

INDUSTRIAL ENCYCLOPAEDIA—*By Shiv Dass, B.A., B. T. Published by the Capital Industrial Bureau, Lahore. Price Re. 1-8.*

As its name shows, the book seeks to describe briefly the processes of the manufacture of most of the ordinary articles with which we are familiar not omitting even patent medicines. Not being engaged in any industry ourselves we cannot speak of the value of the recipes given. There is a bibliography at the end and the appendix gives the Indian equivalent of many of the names of animals, plants, etc. mentioned in the book.

ECONOMICUS.

SPEECHES OF AUROBINDO GHOSE—*Prabartak Publishing House, Chandernagore.*

This is a reprint of the speeches delivered by Mr. Ghose during the stirring times of the Partition agitation in various parts of Bengal and India. The book is well-printed on thick paper, and well-bound.

AN INTRODUCTION TO CO-OPERATION IN INDIA—*By C. F. Strickland, I. C. S. London, Humphrey Milford, Oxford University Press, 1922. Price Rs. 2.*

This is one of the booklets published under the general editorship of the Central Bureau of Information. The economic conditions of the world as now governed by capitalism, and the proposals made by socialists and others for their improvement have first been discussed; this is followed by a brief account of what has been accomplished in the way of co-operation by England and Italy and of the origin of the movement in India and the progress made up-to-date.

REVOLUTION OR EVOLUTION—*By Alfred Nundy, Bar-at-law. Tandon and Company, Lahore, 1922. Price Rs. 3. Pp. 427.*

This book appears, from the hasty glance we have been able to bestow on it, to be a reasoned protest against the non-co-operation movement and its leader, Mr. Gandhi. In assuming, however, a tone of balanced moderation the author seems to have gone over to the other extreme, and his views are less suggestive, and sometimes even less sympathetic, than those profounded by Mr. Rushbrook Williams in the annual official reviews published by the Government of India. As a summary of events the book will be consulted by every political writer who has to deal with the year 1921, but in order to arrive at a correct appreciation of the forces behind the non-co-operation movement and its far-reaching effects, he shall have to go to other sources.

ABDICATION—*By Edmund Candler, Constable & Company, Limited.*

This is a political story without any plot, and with no female characters, dealing with the non-co-operation movement in its various phases, and written with penetration and sympathy. The author is naturally appreciative of the official and Anglo-Indian points of view and he is rather hard on Babus and third rate Indians whose sole activity consists in political agitation largely devoid of reality, but what specially deserves praise is his admirable analysis of the forces and ideals which actuate the best minds among the politically-minded classes and of the inevitable trend of the movement. Chatterjee the journalist, and Mr. Gandhi, have both been admirably drawn, and the book abounds in hits aimed at the bureaucracy. We call a few passages at random, leaving the reader to find out others for himself:

"In every country the voice of the intelligentsia is the voice of the people. The masses may not want Swaraj, but they will soon be made to want it."

"All the world's seers and prophets come out of the East. It is easier to be born undetected in Asia." "Because there is less to be attached to?" "Possibly." "Our greater materialism.....only means that we are more vital, more dynamic. We are more everything....."

"Gandhi was like Socrates, dedicated to the pursuit of truth. He had the gentle obstinacy of the seer, unarmed but unafraid, courting martyrdom. There was a great deal in Gandhi that reminded Riby of Christ, virility and meekness, flinging out the money-changers, turning the other cheek."

POLITICUS.

ART.

DANCING AND THE DRAMA EAST AND WEST—*By Stella Bloch, with an Introduction by Ananda Coomaraswamy. Orientalia, New York, 1922.*

Mr. Comaraswamy writing an introduction to an introduction, introduced with great words as Dancing and the Drama East and West" and Miss Bloch, the author, testify their appreciation of Eastern civilisa-

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tion by that quality which Miss Bloch discovers to be the keynote of oriental behaviour, i.e. complete impersonality.

Every single sentence of the pamphlet is perfectly right and yet nothing more but a vague generalisation of what every cultured lover of the East realises. It approves of an appreciation and leaves the life of Eastern Drama and Dancing untouched.

STELLA KRAMRISCH.

SANSKRIT.

SRIMAD APPAYYA DIKSITANDRAVIJAYA—*By Sri Sivānanda Yogin, edited and published by Ganapati Sastrin, Madras.*

The name of Appayya Diksita, the celebrated author of the *Siddhanta Lesa-Sangraha* and other works numbering more than one hundred comes in the first rank among the teachers of the Advaita School of Vedanta philosophy. The little volume gives some incidents of his life in verse. The editor and publisher, Pandit Ganapati Sastrin is a descendant of the great teacher who was also a renowned votary of Siva.

VIDHUSHEKHARA BHATTACHARYA.

HINDI.

SAMKSHIPTA SURA-SAGARA—*Edited by Prof. Beniprasad, M. A. Published by Indian Press, Ltd., Allahabad. Pp. 452+xxxii. 1922. Price Rs. 2-8-0.*

Suradasa, as is well-known, is the greatest of the Hindi poets who have dealt with the amours of Krishna and Radha. It was not easy to get a really helpful edition of his innumerable poems which are not without repetition and lack of taste though there are several editions of his songs. The Indian Press has done a laudable service by bringing out the preseut edition, which divides the songs according to their subject-matter which follows the chapters of the Bhagavatam, and gives parallel passages from other great Hindi poets. The introduction is useful. The editor promises to present a life of the poet which will no doubt be welcome.

The editions of the Nawal Kishor Press and of the Venkateswar Press have been laid under contribution—that of the Bangabashi Press of Calcutta could have been consulted with profit.

TULANATMAK DHARMA-BICHAR—*Translated by Rajyaratna Atmaram, Educational Inspector, Baroda. Published by Jayadeva Bros., Baroda. Pp. 152+VIII. 1921. Price Re. 1.*

This work belongs to the Sayaji Sahityamala, and is a translation of 'Comparative Religion" by Dr. F. B. Jevons, which is a "Cambridge Manual of Science and Literature."

The cause of useful literature in Hindi is being furthered by the Gaekwar of Baroda who has inspired a zeal for the uplift of vernacular literature. Both the translation and get-up of the book under notice are praiseworthy. This work is a valuable addition to Hindi religious literature.

ANATHA—*By Siyārām-saran Gupta, Sahitya-sadan, Chirgaon, Jhansi. Pp. 31. Price As. 4. 1921.*

This is a plain story of one of the poor and depressed classes suffering innumerable ills told most plainly in verse.

GRIHINI CHIKITSA—*By Kanhaialal Agrawal. Published by Vishnu Swarup Goyal, 351 Badshahi Mandi, Allahabad. 1922. Pp. 320. Price Rs. 2-8.*

Various female diseases together with those of the children are treated in this work according to the homeopathic system. The style of the book which is mainly a compilation from English and other sources is lucid so that even the female readers may understand it.

RAMES BASU.

URDU.

HUZN AKHTAR—*Published by Halqai Adbiah Mahmud Nagar, Lucknow. Price as. 12.*

In this book some poems of Wajid Ali Shah, the last king of Oudh have been collected. The poems in themselves are not the best in Urdu literature. But there is at least one peculiarity in them which makes them immensely valuable. The poems were composed by Wajid Ali Shah himself and therefore are a true picture of his court, courtiers, wives and friends. These poems serve to a great extent the purpose of an autobiography.

The public in those days was not fond of books and thus if Wajid Ali Shah had written his biography, or some other person had written his life, it could not be popular. On the other hand, the people in those days were much interested in poetry. The king himself was interested in poetry. This was the reason why he wrote in poetry what ought to have been written in prose.

These poems will prove to be more useful to a historian of Oudh than to a student of Urdu literature.

INFLUENCE OF ISLAM ON EUROPE—*By Qazi Mian Shaheb Akhtar. Published by Halqai Adbiah. Mahmud Nagar, Lucknow. Price as. 12.*

The book in comparison with the vastness of the subject is too small. The civilization of Europe in the Middle ages, the Islamic civilization of the same period and the effect of the latter upon the former, are things too vast to be dealt with, in a book of six and sixty pages.

The author's aim in writing this book has been to show clearly what was the condition of European civilization before the Mohammadans set their foot in Europe, and what were the benefits Europe derived from their contact.

It is interesting to note that the author has not overlooked historical facts. He in order to make his arguments stronger quotes European writers in more than one place.

S. MUTTALIB HUSAIN.

KANARESE.

KURUHINA BAKULAHARA *or Mālati-Mādhava—By K. S. Hungund B. A. Malamaddi Dharwar. Price 12 annas.*

This is an adaptation in Kanarese prose of the well-known Sanskrit drama Mālati-Mādhava by Bhavabhuti. The author has spared no pains in rendering the drama into Kanarese in the form of a very interesting and readable story. The lucid, chaste style, and

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the beautiful language used by the author have made the novel very attractive to Kanarese readers. The book brings into relief the social manners and customs and the beliefs of the times of Bhavabhuti. The descripiotns of various incidents and natural scenery are admirable and fascinating. The book is strongly recommended to all Kanarese readers. The book has been approved by the Department of Public Instruction, Bombay, as a text, prize and library book in Kanarese Training Colleges and primary schools. It can be had of the author.

R. K. PARVATIKAR.

MARATHI.

AUDARYACHA DANKA: *A Play in Three Acts. By K. H. Dikshit. Publisher: The Bombay Commercial Company, Madhav Bag, Bombay. Price Re. One.*

There is a tendency among the present-day playwrights in Maharastra to present mythological stories in such forms as to reflect the present situation in them. Mr. Dikshit seems to have made an attempt to present the growing power of Democracy all over the world in the form of the Brahmin boy Vaman (the fifth incarnation of Vishnu) demolishing autocracy or bureaucracy, in the form of Bali and Kamasur. This is the only interesting feature of the play.

NAVARATNANCHA HAR: *A Necklace of Nine Jewels. By L. B. Bhopatkar, M. A., LL. B. Publisher—Shree Saraswati Mandal, Poona. Price Re. One.*

This is a book of nine tales of Maratha heroism narrated in a bright, racy, exhilarating style. The book deserves to be widely read and introduced in schools as a book for rapid reading.

SHREEPHAL-MAHATMYA: *A Poem. By Shree Sarojkant, B. A. Pages 30. Price As. Eight.*

Shreephal or cocoanut is looked upon by orthodox Hindus as an embodiment of success. The poet while singing its praise as an article of multifarious use offers the same (i. e. wishes good luck) to those who are prepared to devote their all to the dear cause of their mother-country's regeneration. The illustration given as frontispiece is simply ugly.

V. G. APTE.

PALI.

SIMON HEWAVITARANE BEQUEST.

This Pali Series which is being ably conducted and edited in Sinhalese character is now known to the Pali-reading people. Lovers of Buddhist literature will remain ever thankful to the late lamentable Mr. Simon Alexander Hewavitarane to whom the Series owes its existence. Seven volumes of it were noticed by us in due course in this Review, and now we are glad to receive the following three volumes more from the Trustees, Saraswati Hall, Pettah, Colombo;

1. Vol. VIII. *Buddhaghosa's* VISUDDHIMAGGA *edited by P. Buddhadatta Thera. Pp. 544.*

2. Vol. IX. *Dhammapala's* NETTIPPAKARANA-ATTHAKATHA *or the Commentary on the* NETTIPPAKARANA, *edited by the Venerable Pandit H. Pyaissa Thera.* Extracts from this Commentary were added to the original text of the *Nettippakarana* in the PTS. Series, but the complete work is now published for the first time.

3. Vol. X. SADDHAMMAPAJJOTIKA or the Commentary or Tika on the *Mahāniddesa* of the *Suttanipāta, edited for the first time by B. A. Siri Rebata Thera.* The author of the work is Bhadantacariya Upasena Thera who is believed to have flourished in the 6th Century A. D. The commentary was generally out of use among the students and the MSS. are very rare. The present edition is based on five MSS. one of which is in Burmese character and the remaining four in Sinhalese.

VIDHUSHEKHARA BHATTACHARYA.

PALIPATHAVALI, *Part 1—Text. Edited by Muni Jinavijaya, Achārya, Gujrat Purātattva Mandira, Ahmedabad. Pp., 107. Price As. 14.*

There is still a great want of useful Pali Readers printed in Devanagari character. So we are very glad to receive the book lying before us. It forms the first volume of the series recently started by, and named after, the Gujrat Puratattva Mandira at Ahmedabad which is doing excellent work. As an author and specially as the editor of the *Kumārapāla-pratibodha (Gaekward's Oriental Series* No. XIV) Muniraja Jinavijayaji is well-known to Sanskrit and Prakrit readers. As the very name shows, his present little volume is a selection of Pali lessons which are all taken from Anderson's *Pali Reader* widely read among Pali students. It is, therefore, nothing but the *Pali Reader* of Anderson in Devanagari character. We do not know why the compiler has omitted in his selection the three most beautiful passages in Anderson's book (nos. 55-57) which are culled from the Milindapanho.

The book will be complete in two parts. The second part which has not yet been issued will contain notes upon which the importance of the book will depend to a great extent.

VIDHUSHEKHARA BHATTACHARYA,

PRAKRIT.

PRAKRITA KATHASANGRAHA, *Part I, Text, Edited by Muni Jinavijaya, Acharya, Gujrat Puratattva Mandira, Ahmedabad,. Pp. 97. Price Annas 12.*

This is the second volume of the *Gujrat Puratattva Mandira Series* referred to in our notice of the *Pālipāthāvali* in the present issue of the Review, and prepared by Muniraja Jinavijayaji. It is a collection of seven interesting stories in Prakrit, some of them being in prose and the others in poetry. All these stories are of Jain origin and found in Devendragani's Commentary on the *Uttarādhyana Sútra.* Prakrit Readers are very rare and so we welcome it. It is intended to introduce one to the Prakrit language. Though the stories given herein are very good, no doubt, we are afraid the purpose of the compiler will not be fully realized. For there are different kinds of Prakrits and the lessons in the book are all only in what is now called Jain Maharastra. Even in Jain sacred books different Prakrits are employed. We wish, the venerable compiler had given specimens of some other important varieties of Prakrit. The book

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could be well planned after Prof. Woolner's *Introduction to Prakrit.*

The second part of the book will give notes on the text.

VIDHUSHEKHARA BHATTACHARYA.

GUJARATI.

THE GO-CART चालकगाड़ी—*By Gijuppai. Printed at the Navjivan Printing Press, Ahmedabad. Card board cover. Pp. 53 : 122 : Prices Re. 1-3 : 0-3-0 (1922).*

These two little books, called the small and the large Go-cart, are intended for children, and written by an experienced educationist who has made a practical study of the subject. A guide to teachers is separately supplied and it tells them how to teach the books. They are very simple and the subjects chosen are such that they are bound to interest and instruct their juvenile readers. Birds indigenous to the province, plays and sports also indigenous to the province, and other phases of our domestic life are described most pleasantly, though some of the sports are peculiar to Kathiwad, and not known to the children of Gujarat proper. Altogether the books are most useful and sure to be utilised extensively.

MUKTA DHARA—*By Karsandas Narsingh Manek. Printed at the Union Printing Press, Ahmedabad. Card board cover. Pp. 110. Price As 6. (1922.)*

This is another translation of Tagore's play. One we have already noticed in the last issue and we wonder if there is room in literature for two such translations brought out in hot haste. This one reproduces the original also in a way which does not tax the reader's power of concentration.

SWARGA NI JINDAGI स्वर्गनी जींदगी—*By the late Amratlal Sundarji Padhiar. Printed at the Diamond Jubilee Printing Press, Ahmedabad, and published by the Society for the Encouragement of Cheap Literature. Cloth bound. Pp. 382. Price Re. 1-2 (1922).*

"Life in Paradise" is the very significant title of this book, which was written by the late Mr. Padhiar about fifteen years ago. It narrates the lives and aims of live of those who have dedicated their all to the service of their country ; they in his opinion enjoy the happiness of Paradise though living in this world. In his inimitable and attractive style, he has told us by what means we can attain this happy condition of life, and a perusal of the book only can do full justice to its ennobling character.

SAMUDRA GUPTA : *By Bharatram Bhanusukharam Mehta, Printed at the Sayaji Vijaya Press, Baroda. Cloth bound. Pp. 95. Price As. 13 (1922.)*

Samudra Gupta was one of the most powerful emperors of ancient India. An attempt has been made to narrate his life on original lines in this book, which for lack of suitable materials does not seem to advance our knowledge of the subject any further than what we already possess.

ARJUN VANI (अरजुन वाणी) : *Collected by Mahadev Haribhai Desai from the Agra Jail. Printed at the Navjivan Press, Ahmedabad. Paper cover, pp. 248. Price As. 12 (1922).*

This is a collection of devotional and religious verses. It is remarkable for two things : for the personality of their author and the personality of the editor. The latter is at present in the Agra Jail, and from there has paid a debt which he owed to the author for nearly six years since 1916 when he came across the manuscript in an obscure village in Gujarat. The Bhagat was a field-labourer कोली and illiterate, but the songs that he has written and which are collected here, breathe the earnestness and sincerity of a saint, deeply saturated with the religious philosopy of the higher castes They could not have been written more than twenty-five years ago, because Arjun Bhagat died about that time, but it is difficult to conceive that they could have been the product of our times, so quaint is the language, and so full of the old-world philosophical terms of thought are they. One could only account for this phase of theirs by the fact that this Bhagat lived away from the stir of the modern world in an obscure village and did not come in contact with towns and cities or their dwellers, and contented himself with the society of his own thoughts.

K. M. J.

AYURVEDIC SCHOOLS :

A PLEA AND A SCHEME

I

THERE are at present four systems of medicine practised in our country. Two are Eastern, Áyurveda and Yunani, and two are Western, Allopathy and Homœopathy. The first is the Hindu system, and its practitioners are known as Vaidyas ; the second is the Mahomedan, the practitioners being Hakims. Homœopathy is not much known in villages, and neither Yunani in Bengal. There are thus left Allopathic physicians known as Doctors, and Ayurvedic physicians who are generally called Kabirajes in Bengal, a corruption of Sanskrit *Kavirāja* a great sage, a doctor.

There are medical schools and colleges for

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training Doctors; but there are none for Kabirajes. The latter are thus left to themselves and but for the Indian origin of Ayurveda, the science of life, this class of physicians would have been a rarity.

No one will, however, deny the useful service done by the neglected Kabirajes, and in fact the country ought to feel grateful to them for the great work they are silently doing at great odds. For qualified Doctors are not as plentiful as sick men and women in the country. It is said that there is only one such Doctor for every forty thousand of the population of Bengal. Think of the enormous ravages annually wrought by diseases which have made their permanent home in the land, the frequency of epidemics, the rate of mortality, and, worse still, a high level of sickness prevailing in the country. People speak of sanitation, that is, the prevention of disease; but what about the cure? There is thus an urgent call for more Doctors who are assumed to be the only curers, the Kabirajes being regarded as quacks and charlatans. But the medical schools, not to speak of colleges, have been taxed to their utmost capacity, and yet only a fraction of the candidates can find admission. There has therfore been a cry for more schools and more colleges.

But such schools of the up-to-date type require a capital outlay not easily found, and the choice has therefore been no more schools, and no more Doctors. Unfortunately sickness does not consider our convenience; rather it visits us when we are least prepared for it. For instance, it is winter and cloth is scarce when influenza thinks it fit to appear; there is scarcity of wholesome food and drinking water when cholera chooses to visit us, and so on. Economic condition and public health are fast friends. Better sanitation implies better economic condition, and the latter better sanitation and more medical schools.

But if it is not possible to open more medical schools and produce more Doctors, what next best can the country do? The answer is clear. Let there be Ayurvedic schools which can be conducted, as the scheme will show, at a moderate cost, too moderate indeed for the stupendous problem.

But the plea is not put forward on the principle of 'better half a loaf than none at all.' The Ayurvedic practice has distinct advantages on its side for which alone Ayurvedic schools are urgent.

Firstly. It is indigenous, and that makes a world of difference. It is surer to reach the masses more easily and more cheaply than the expensive allopathic practice through stores of European drugs. The Kabirajes have, it is true, succumbed to the influence of the example set by Doctors, and begun to charge high fees for their attendance. But this is still confined to towns, and as yet unknown in villages, where the cost of medicine is as low as the fee, most of the drugs being easily found almost everywhere. For a poor country like ours the cost of treatment is an important consideration, more important indeed than all the merits of Allopathic treatment put together. Perfection of an art is undoubtedly desirable, but many a desire remain unsatisfied on account of our inability to pay for it. There are, however, numerous ailments which are as amenable to Ayurvedic treatment as to Allopathic, and there is therefore no reason why the country should not have the advantage of cheapness. It is through Kabirajes that the knowledge of the medicinal uses of the indigenous drugs spreads among the people. In fact we have forgotten many a home remedy on account of our neglect to recognise what is good for us. Should this state be allowed to continue? It is also well to remember that in hours of peril, as happened during the European war when connection with the West was practically cut off, India shall have to depend upon her own resources. For, luxury may wait, but medicine cannot. It is of supreme importance that efforts be made to naturalize the most useful medicinal plants of the West in this country. What a blessing it would be to the country if the cinchona tree could be grown wild in the plains so that the people could use its bark as they do of other plants, instead of the manufactured quinine?

Secondly. It is said that there are cases which are better cured by Ayurvedic medicine, leaving behind no after-effects such as follow allopathic treatment. There is a widespread belief among the observant that chronic cases, are oftener more successfully treated by the Kabirajes than by the Doctors. If so, why should the country be deprived of the benefit? The late Surgeon-General Sir Pardey Lukis spoke of the Ayurvedic system in these words:—"The longer I remain in India and the more I see of the country and the people, the more convinced I am that

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many of the empirical [?] methods of treatment adopted by the Vaids and Hakims are of the greatest value, and there is no doubt whatever that their ancestors knew ages ago, many things which are now-a-days being brought forward as new discoveries." There are similar opinions held by other competent foreigners who cannot be accused of national bias. We do not know in what sense the eminent Doctor used the word, empirical. For science is based on experiments and observation, and, has been described by some as statistics applied to natural phenomena. But we need not quarrel over a word.

Thirdly. The Ayurvedic system having been evolved in the country is better suited to the people, their habits and mode of life, their constitution, their temperament, and their environment. It is common knowledge that allopathic Doctors, though Indian, fumble when a question of diet is raised unless they have learnt the properties of our foods from some text-books of Ayurveda or from their own observation extending over years. Some go further and assert that while Dietetics is just born in western countries, the standard Ayurvedic works teem with the results of observation which appear to have been carefully made and accurately analysed. The numberless Patent Foods favoured by our Doctors were never intended for Indian invalids, and verily what is sauce for the gander is not sauce for the goose.

Fourthly. There is the question of faith which, as the physicians are aware, plays a most important part in the recovery of patients. The Indians unless denationalised have a natural bias for their own methods of treatment, and if they seek foreign methods it is because they do not find Kabirajes and Hakims as competent as they desire. There are diseases which are new to the country and have been studied by the western Doctors with great success. For these all Indians will be too glad to avail themselves of the training of our Doctors, whether Allopathic or Homœopathic. Similarly, surgery which is a forgotten art in India but most advanced in the West is undoubtedly successfully practised by our Doctors who are all in fact called Surgeons. Our Doctors have thus extensive fields for useful service. And so have the Kabirajes, if only we allow them a corner and fit them up for the work.

Fifthly. The sentiment called faith is associated with nationalism. Thoughtful Indians do not feel happy when they think of the stagnation of Ayurveda. They desire its revival and progress, and wish to take advantage of the favourable conditions of the hour in order to build their system strong with the materials which have been rendered available by the West. Is it impossible, they ask, for the East and the West to meet in the realm of sickness and distress when class and caste vanish and good fellowship and sympathy reign supreme? Let the Ayurveda borrow freely wherever it can, consistently with its theory and practice which have made it what it is. Think of the splendid temples of Allopathic medicine, its countless votaries, its munificent endowments, and say whether it is not natural for the Hindus to ask you to lend a helping hand in rejuvenating their system of good old time and uninterrupted tradition, if only an infusion of fresh blood becomes necessary. The scheme which is presented acknowledges the necessity of modernising Ayurveda in the light of the facts which have been discovered in the civilized world. We are laymen, but we firmly believe that it is by judicious assimilation of what is best in other systems of treatment that Ayurveda can survive and grow in vigour.

There cannot be and need not be any dispute regarding the usefulness of any system of treatment. There are Allopathy and Homœopathy, Hydropathy and Electropathy, Nature Cure and Faith Cure; let there be recognised another, Ayuspanthā. All are sisters of mercy devoted each in her way to the alleviation of the miseries of suffering humanity. Hitherto the followers of the Indian path have been receiving training in private *tols* whose limitations have materially hampered the study and progress of the Science of Life. We believe schools of Ayurveda have yet a bright future and possess potentialities of far-reaching character, if only we do not fling away our sacred heirloom.

SCHEME.

1. *Courses of Study.* The Schools—Ayurvidyālaya—may be profitably conducted in the modern way, dividing the students into classes. The courses of study will occupy about five years. These should be defined in the form of syllabus instead of set books, leaving the study of the standard works to the advanced students. This will give ample

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scope to the Professors in their work and allow inclusion of topics new to the Ayurveda. This will also effectively check mere book learning by memory. There should, of course, be arrangement for practical training. Excluding surgery, the knowledge of which is at present theoretical, the subjects which Ayurveda deals, with may be classified as follows :—

(*i*). Anatomy and Physiology.
(*ii*). Pathology and Hygiene.
(*iii*). Materia Medica and Pharmacy.
(*iv*). Therapeutics and Medicine.

Of these, Anatomy and Physiology occupy a small part. These should be amplified, but the course not to exceed one year's study. To these Physical Geography including General Geography must be added. Pathology will occupy the second year, and the third and fourth subjects three and even four years according to the degree of proficiency aimed at. For materia medica the students should have lectures on plant morphology and classification as well as on the broad facts of animal classification.

2. *Students*. For efficient teaching it is absolutely necessary to select such students as possess a fair knowledge of Sanskrit, an amount of intelligence, a habit of observation and the faculty of entering into details. It is common knowledge to science teachers that there are students who are by nature unfit for science study. Such students should be rigorously excluded, in spite of their deep knowledge of Sanskrit. We may be sure a large number of matriculates will seek admission. They may be taken provided they offered additional Sanskrit for the matriculation examination and strictly obey the rules of the *math*. It is well to remember that it is for the right class of students that the schools should exist, and that the life and death of millions of our countrymen will depend upon their proficiency.

3. *Teaching Staff*. Considering the length of the courses and the fact that new admission will take place every year, it is obvious that the teaching staff should consist of at least five professors, and a part time qualified Assistant Surgeon. The five professors will of course be appointed in five successive years. If the number of new admissions be limited to twenty-four, the number of students on the rolls of the school will come up to a hundred, a fair number for a professional school. The Assistant Surgeon will give practical lessons on Plant Morphology and Classification and on Human Anatomy and Physiology. It is essential that this teacher should acquaint himself with the terminology of the Ayurveda, using new terms only when new facts have to be stated. The Professors will, we are sure, be glad to take the help of this teacher ; for the goal of the school should after all be advancement of the science, and every aid, Indian or European, should therefore be always welcome.

4. *School Hours*. The school hours should be from half-past seven to ten in the morning, and from three to five in the afternoon.

5. *House Accommodation*. It is desirable to build a house for the school. It may not be a *pucca* building, but should consist of three blocks : The first block will contain—

6 Lecture rooms, each 12′ × 18′
1 Library and sitting room 18′ × 24′

The second block will contain—

1 Museum 12′ × 20′
1 Store room 12′ × 30′
1 Compounding and Dispensing room 12′ × 20′
1 Practical Work room 12′ × 40′
1 Shed 10′ × 50′

The third block will contain —

2 Hostels for students.

The demands of every branch of science are various, and ample room accommodation is not a luxury as is generally imagined. Science Institutions grow and it is common experience how lack of imagination at the time of inception soon turns a science college into a godown. There should be ample verandah and the plan should rather be unfinished in order that expansion may be possible than finished which will require part demolition and unsightly addition. We have given above the minimum sizes. The first block does not require any explanation. The second block is intended for adequate practical work by the students which should commence from the first year. The modern method of teaching followed in colleges enables the student, to acquire more knowledge, albeit less deep, in a short time than is or was possible in *tols*. The shed is intended to be used for the preparation of drugs. One or two hostels or a *math* will be wanted for those students who will come from distant places, and the size will depend upon their number.

6. *Equipment*. Like the Museum and

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Laboratory, a Dispensary is a *sine qua non*. Practical knowledge of therapeutics can be obtained only by treating patients, and a Dispensary forms a prominent feature of every medical *tol* and school. The Professor of Medicine will therefore be required to treat patients who may come to the school. The medicines, unless very expensive, should of course be given *gratis*. Fortunately most of the medicines are cheap. Besides the students will have prepared them for practice, and the expense has already been incurred. The Dispensary will thus be a help-mate to the Allopathic Dispensary of the town in which the school may happen to be located.

This duty of the Professor of Medicine raises the legitimate question of his salary. It is understood that all the Professors will be allowed to practise outside the school hours. The fact of their being associated in a school is sure to draw for them more practice than they could otherwise expect. The Professor of medicine treating patients gratis in the school certainly loses some amount of practice. Besides, he will be daily engaged in his school duties for at least six hours both morning and evening. Probably it will be found necessary to make him the Principal. All these considerations will entitle him to an adequate allowance.

A garden of medicinal plants is also a necessity. It is true that many of the plants are common enough and can be easily procured. But the fact that they do not grow at one place and many are not found in towns and suburbs is to be noted. The students should possess ample facility for getting acquainted with the habits of the plants. This can be secured only by a garden well stocked with medicinal plants. At the lowest estimate about two hundred species, many of which are large trees, have to be grown and taken care of. For this about four acres of land should be secured, preferably close to the school if the soil and situation be found favourable. Here the students will find plants which are uncommon as well as those which may be found almost everywhere on roadsides and hedges. The small size of the garden may not render possible an arrangement of the plants according to their medicinal properties, but an attempt should be made in this direction when the garden is laid out. We think three permanent *malis* will be able to take care of the plants once they have firmly rooted. The Professor of Materia Medica will be the Superintendent.

7. *Situation*. It is not necessary, rather it is undesirable, that the school be situated in a large town. Expenses in large towns are heavy. On the other hand the salary of the Professors may be low in view of the expected income from private practice in a town. Generally speaking we do not believe in permanent honorary teachers for public schools. Considering all these facts, the schools may be established in the suburbs of a large town other than Calcutta, probably also Dacca in Bengal, where the cost is prohibitive.

8. *Examination*. There will be two examinations, one class examination at the end of the Second Year with a view to eliminate the unfit, and the other final examination at the end of the fifth year. This examination will be conducted by the teachers jointly. The student who shows highest proficiency will receive the title Kaviraja, others who merely pass, Vaidya. The modern craze for high-sounding titles ending in Ratna has lowered the dignity of the profession by making them cheap.

9. *Cost*. An idea of cost is given below.

Non-recurring charges.

		Rs.
(1)	One acre of land for school ...	1,200
	House, H pattern, two sets of 8 rooms with 7′ wide front veranda connected by the central Library room. Plinth area 6,100 sq. ft.	18,300
	Shed and outhouses 700 sq. ft. ...	700
	Four acres of land for garden ...	2,400
	Laying out of land for garden ...	1,000
(2)	Furniture	500
	Appliances for Laboratory ...	2,000
	Books	500
	TOTAL ...	27,600

Recurring charges (annual).

		Rs.
Pay of 5 Professors, (4 upadhyayas and 1 mahopadhyaya), average Rs. 100 each per month	...	6,000
1 Assistant Surgeon, Rs. 50	...	600
2 Bearers, average Rs. 10 each		240
3 Malis, average Rs. 9 each	...	324
Grant for Dispensary, Library and Laboratory	... ...	500
Grant for garden	... ...	100
Repairs	...	100
TOTAL	...	7,864

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The recurring charges if capitalized at 6% will require one lac and thirty thousand rupees. The total cost will therefore amount to one lac and sixty thousand rupees. About twenty students may be expected to come out of the Ayurvidyalaya every year, each costing about Rs. 400. A part of the cost should properly be placed under the Dispensary, which if separately founded, would cost Rs. 1,500 a year.

There remains another item of expenditure. The students are supposed to be trained free; for it is more in the interest of the country than of the individuals that they undergo training. Considered from this point of view the old custom of free tuition and board in *tols* was a matter of necessity. In the modern conditions of life, however, it is enough if the students of the school find their own boarding and lodging. For the future development of the school, money will be wanted, and the custom of paying *Dakshina*, an offering to the Institution, may be revived, each student paying a certain fraction of his income for the second five years of his practice. This they will, we believe, readily do, and the school will be gradually richer, and the country prouder of the phisicians .

II

Since the above was written four years ago, great changes have taken place not only in the administration but also in the outlook of the country. By the time of writing this the Government of Bihar and Orissa having considered the desirability of Ayurvedic Schools had opened one for Bihar and another for Orissa. Bengal which prides herself in forward movements lagged behind and depended upon the few Kabirajes generously trained by their noble preceptors. The number thus obtained has, however, been very small, and the training of all cannot be pronounced satisfactory. We are apt to measure the success of a professional man by the amount of his income. That is, however, not always a safe test of his ability. Recently an Ayurvedic College has been opened in Calcutta by some of the distinguished Kabirajes, and much is expected of it. We heard of an Ayurvidyalaya started at Jessore. We are not aware of its progress. On the other hand, a medical college which was long dragging its existence has been equipped and added to the old one. There were two medical schools, and a new addition has been made at Burdwan. There is a scheme, we understand, for opening similar schools at other centres as soon as Government finds money. There is also a proposal for establishing Dispensaries at every *thana* and also in populous villages and for subsidizing Doctors. Add to these, there is a new Department of Public Health.

One should have thought that these were sufficient. But recent events shew that every District town longs for a medical school as if Bengal has suddenly awakened from a long slumber and finds to her dismay that there are no Doctors! We shall put a question or two to those well-intentioned gentlemen who have been crying hoarse for more medical schools. Do they believe that the people of this country used to die untimely deaths without receiving medical treatment before the allopathic medicines were introduced? Are they satisfied that people go without treatment because no Doctors can be found?

It seems to us, the situation has been viewed at a wrong angle. What is wanted is cheap medical aid, and native agency and native methods are bound to be cheap. On this ground we are clamouring for the Indianisation of the public services, yet we forget to apply the principle to matters nearer home. The Europeans are so immensely rich that it is difficult for them to gauge the depth of our poverty. But we know what it is. We shall relate an incident which happened some time ago, which will, we are sure, give much food for reflection. A well-cultured and good-natured Englishman, who was a newcomer, drew our attention one day to the tattered loincloth of a man who was weeding out grass on a roadside.

"Look at that man," he exclaimed. "He ought to be ashamed of his clothing."

"Thank God, he has got even that. The man gets six rupees a month and has to maintain his family at home."

"Do you think he lives on his pay only? I have heard from reliable sources that these men feign poverty. They fill stockings with silver and hide them under the floor of their bed-rooms."

The information was of such a novel kind that we thought it useless to argue with the gentleman.

A few days after the poor man was down with rheumatic fever and could not move out of his hut which was close by. There was a Municipal Dispensary within a mile and a

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Hospital about three miles off. But the man informed a grocer who used to sell Indian drugs and was relieved of his sufferings at the cost of a few annas. The gentleman came to know the man's preference, and his reason for the choice, and cried, "The man has no business to live."

"There we agree, Mr...The man is unfit for this world, and the sooner such persons disappear the better for them. But their number is legion !"

Such facts as the above are not unknown to the readers who may have noticed that sometimes poor people, instead of going to the nearest Dispensary where medical advice and medicine are given free, crowd in the houses of Kabirajes who charge the price of medicines. The Minister for Public Health, Bihar and Orissa, seems to have correctly appreciated the situation when he has arranged for giving the Vaidyas of the Province just the training necessary and enlisting them for a systematic fight with epidemics, because their services are cheap and they are already occupying the field. He knows the country and her needs better than many of us. If these agents, quacks if you like, kill hundreds, thousands are saved from the jaws of death.

It may be contended that the object of the medical schools is to turn out a large number of qualified Doctors who will take the field and being trained will fight better than the untrained rabble. But that is not our point. We do not deny that these trained men are sometimes more efficient ; but we assert that Sepoys are less expensive than European soldiers, and what is more important, their arms are much cheaper, though perhaps less effective, than any obtainable in Europe. If their arms fail in some cases, give them better ones. Some complain that some of the Kabirajes use quinine and other European drugs. We think this introduction is to their credit, and certainly it is no sin to apply these medicines to cases where they are found to be most useful. On the contrary, we would have condemned the practice if it did not prove itself progressive and capable of assimilating what was good in others.

Not to speak of the poorer classes, those who are generally, though erroneously, regarded as the middle class find it more convenient to seek the aid of a Kabiraj than that of a Doctor, not because they have no confidence in the Western method of treatment but because the Ayurvedic treatment costs less. The same consideration finds expression in home treatment with Homœopathic medicines. Take a case of illness which continues for ten days. If a Doctor is called every other day, his fees amount to eight rupees *plus* conveyance charge of at least four rupees. This is usually the case in villages. Add to these the price of medicine which at the rate of eight annas a day amount to another four rupees. How many, we ask, can afford to pay sixteen rupees for a single case of illness ? One having an income of one hundred rupees a month will think twice before calling a Doctor. If he calls a Doctor and finds money for his attendance, it is because there is no help for it.

Some imagine that when there will be more medical schools, and when Doctors will be as plentiful as black-berries, the cost will be less. But is not the supply of Doctors more than the demand in towns ? Is the cost less in towns than in villages ? No. The M. B.'s and the L. M. S.'s cannot reduce their fee, and the reason is not far to seek. They complain and rightly complain that barring the cases of the fortunate few their profession does not pay. Some have wondered why the surplus Doctors do not go to villages to follow their profession. The reason is, village practice is less paying. An M. B. cannot live unless his earning is two thousand rupees a year. He can serve about ten villages, which means two rupees per family for a Doctor, a sum beyond the means of the village people. A Sub-assistant Surgeon may be satisfied with a thousand rupees a year. The item for his attendance is no doubt reduced, but the cost of medicine remains the same.

We agree with the Doctors and say that considering the length of time they undergo training, the expenses incurred and the risk in the profession, their services are not adequately appreciated. But they will see that the fault lies in their choice of the profession. Their country is too poor to pay for it. We think this fact will gradually dawn upon the minds of the candidates who are now rushing to the doors of the medical colleges and schools for admission. The consideration which impels them even now is a negative one. What else will they do ? It is, however, certain that as the number increases, the nobility of the profession will

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decrease as it has done in another noble profession.

The country is not entirely to blame for the apparent lack of appreciation of the Doctors. It is essentially necessary for the success of a medical practitioner to be one of the people whom he wishes to serve. Our Doctors like the rest of the English-educated class suffer from the fact that they are by education strangers to the country. This is a large question and we have no space to discuss it here. Suffice it to say that the English-educated class is a new creation, unlike the Indian, and while the Doctors are quite suited to this class, they are not to the general population of the country. The reason why quacks of all descriptions are able to flourish in places where qualified Doctors are plentiful is a simple one, which is that they are of the people while the Doctors are not. The Kabirajes for whose training we have been pleading will not labour under this disadvantage. They will not enter any English school whose very atmosphere is artificial, where the students, teachers and the country are supposed to be English. They will receive instruction in *maths* where everything is Indian.

We think we have said enough to show that trained Kabirajes will do more good at a less cost than Doctors. We are not opposed to Doctors; on the contrary we hold that there must be a sufficient number of them. But taking the circumstances of the country into consideration we think twenty Kabirajes to one Doctor will be the right proportion. Of course there are none so foolish as to imagine that the cost of a medical school or an Allopathic Dispensary is not met by the people themselves. In these hard times every pice whether of the individual or the Government has to be turned to good account and waste avoided.

It is a misfortune that our countrymen are running after sameness, after one type. Our schools and colleges are of one type, new Universities are the duplicates of the old. While nature abhors sameness and society languishes for variety, we wish to make things quite uniform and to run them in a straight one.

JOGESCHANDRA RAY.

THE GREAT FLOOD IN NORTHERN BENGAL

IT has been said that Bengal is the "gift of the Ganges (and of the Brahmaputra). But along with gifts, not infrequently, come curses, and it was the sad lot of the people of North Bengal to have a taste of these just a few weeks ago.

The following account of the Great Flood has been compiled, for the benefit of the readers of the MODERN REVIEW, out of official and non-official communiques received up to date. It may not be complete, for the fullest details are available only to officials, and these may be partially or fully withheld from the public for political reasons. The rough chart attached herewith of the affected region is indispensable for a proper understanding of the flood and the situation caused thereby.

A look at the chart will show that the river systems of Northern Bengal fall into two main groups——The Ganges (or the Padma) on the south and south-west with its tributary the Mahananda; the Jumna or the Brahmaputra on the east, with its tributary the Teesta on the north-east. The two streams unite near Goalundo. The heart of the country is traversed by another large tributary of the Jumna,—the Atrai, into which most of the other small streams in this region discharge their waters. The following is the key to the understanding of the river-system.

Tangan, Punarbhaba	Mahananda	Padma (Ganges)	The Padma
Mahananda	Padma		
	Baral	Atrai	
Little Jumna, Tulsiganga, Nagar, Atrai	Atrai	Karatoya	
		The Jamuna (Brahmaputra)	

The slope of the country is from N. N. W. to S. S. E. and is variously estimated to be from six inches to one foot per mile. The course

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of the Atrai roughly indicates the line of the greatest slope. The country consists of two well-defined geological tracts—the old alluvia to the west locally known as the Barind, which is a colloquial form of Varendra, the classical name of the country, and the newer diluvial formations of the Brahmaputra to the east. The banks of the Karatoya may be taken to be the watershed dividing the basin of the Atrai from that of the Jumna. The Atrai flows through the confines of the old alluvial formation. The riparian tract along the Ganges has a relatively high level, the land sloping down northwards from the Ganges. The lower course of the Atrai, near about Nator, passes through a natural depression, the centre of which is occupied by the Chalan bil (lake), lying between the Pabna and the Rajshahi districts. The present area is 40 sq. miles, but the original area is said to have been about 400 sq. miles. The country about the Chalan bil has been reclaimed from the bed of the larger lake by century-long processes of silting. From the very nature of this tract, it is subject to annual seasonal flooding. Almost the whole of the eastern Natore subdivision and part of the Pabna district on the Chalan bil area remain under water from 5 to 6 months in the year to a depth of three to four feet. During the rains, the Chalan bil gets connected with another bil, the Raktadaha in the Bogra district, south of the Adamdighi station.

It ought to be remembered at the very beginning that these annual inundations, instead of being a source of mischief, are of the greatest possible benefit, as they fertilise the soil by precipitation of river-borne silt, and render artificial irrigation unnecessary. People in these regions have so adapted their modes of living that the usual floods cause no inconvenience to them. Their houses are built on raised plots of ground. "Within the bil area, a longstemmed variety of amon crops (winter paddy) is sown, previous to the setting-in of the rains. The growth of the paddy plants keeps pace with the rise of the water during the rainy season. The stem grows to a length of ten or twelve feet and upwards, provided the rise of water is gradual. A sudden rise of water will submerge the plants, and if not followed by a speedy fall, will kill them."* This feature must be carefully borne in mind, for it gives the key to the proper understanding of the misery inflicted by the flood on the Rajshahi district. In the comparatively higher regions, short-stemmed varieties are sown to suit best the local conditions. In this region as elsewhere in Bengal, the population is entirely rural and paddy is the main crop ; jute comes next, and before the war, was rapidly gaining in importance. In the Naogaon sub-division, ganja (an intoxicating plant) is also extensively cultivated.

The prosperity of the country thus depends upon meteorological conditions. A normal rainfall means a properous year. A defective rainfall spells dearth or famine. An excessive rainfall or very heavy showers within a short time, means abnormal flooding. In the history of the country, a succession of normal prosperous years has often been interrupted by a year or two of dearth and abnormal flood. But the recent flood presents certain unique features.

The great flood owes its origin to the heavy rainfall all over the Atrai-basin, during the week September 22 to September 29. The disturbance in the Bay passed over Calcutta almost due north, discharging copious rains all along its track. It then extended over the districts of Dinajpore, Maldah, Rajshahi and Bogra.

It did not seem to have extended either further north or to the east (over the Brahmaputra valley), but discharged its whole contents of moisture over the Atrai-basin. At Naogaon, the centre of this basin the rainfall was as follows :

Sept.	22	23	24
	Friday	Saturday	Sunday
	1·90	·12	9·96 inches.
Sept.	25	26	27
	Monday	Tuesday	Wednesday
	3·85	10·60	5·82 inches.

The average rainfall at Naogaon is about 70 inches, of which about 14 inches are precipitated within the month of September. The rainfall was rather unusual, though not unprecedented. Similar heavy rains fell simultaneously all over the Dinajpore district.

By the 24th instant, all the rivers in the Dinajpore district began to swell and overflow their banks. The rain-water accumulated in south Dinajpore began to move southwards along the Atrai-basin, along the Tangan and the Punarbhaba. We are more concerned with the floods in the Atrai basin. To understand the nature of the havoc done, one must have a look at the railway lines in the district. The railway system in this tract consists of two sections, the lower one, from Sara to Santahar being a double line, in which the old metre gauge line exists side by side with the new broad gauge line constructed a few years ago. The upper part, from Santahar to Jalpaiguri consists of the metre gauge line, though the broad gauge embankment is ready. Santahar is an important railway junction, from which another line has branched off, almost at right angles, to Bogra, this being also a metre gauge line. Besides these lines, there is the Sara-Serajgunge line, further south, a broad guage line which was built a few years ago, right across

* District Gazetteer of Rajshahi—p. 76.

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the Chalan bil area, thus effectively blocking the chief water course of Northern Bengal.

To resume our narrative of the flood. The rain-water descending from the Balurghat Subdivision swept across the Balurghat—Hilli District Board road, and brushed against the railway line. Up Santahar, this volume of water bifurcated. The upper part broke through the upper section of the line, between Jamalgunge and Akkelpur at several places, on the night of the 25th September. The Mail train starting from Darjeeling on the 25th instant for Calcutta reached Parbatipur the next morning, but could not proceed further, because the line some miles south of Parbatipur was reported to be under water, and the news of the breach at Akkelpur became known to the railway officials. The passengers had to stay at Parbatipur for four days and were then sent to Calcutta by another long, devious route. The breach was not repaired till the 28th September, and the first train along this track reached Calcutta on Monday, the 1st October. On moving further south, the flood-water came at right angles against the Bogra-Santahar line and breached it at several places, east and west of Adamdighi. The flood-water spread as far as Kahaloo. Thence it made its way to the south through the Raktadaha bil, to the Chalan bil tract in Rajshahi and Pabna to be again held up by the Sara-Serajgunge line. In that line there was a breach between Bhangura and Goakhara, though not a very serious one.

The western half of the flood-water, from Dinajpore, spread over the Atrai-basin, comprising the whole of the Naogaon Subdivision. But it could not breach the railway line which acted like a double dam across this volume of moving water. The only way of escape was through the channel of the Atrai and some other small rivers which under such exceptional circumstances could discharge only a small fraction of the water accumulated behind it. This line is again very insufficiently provided with culverts, and oftentimes the culverts of the metre guage line have no corresponding culverts on the parallel broad guage section. Mr. J. C. Roy of the Social Service League observes in a letter to the Amrita Bazar published on the 6th November :

"At the time of the reconstruction of the new broad guage line, many openings on the original line were either closed or much shortened in width. As a result, water could not pass easily, the flood got blocked by the railway line."

The same view was taken by almost all the correspondents on the scene, particularly by the correspondent to the Statesman who remarked that "the floods had taken the same course as in 1918, and that this was due to the construction of the Sarah-Serajgunge railway." The railway was not breached, and the railway authorities including the agent, Col. Cameron, who happened to pass by the spot a few days later, congratulated themselves on the strength of the line built by them. But this joy in the railway camp was mingled with the wails of distressed villagers living in the affected area.

The floodwater being held back effectively began to rise in level and extend further over the district. People looked with dismay on the boiling sheet of water beneath them which seemed likely to swallow everything lying above it. They soon saw their paddy fields, their home-steads, being submerged under water. They were driven to take shelter on high grounds, on trees, on boats, on hastily-improvised rafts, on roofs of houses, which began to collapse under them and on railway embankments. The water-level continued to rise till it exceeded the average annual flood-level by eight to nine feet. The difference of level on the west and on the east side of the Railway line amounted to from four to five feet—a clear indication that the railway line was blocking the free passage of water.

A worker of the Bengal Relief Committee who visited the area on the 2nd October, describes that the country looked like an open sea, dotted here and there with tops of trees and patches of high land, on which all classes of people where huddled together, waiting for the water to subside. But thanks to the railway embankments, the water took a pretty long time in subsiding.

This view has been independently taken by Mr. Satish Chandra Pramanik, M. SC., Demonstrator in Physics at the Jagannath Intermediate College, who comes from a village in the centre of the affected area, and who, being on a visit to his village home to enjoy the Puja holidays, had to pass through the ordeal along with his fellow-villagers. Mr. Pramanik writes in his personal narrative :—

"The rise during the period of heavy rains amounted to nearly nine feet, and it was higher than the flood level of 1918 by 4 feet. Water began to subside from Friday, the 30th September, but the process was very slow amounting to only three inches in twentyfour hours. After the 30th, there were occasional showers of rain, though not on a very large scale. In a fortnight (13th October), only three feet of water had been drained off. As the Aman crop had been lying under water for over a fortnight, it became a total loss.

"It is the opinion of the elderly people of the locality, who have experiences of such heavy rains, but not of such heavy floods lasting for nearly a month, that the flood would not have proved so disastrous to the crops and also to the homesteads to a certain extent, if there had

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been no railway embankments to retard the downward progress of rainwater, or if the bridges were numerous and sufficiently large. Even if the bridges previously existing with the metre gauge line had been left as they were and not reduced to ½ to ⅓ of their previous sizes during the construction of the broad gauge line, both the sufferings of the people and the loss of their food would have been enormously reduced. At the early stages of the flood the difference of water-level on the two sides of the line varied from 3 to 4 feet according to locality between Madhanagar and Raghurampur Railway stations."

This is corroborated by a telegram to the "Bengalee" dated Santahar the 6th October, which says, "In the Akkelpur area (near the breach in the north) flood is subsiding, but in Naogaon there is no change." This was eleven days after the flood reached its highest level. We have learnt from subsequent investigation that for fifteen days there was little change in the flood-level. Even after that, it went down very slowly. By this time the paddy-fields which had been lying under 8 feet of water for more than a fortnight were lost beyond all hopes of recovery. The ganja crop in Naogaon shared a similar fate. In fact, nothing was recovered from the watery desert.

Flood in Bogra.

The rainfall in western Bogra was quite as heavy as elsewhere, but in the part over which the flood passed this year, yearly inundation is almost unknown, except perhaps occasional and rare cases of overflowing of the small river Tulsiganga. People of this country are therefore, less well-provided against floods. Their houses are built on the same level as the fields, and boats and rafts are practically unknown.

When therefore flood-water from the Dinajpore district, which extended as far as Parbatipore, being pressed back by the railway line, took a southerly course, and ultimately breached the railway line between Jamalgunge and Akkelpore, people were faced with a calamity which they had not experienced before, and for which they were totally unprepared. The flood passed over only western Bogra but the destruction of houses and property in the wake of the flood was sudden, and quite as severe as in Rajshahi. Owing to the breach, however, east and west of Adamdighi, (Nature having taken the matter into her own hand, as Dr. J. M. Dasgupta puts it), the flood-water passed off rather quickly, and much of the Aman crop is said to have survived the deluge. The loss of crops in the affected area is estimated to be at 20 to 25 per cent, much less than in Rajshahi.

If The Bogra-Santahar Line Were Double.

I shudder to think what would have been the plight of the people of western Bogra if the Bogra-Santahar line were double, and two or three feet higher and could hold back the flood-water as effectively as the Sara-Santahar section. In that case, the water would have risen to a point at which everything would have been engulfed, and people being totally unprovided against floods would have been drowned like rats. The flood would have stayed so long that the crops would have been irretrievably lost.

What has happened once, may happen over again. The people of Bogra ought to be careful that the folly of the Sara-Santahar line is not allowed to be repeated in the case of the Santahar-Bogra line. Future lines must be provided with sufficient culverts. It is a matter of life and death to them.

Flood in Eastern Rajshahi and Pabna.

We have remarked that the flood in Eastern Rajshahi, in the Panchupore Singra area, was due, besides the local rainfall, to the flood water coming from Bogra through the Raktadaha—Chalan bil line.

If the Sara-Santahar line were absent, flood water west of this line would have spread into this area, and would have ultimately passed through Pabna to the Jumna thus relieving the pressure west of this line.

Mr. J. C. Roy of the Social Service League who visited the Panchupore area on October 6, writes that water in this area began to rise from the 26th to the 27th, it was from 6 to 7 inches higher than the usual level and remained stationary for seven days. Subsidence began from the 4th October.

In this region and in Pabna again, the extreme slowness of subsidence is due to the obstruction offered by the broad gauge line from Sara to Serajgunge. Moulavie Emdaduddin Ahmed, Chairman of the Rajshahi District Board states that the difference in level on the two sides of this line on the 30th September amounted to 3 ft. This clearly disposes of the plea put forward in some quarters that the level of the Jumna was higher than the flood level, and was pressing back the flood water.

A Leaf Out Of The Pages Of Ancient History.

I remarked in the beginning that in the past years there have been very serious floods in the same region but the present one reveals certain unique features. This unique feature is the holding up of flood water by the railway embankments for an unusual length of time leading ultimately to the total destruction of crops. Below is quoted a case of very serious flooding accompanied by destruction of houses, but not with loss of crops.

"Again, in 1871, rainfall caused excessive inundations in Rajshahi as in other districts

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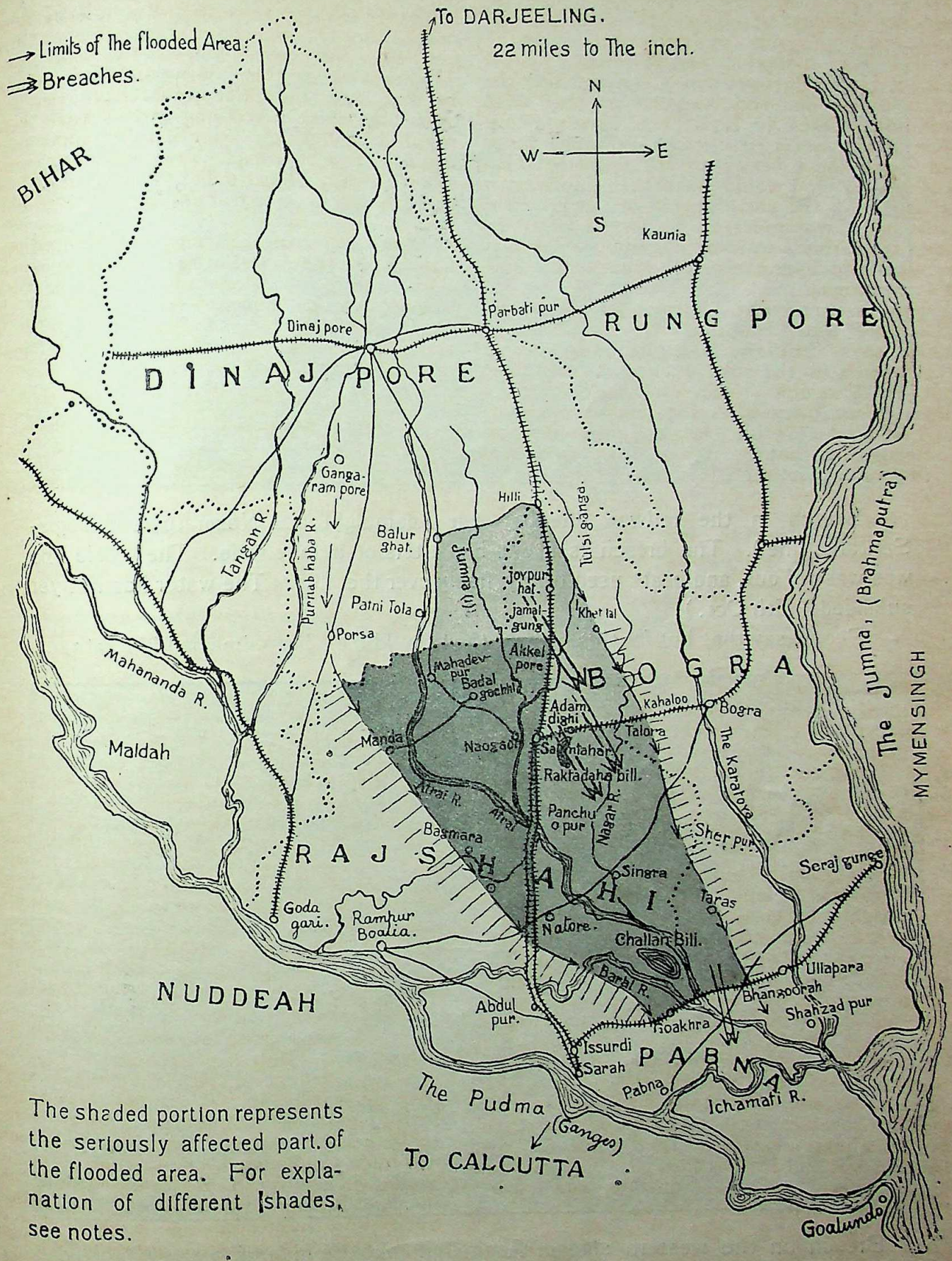

The shaded portion represents the seriously affected part of the flooded area. For explanation of different shades, see notes.

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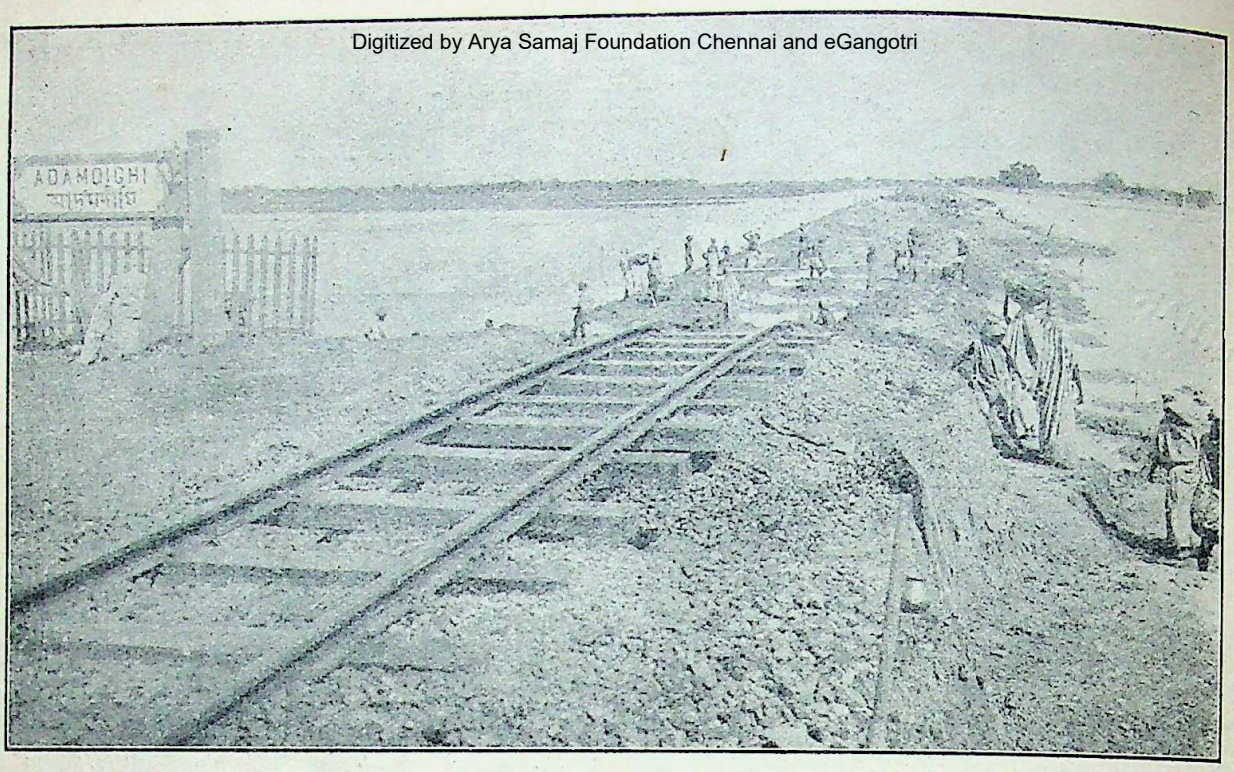
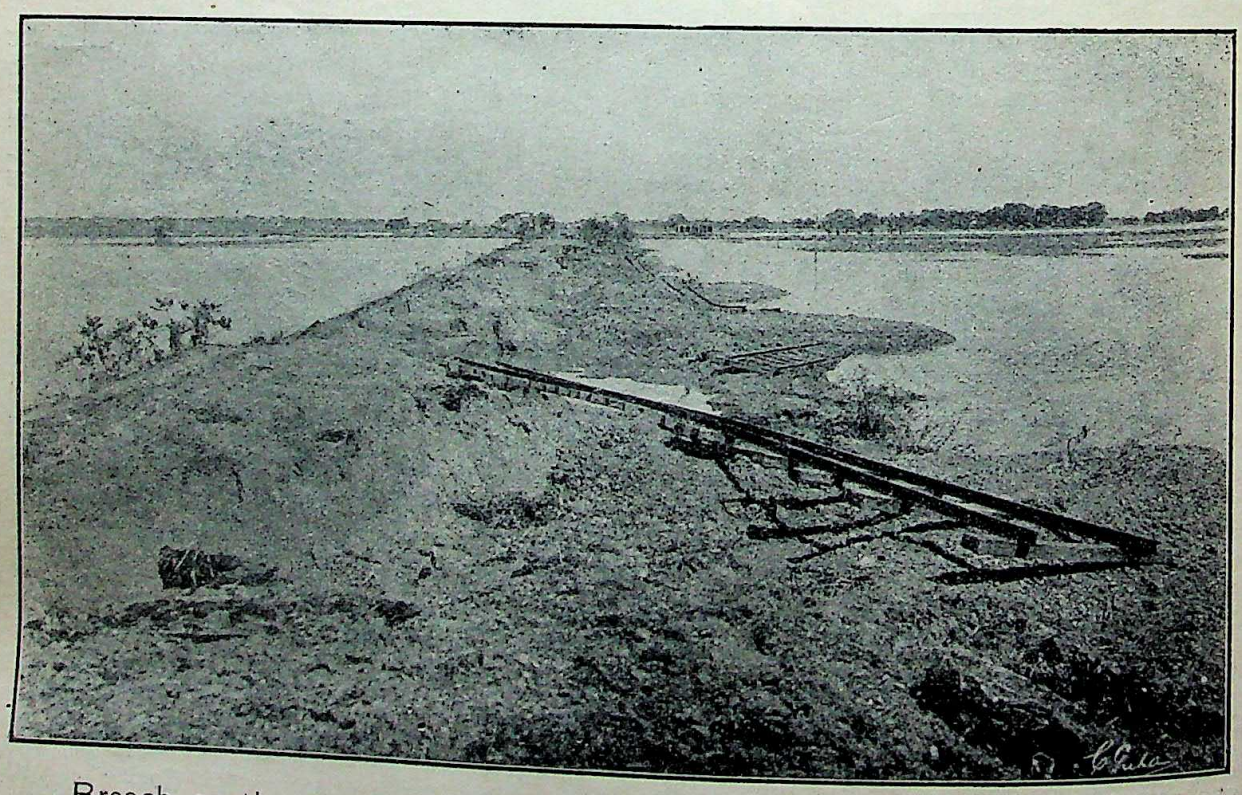


Breach in the railway line between Adamdighi and Nasaratpore (Bogra-Santahar line). The breach is about 3 quarters of a mile wide. The whole line was washed out, and boats used to ply freely over the line. The water has not yet subsided (13th Oct.)

People say that but for this breach, they would have been drowned like rats.



Breach on the western side of Adamdighi about a mile in width. Note the fragments of railway line scattered here and there.

Photographs by Mr. Charuchandra Guha.

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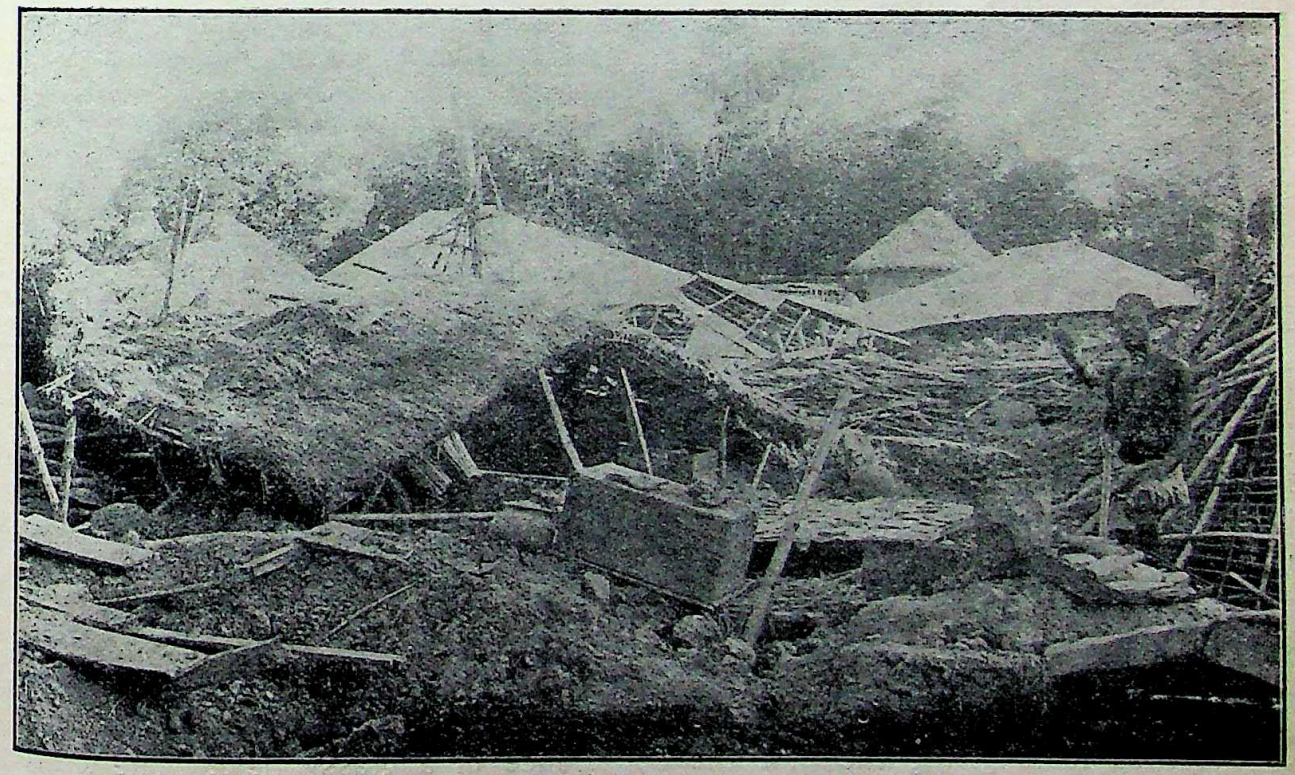
The debris of the residence of a Brahmin Zemindar of Nasaratpur. This gentleman had 22 houses, mostly big corrugated iron sheds. Note the huge roof of one of the sheds levelled to the ground. During the flood, the whole family had to take shelter on the roof, where they had to remain without food for 48 hours.



Scene of destruction. Note the villagers trying to excavate their utensils and other property out of the debris.

Photographs by Mr. Charuchandra Guha.

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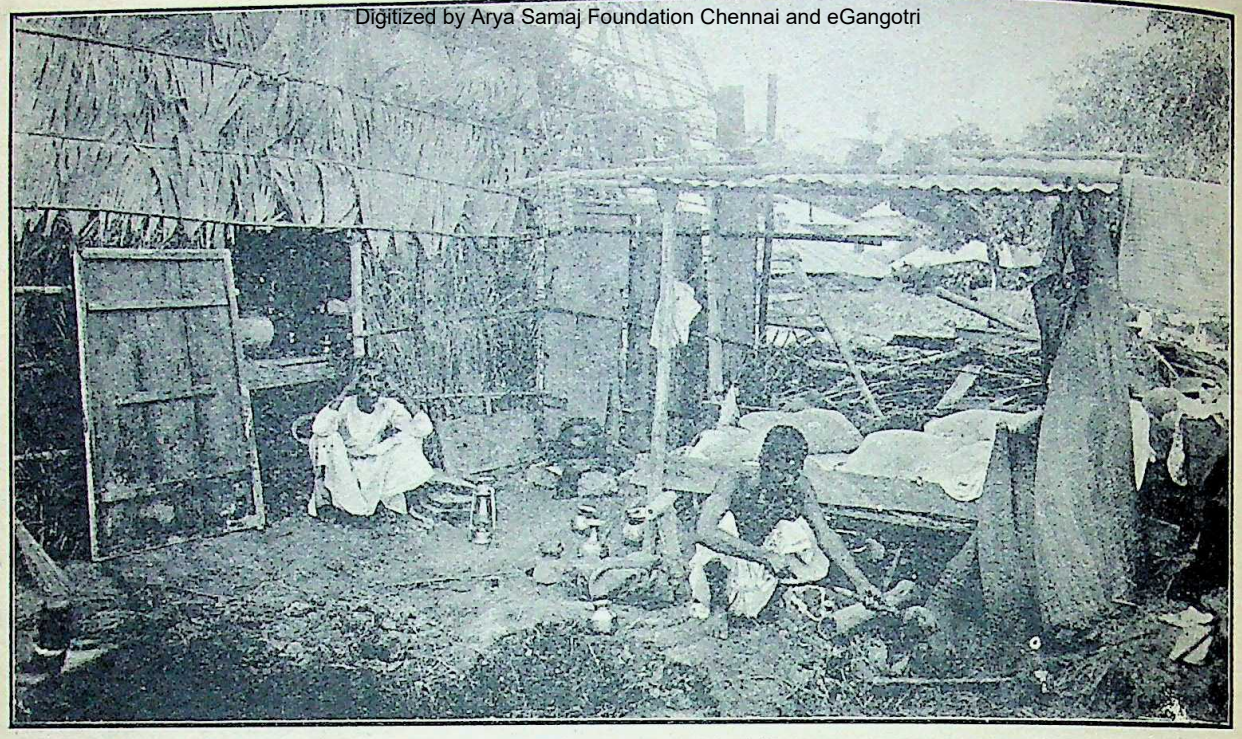

Another scene at the residence of a zamindar. Note the temporarily improvised bedding to the right, and the kitchen to the left.

A scene of destruction. Note that the ground is strewn with the debris of thatched roofs giving the plot the appearance of a grassy field. The white triangular figures on the roof are ladies of respectable families with their backs to the photographer.

Photographs by Mr. Charuchandra Guha.

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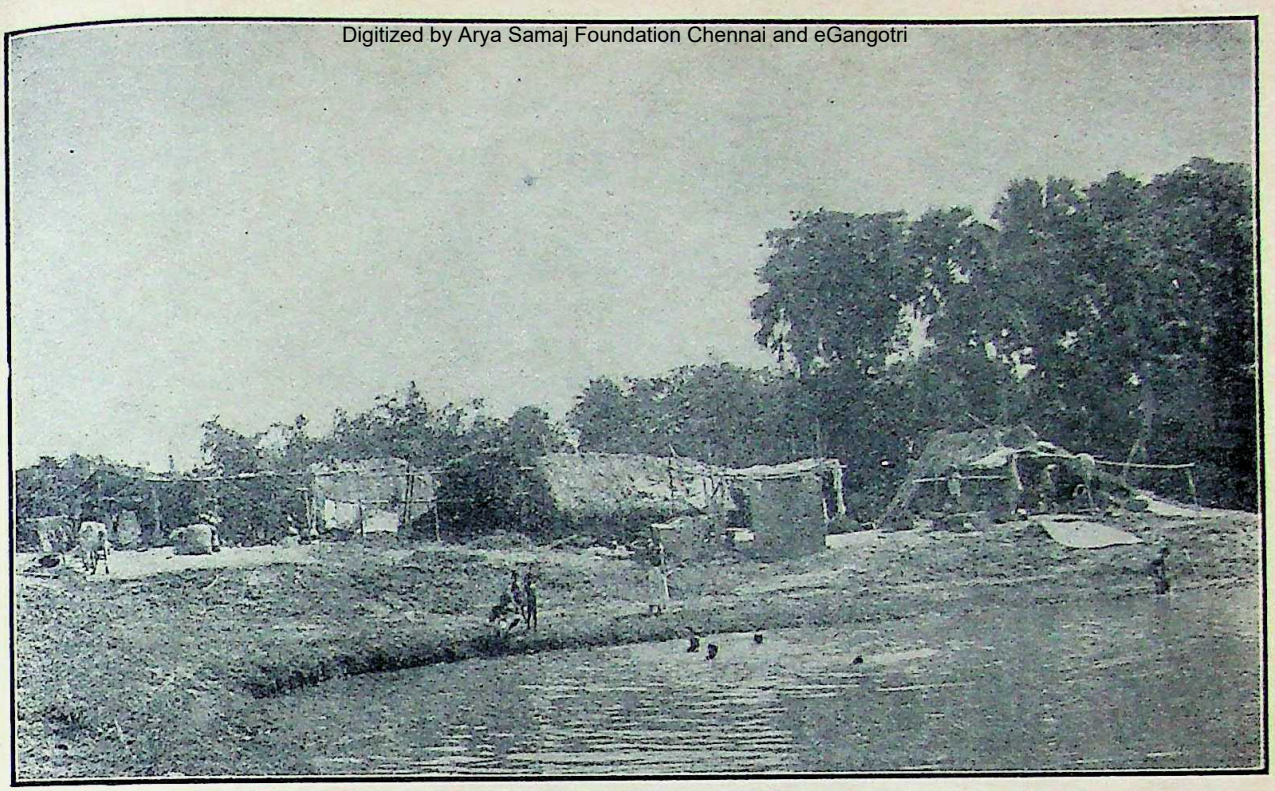
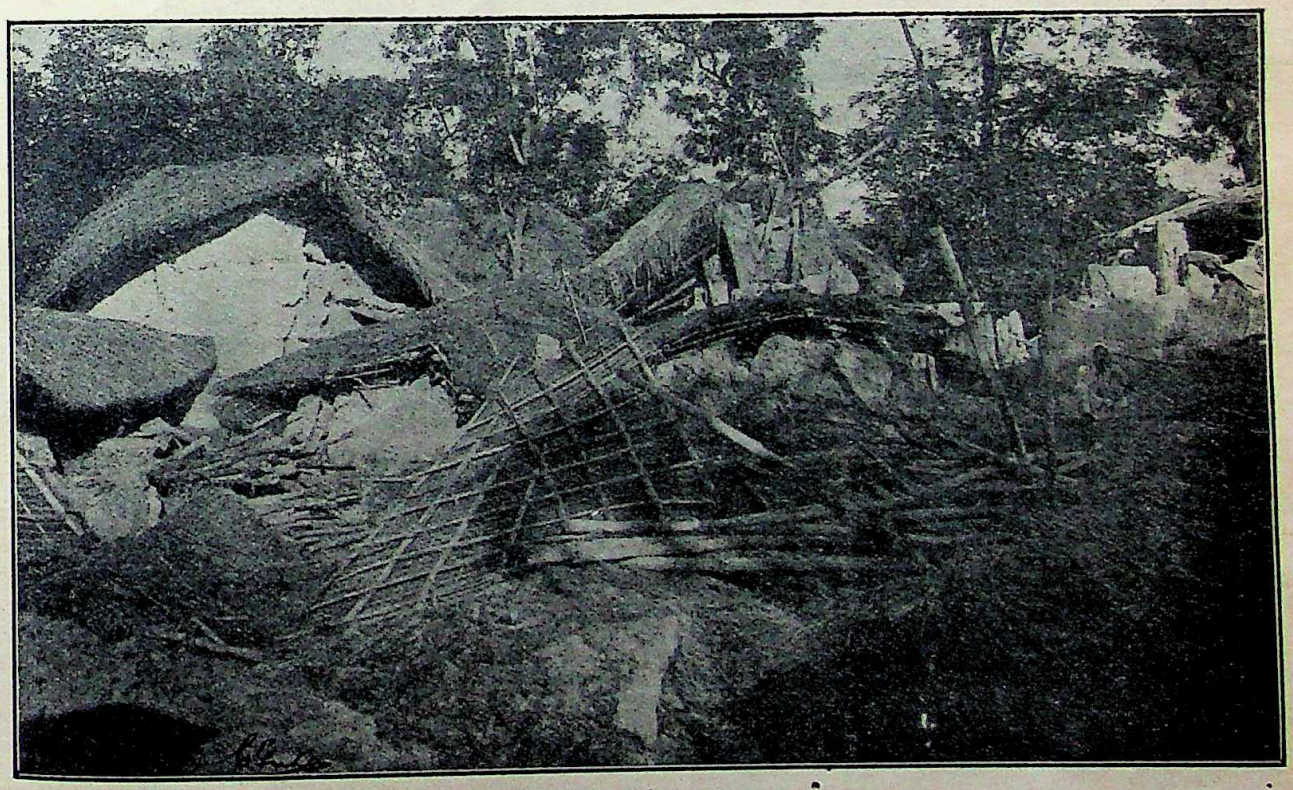


Inhabitants of the village of Utrail (Bogra) camping temporarily on the high banks of a village tank.



Scene of destruction at Chaitangaon (Bogra).

Photographs by Mr. Charuchandra Guha.

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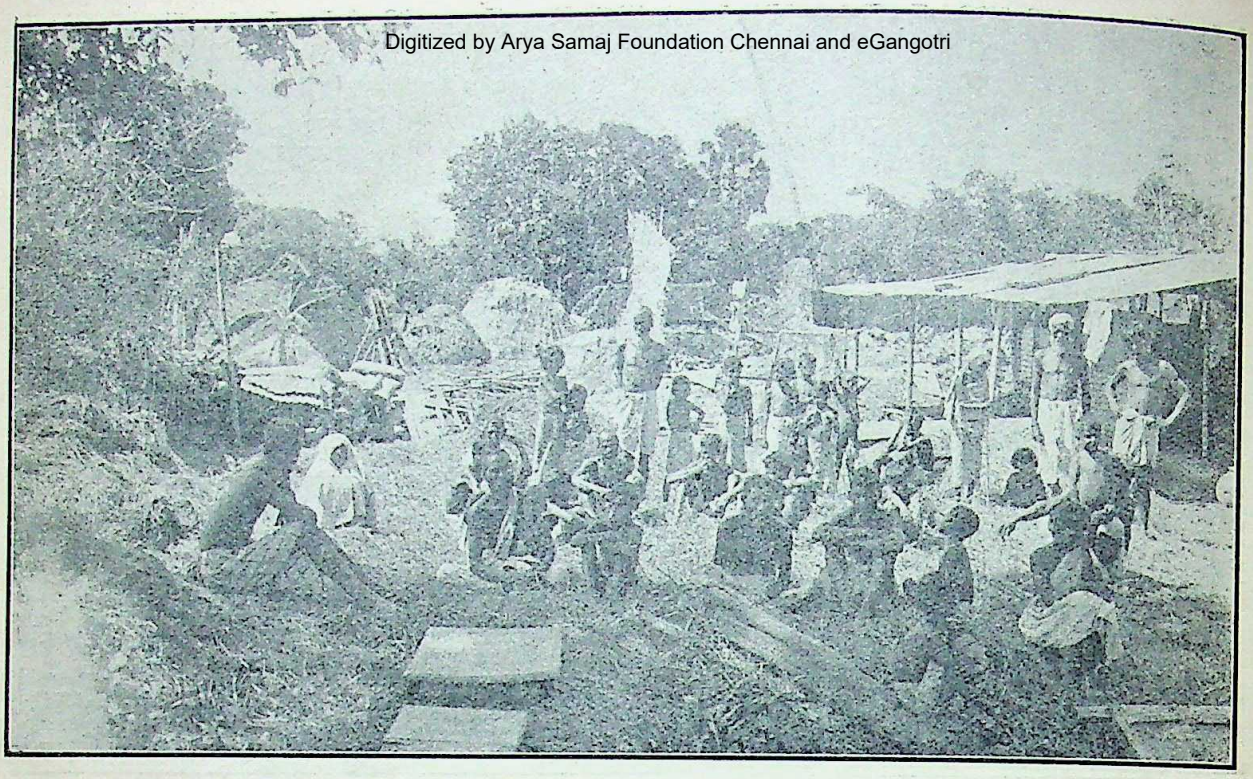

Inhabitants of Talora camping round their destroyed houses. They are mostly Mahomedan peasants. Note their famished appearance, and haggard looks.

Volunteers of the Bengal Relief Committee distributing food and clothing to the distressed villagers at the Santahar Central Station.

Photographs by Mr. Charuchandra Guha.

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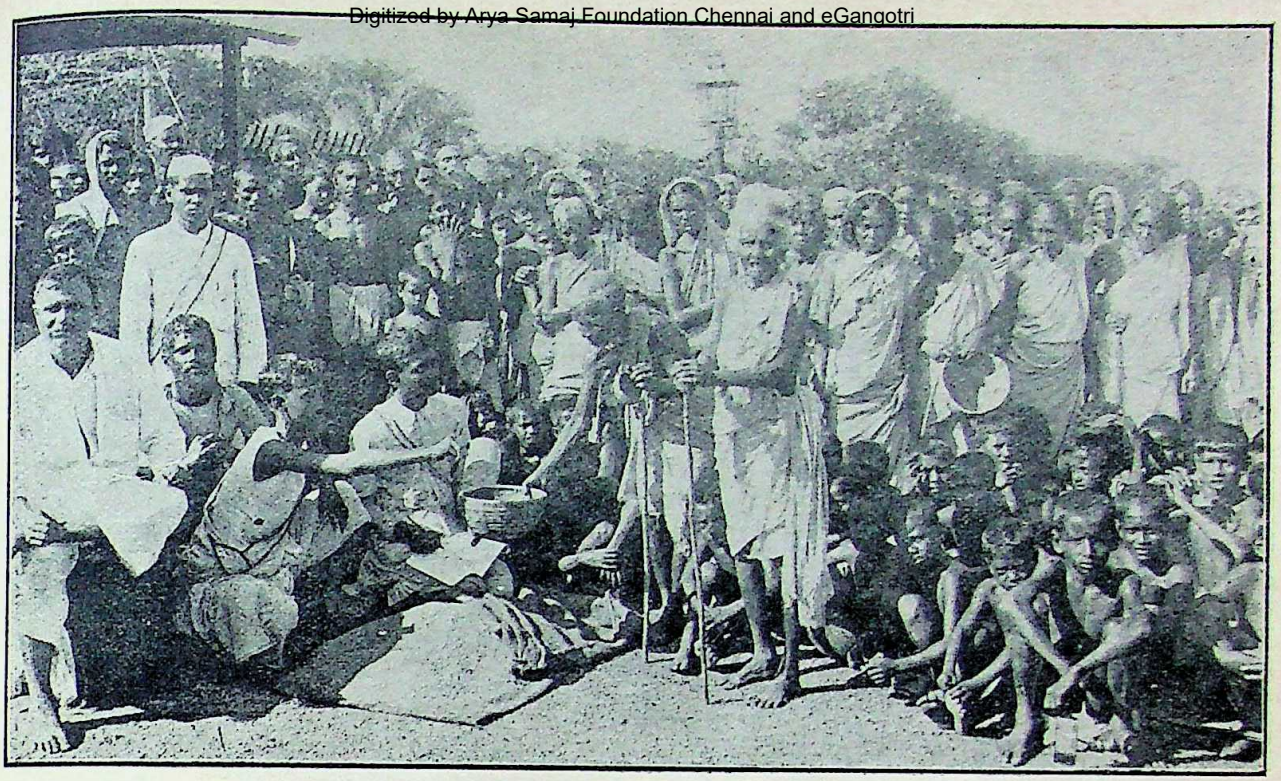
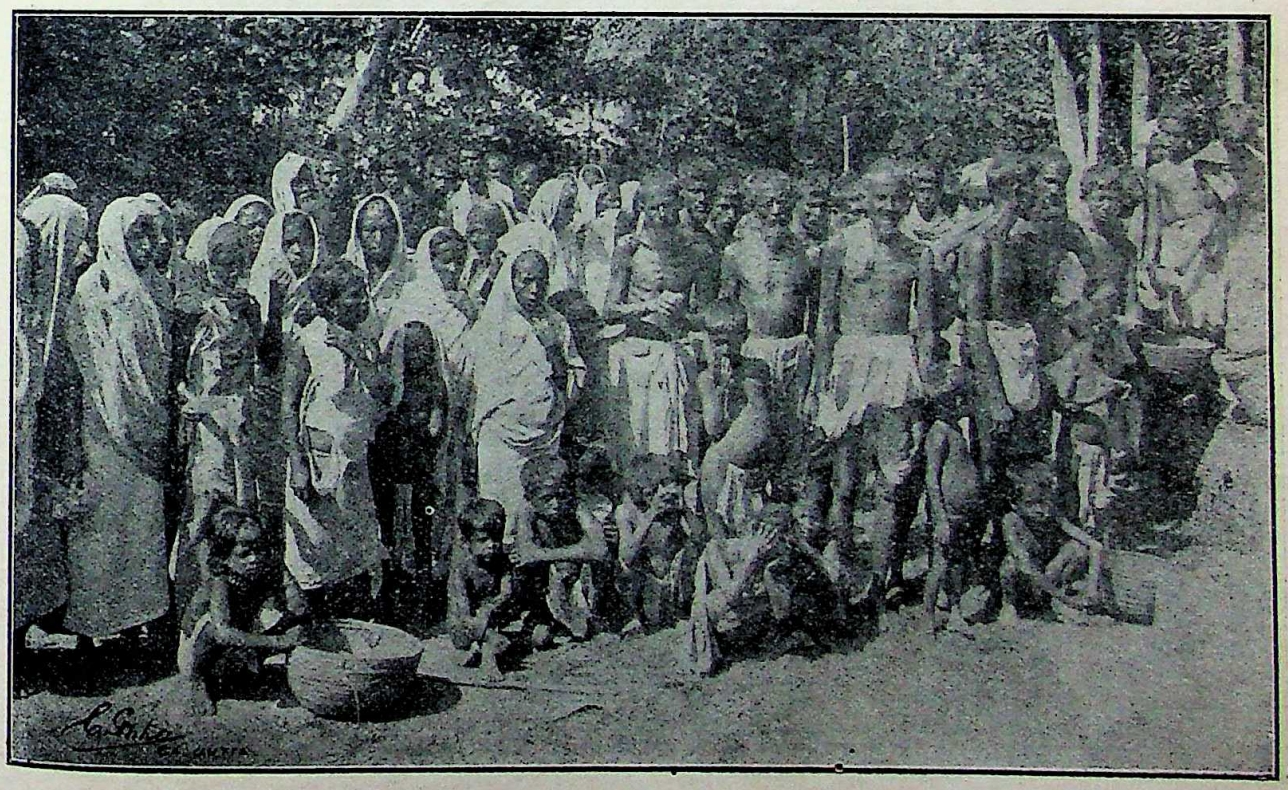


Volunteers of the Bengal Relief Committee distributing food and clothing to the distressed villagers at the Santahar Central Station.



People of Chaitangaon gathered together for receiving relief. They are mostly Mahomedan peasants.

Photographs by Mr. Charuchandra Guha.

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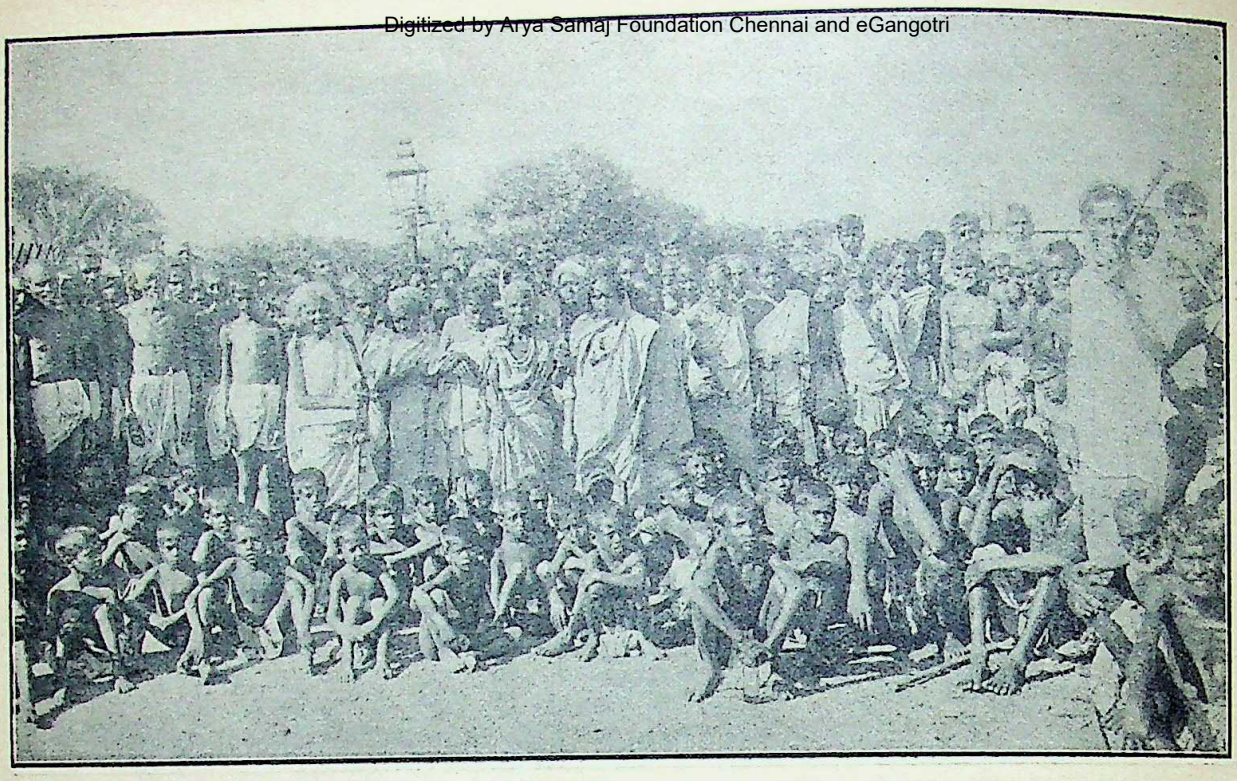
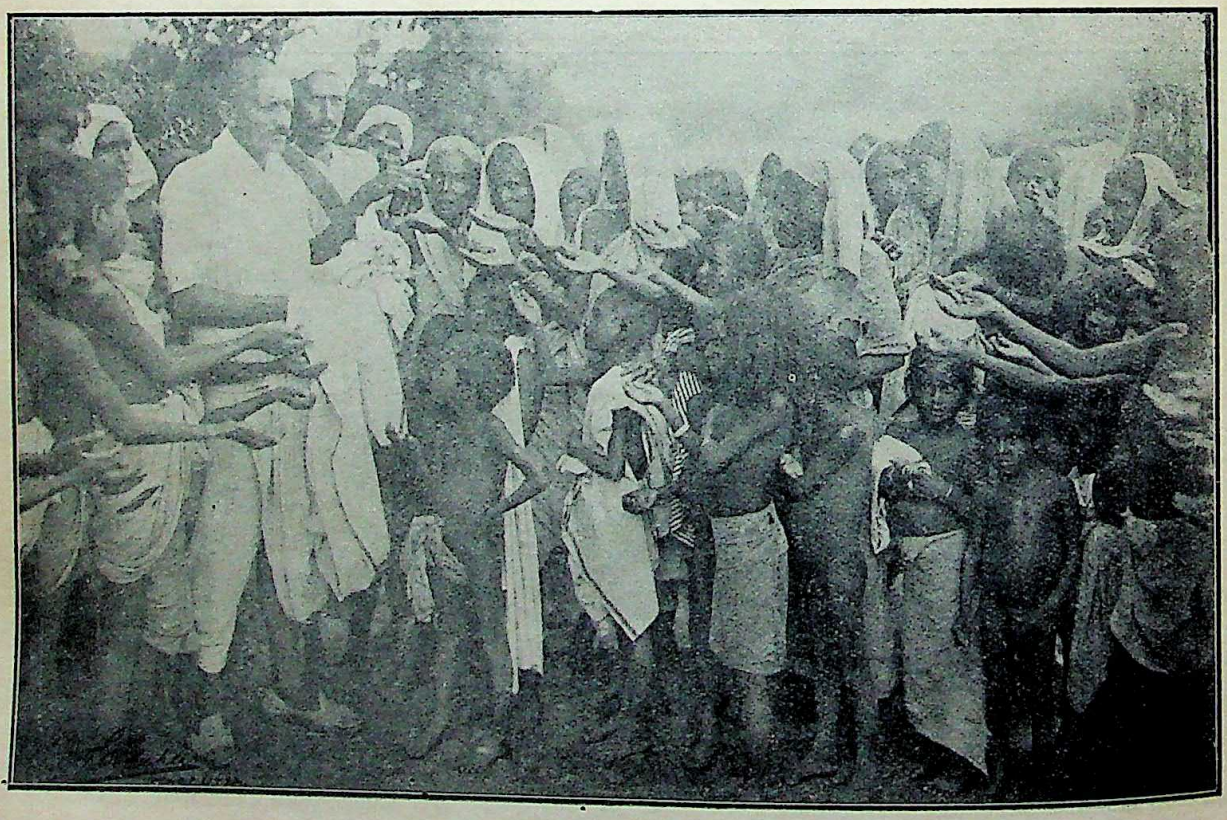


Villagers gathered together for receiving relief. They are mostly Mahomedan peasants.



Babu Bhagwandas Agarwalla, representative of the Marwari Relief Committee, distributing clothing to women and children, who have not much to cover their bodies.

Photographs by Mr. Charuchandra Guha.

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that are washed by the Ganges. The waters were out on this occasion from the end of August to the second week of October, and the whole country was flooded. It is believed that these were the highest floods on record in this district; but *the damage done to the crops was comparatively small.* The cattle suffered much from the loss of fodder, and *the people were greatly inconvenienced by being driven to seek shelter on high places.* When the water subsided, cholera broke out in an epidemic form. The *boro aman* rice crop, however, grew on in most places uninjured, and managed to keep its head above waters, even when they rose quickly, and eventually a very fair rice harvest was reaped." (District Gazetteer of Rajshahi.)

The reader will see that the havocs done by the present flood and the flood of 1871 are identical in all respects except as regards the destruction of crops. In 1871, the flood was not held up by railway embankments. The water rose slowly and subsided rapidly enabling the *Aman* crop to survive the deluge. But this year, the railway embankments held up the water so long, that the crops became a total loss. I think that if the railway embankment were provided with waterways, or if during the early stages of the flood, the line were breached or cut open to let the water pass freely, the rice crop of the Rajshahi district, and the Ganja crop of Naogaon could have been largely, if not wholly, recovered. Such a precedent of cutting the line in time for public good is not unknown, even in India.

In 1892, there was a serious flood in the very region. We quote the following account from the District Gazetteer of Dinajpore :—

"The really serious flood in the Dinajpur district of which any account has been preserved was that of the 9th July, 1892. This appears to have been an inundation from the Atrai...At one time, it seemed likely that the whole of the centre portion of the town of Dinajpur might be destroyed, *but the timely cutting of the Darjeeling Road let the water off and relieved the pressure*...Any way the railway line was breached on both sides of the town. An enquiry into the cause of this disastrous flood led to the conclusion that *the Railway line which bisects the district from east to west was in a large measure responsible for the damage done, by holding up the flood water coming from the north. To obviate this, the waterway was greatly increased with, it would seem, satisfactory results, as no flood worthy of the name has occurred since.*"

The reader will see that this statement is quite categorical. If the Railway engineers who constructed the Sara-Santahar and Sara-Serajgunge Railway were conversant with this episode, and cared to take their lesson from it, the people of Rajshahi and Pabna would have been spared much of the misery to which they have been subjected.

THE OFFICIAL VERSION OF THE FLOOD.

It is interesting to compare the above account of the flood with the official version published on the 12th October. I have added certain passages (included within round brackets) to the main body of the communique, for reasons to be stated presently.

"The floods were the result of excessive rainfall in Northern Bengal culminating on the 26th September. At Naogaon, a week's rainfall registered 31½ inches. The flood water originally collected in the Balurghat subdivision of the district of Dinajpur spread over the whole of the Natore and Sadar subdivision of the Rajshahi district, breached the railway line (between Jamalgunj and Akkelpore, and between Santahar and Bogra) in several places and traversed the western part of the district of Bogra in which the railway station of Santahar lies, thence passed into the Chalan Bil (area) in that district."

In this communique, no mention is made of the course of the western section of the flood-water which poured into Naogaon and Natore, and was held up by the double line running from Sara to Santahar, causing a devastating accumulation of water for upwards of a fortnight. No mention is made of the fact that due to this obstruction, the pent-up water on the western side of the line rose to a height of four to five feet above the level of the water on the eastern side. The communique carefully omitted to mention how long the flood stayed in Rajshahi, east and west of the line, even after the practical cessation of the rains during the week following the deluge.

The official Communique betrays an ill-concealed attempt to put the railways into the background by avoiding, as much as possible, all references to them, and throwing all the blame on the freaks of nature. But

"The cat was let out of the bag"

by subordinate officers and experienced officials on the spot whom, probably, the Ministers on the hill-top had no time to consult or to coach before writing their despatch. Probably the sight of the disasters so moved the hearts of these gentlemen, that they could not but empty their minds to the people, who sought interviews with them.

These interviews, collected on behalf of the Bengal Relief Committee, by the enterprising and public-spirited Kaviraj Anath Nath Ray, have been published in most of the leading daily papers. They have now become matters of common knowledge, but they should be preserved in the form of more enduring literature than in the ephemeral publication of a daily paper. To quote in extenso from Dr. Bentley, the Director of Public Health :

Dr. Bentley said :—You see that all drains converge into rivers. The rivers ultimately discharge themselves into the Padma and the Jumna. The slope of the country is from six to nine inches. Unfortunately,

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the engineers who are responsible for the construction of District Board Boads and Railway lines in this region did not trouble their heads about the natural drainage of the country. The roads and railway lines are insufficiently provided with culverts, and waterways. *The water itself is not an evil but it must be quickly drained off.* The fact that floods have become almost annual visitants clearly show a disorganisation of the catchment areas of the river system of Bengal, due to the faulty construction of railways. The problem before us is to see that the natural system of drainage is restored, and, after every rainfall, water drains off as quickly as possible. The river system ought to be surveyed with a view to discovering how the basin of each river has been obstructed by railway embankments. Wherever necessary, a sufficient number of culverts of a new type must be inserted. I have discussed this problem with a very clever engineer friend of mine who has actually carried out experiments in this connection. In his view small culverts, 20 to 24 inches in diameter, should be inserted in every embankment at frequent intervals. The ground level of these culverts should not be the same as that of the surface, but should be at least a foot higher. In this way some water will be left for irrigation purpose, at the same time the accumulation of water would never be dangerous for the embankments. Moreover the water would not be discharged directly into the rivers and streams but would pass on to the fields, where it is needed for the crops. With such a system as I suggest Bengal can keep her roads and railways, and largely eliminate malaria, improve her water supply and at the same time prevent risks of dangerous floods. This disorganisation of the country by the roads and railway embankments is the cause of the trouble.

Question.—I understand this general statement. Will you kindly explain the cause of the present crisis?

Dr. Bentley—The railway embankments chiefly aud the Dt. Board roads as well interfere with the free flow of water to the streams. The railway line here runs from north to south, while the slope of the country is from west to east. Thus the railway embankments and the Dt. Board roads to a certain extent are responsible for the flood. I wrote to the Government immediately after my first visit to the flooded area. This is my second visit, and the views I have expressed are on their way to Darjeeling to the members of the Government.

The reader must carefully note the sentence "Water in itself is not an evil, if it is quickly drained off," which puts the whole plea in a nutshell.

It is not worth while to quote the opinion of the Minister, who ascribed the whole blame to the freaks of nature. Probably the old gentleman was remembering the Bengali proverb "মারে কৃষ্ণ রাখে কে—whom it pleases God to kill, it is useless for man to try to save," and trying to forget the miseries of the victims of the railway policy as philosophically as possible.

Khan Bahadur Emdaduddin Ahmed, Chairman, Rajshahi District Board, says in his interview:—

My considered view is that the railway lines are the chief causes of the flood. The line from Santahar to Natore was metre gauge before, and the total water-way was two thousand running feet, leaving out large bridges. This line has been converted into broad guage, and while the larger bridges remain, the same water-way has been reduced from 2,000 running feet, to 1,200 feet, i. e., practically by 800 running feet. The construction of the Sara-Serajgunge line is the main cause of the flood. The waterways of this line are very insufficient When this line was being constructed, we prayed and petitioned for a larger number of waterways in the line, but failed to influence the railway authorities. That the Santahar-Natore and Sara-Serajgunge lines are responsible for the floods will be borne out by the following measurements of the waterlevel on the two sides of the lines. The difference of waterlevel as between the two sides of the Santahar-Natore line was 3 ft., on the 27th and 2 ft., on the 30th Sept.; the difference on the Sara-Serajgunge line was 3 to 3½ ft. so late as on the 5th instant. I told this to Sir Surendra Nath Banerjea and to Dr. Bentley; the latter while admitting this said that there ought to be more waterways on the Dt. Board roads as well.

The same view was substantially corroborated by the overseer of the District Board roads, Mr. Sailendra Mohan Ghose, and other officials.

Extent of Damage Done.

It is best to quote from the official communique which is held to be an underestimate by all non-official visitors to the scene.

The principal areas affected are nearly 400 square miles in the district of Bogra, 1200 square miles in the district of Rajshahi in varying degrees and a small area in Pabna. There has been a considerable loss of crop and destruction of houses. In the district of Rajshahi, it is estimated that the loss of the winter rice crop in the affected area is on the average 70 to 75 per cent. The loss of the ganja crop is estimated at 90 per cent. In Bogra, however, the loss of the winter rice crop is not estimated at more than 20 to 25 per cent of the whole. The huts demolished or damaged in the area affected in the district of Rajshahi are estimated at 50 or 60 per cent. Many, however, with tin or thatched roofs can be repaired again. In Bogra, the loss of homesteads is not estimated at more than 5 per cent or 10 per cent in the worst cases. The loss of the cattle is also substantial.

As to the non-official estimates we quote the following from the "Statesman" of the 15th October.

"The Governmental estimate as to the loss of and damage to property is held to be, in almost every respect, a considerable underestimate. In the Bogra district the loss has been estimated by the Assistant Director of Public Health at over one crore of rupees. In the village of Talson alone, seven small huts out of fully 200 dwellings have been left standing.

After a visit to the Naogaon subdivision I am on good authority to say that the damage to property and destruction of cattles much more serious than is indicated by official estimates. The Naogaon sub-

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division has a population of something over five lacs and fully sixty thousand dwellings have been destroyed within its boundaries by the flood.

Practically all the Ganja crop is hopelessly damaged, while only an infinitely small part of the growing rice crop will be available this season."

The area affected in Rajshahi is three times the area in Bogra, and the loss to houses, property, and crop is admitted to be more severe. We can therefore put the loss at Rajshahi and Pabna combined at 5 crores of rupees. Altogether, the floods have caused a total loss of six crores of rupees, and of this huge loss a substantial percentage must be laid at the door of the railways.

This is not probably all the loss the unfortunate people have suffered. After the flood of 1918, the complaint was received from every quarter that the fields had become coated with a fresh layer of mud which had considerably reduced the fertility of the soil. During the Damodar floods, fields on both sides of the Domodar were coated with a layer of reddish mud,—the ferrogenous soil of Chotanagpur washed away by the streams feeding the Damodar, which considerably reduced the crop-bearing capacity of these fields, and this fertility was not recovered till a year or two afterwards. When the flood comes in the ordinary way, and has a natural flow, the soil beneath is coated with a thin layer of alluvial silt (known as the pali)' which greatly increases the fertility. But during the heavy rains, such as that which preceded this great flood, generally the soil is washed to a great depth, the water becomes extremely turbid due to the presence of particles of earth from the subsoil held in suspension, which is heavily precipitated when the flow is completely checked as on the present occasion. All correspondents report that the places from which the flood-water has receded have been coated with an unusually thick layer of mud. I apprehend very much that the crop-bearing capacity of the soil has been greatly reduced by this thick deposit of mud. I do not however wish to commit myself to any definite view as there is not sufficient data at my disposal. I hope my fears will prove to be baseless, for otherwise the peasant, in addition to the loss of the Aman crop this year, will also have a poor Rabi crop. It is desirable that this point be carefully investigated by the agricultural officers of the Government.

The Flood and After. Act of God or Hand of Man.

The Flood has come and gone. It has done what harm it could do to the unfortunate people who happened to be on its path. The question has been raised, "Is it to be considered wholly as an Act of God, or has the Hand of Man any share in rendering it more destructive than it would otherwise have been"?

I approached the problem with an impartial mind and I find the conclusion irresistible that "the Hand of Man" must have a fairly large share of the blame. To put the matter in a nutshell, my considered opinion is that if the railways were provided with sufficient waterways, the loss of crops would have been slight, and the destruction of houses and property would have been greatly reduced.

I do not for a moment suggest that the railway engineers have purposely done the mischief. But it is clear that they failed to do good, or did not care to study the interest of the people living in the regions through the heart of which the line was constructed. It is difficult for an engineer trained in England to realise the immense importance of unobstructed flow of water to the peasant here. The peasant of Bengal has no railway shares or debentures to live upon. The few acres of land which he possesses and tills, supplies food and clothing for himself and his family, and enables him to pay the rent to the Zemindar. There is no industrial concern in the country area where he can earn his bread as a labourer. He lives and dies with his paddy fields.

It is rumoured that when it was decided to double the *Sara-Santahar* line with the reduction of waterways commented upon many correspondents, the then Commissioner of the Rajshahi division had a tough fight with the Chief Railway Engineer. The Commissioner put forward the view that the reduction of waterways might lead to a disaster like the present one. But his arguments failed to convince the railway authorities and ultimately the peasant was sacrificed to railway interests. It is also said that the man in charge of the construction tampered with the plans, and further reduced the total waterways provided therein. Ultimately the man was removed, but the mischief he did was not undone. I cannot vouch for the truth of this story, but anybody who will bring the true story of the construction of the railway to light, will earn the thanks of the country.

I have tried to show in the press how the railway embankments have been instrumental for the almost total destruction of these paddy fields, and I shall consider my labour sufficiently rewarded if the people of Bengal rise to a sense of the danger threatening the peasantry of North Bengal, and see that they are spared a similar fate in future. I would remind the railway authorities of the following lines of Burns—

O wad some power the giflie gie us,
To see oursels as other see us,
It would frae monie a blunder free us
and foolish notion.

MEGHNAD SAHA.

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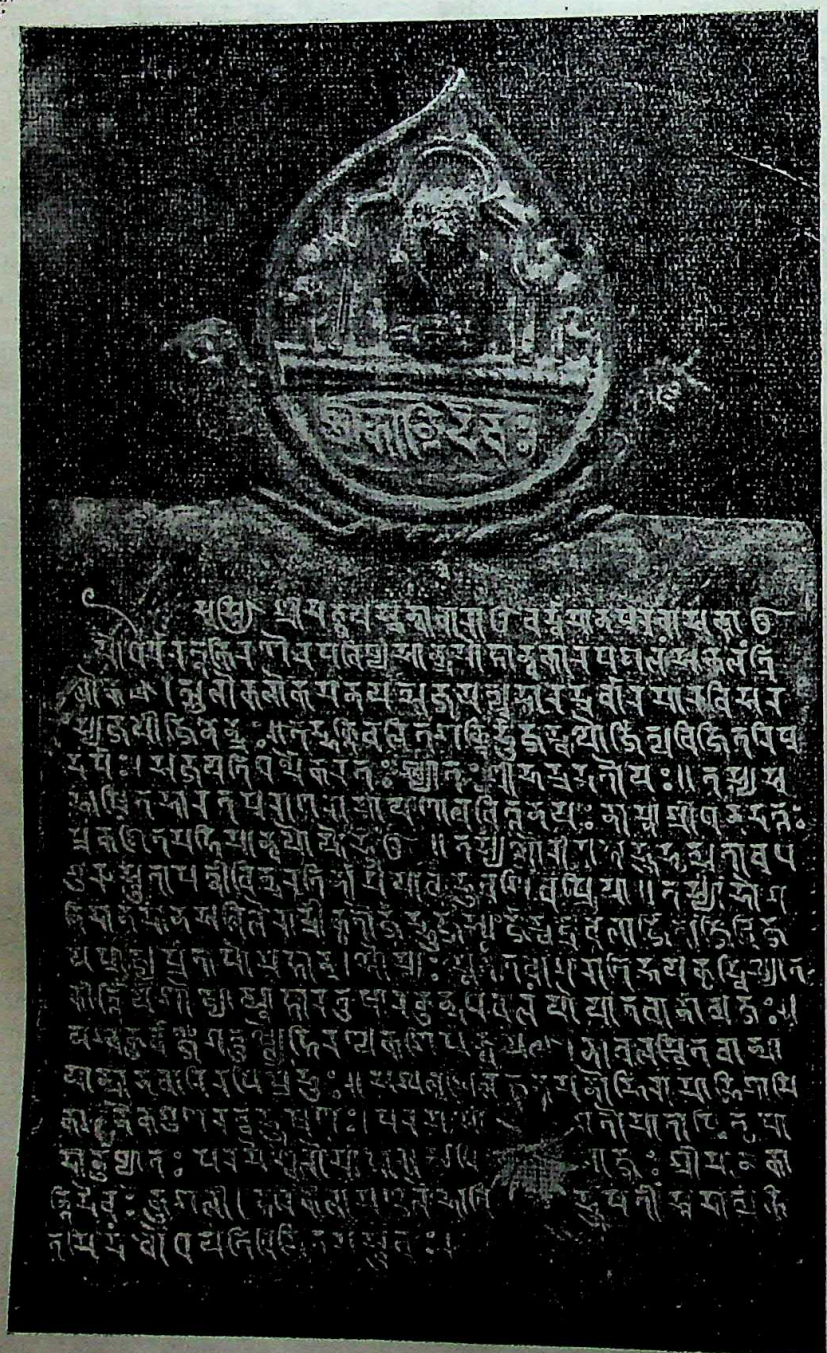
THE NEW CHITTAGONG COPPERPLATE OF KANTIDEVA

By D. C. Bhattacharya, M.A. and J. N. Sikdar, M.A.

THIS inscription has recently been discovered by Prof. J. N. Sikdar, M.A., in an old temple of Chittagong, commonly known as *Bara-akhara* dedicated to Rādhamādhava. The temple and its adjacent buildings which are now lying in a dilapidated condition, occupy a large area in the northern quarter of the town and are at present owned by a mohunt named Ramadas. From the statement of the mohunt it appears that the temple had been constructed some three centuries back during the Mahomedan times and the plate had been associated with it since its beginning. How it came to be deposited in the temple which has evidently no connection with it, cannot be accounted for.



Copper-plate of Kantideva.

The inscription contains 17 lines of writing—16 full lines and the last line only 4 inches long, incised on one side of a thick copper-plate measuring 10½″ × 7½″. The writing space covers an area of 6¼″ × 7″. It is in a state of excellent preservation and may be read with certainty throughout. A deeply cut notch is seen just above the last line towards the right from the middle. It had existed in the original plate before it was inscribed, as the lines 14—16 are found to cross over it. Towards the middle of the side whence the writing begins the plate is projected 4½″ inches upwards in the shape of a heart to form the royal seal which is supported by two serpents with their raised hoods. The seal contains in relief the legend *Sri Kanti-devah* and in the upper part the design of a tri-folio arch of the medieval Hindu temple with the representation of a lion in a sitting posture.

The language of the record is Sanskrit and with the exception of lines 1, 14—17, which are in prose, the whole is in verse expressed in different metres. The inscription is in the usual form of a land grant; the metrical portion containing the description of the royal dynasty is preceded by the mention of

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the camp of victory whence it was issued. Unfortunately the inscription abruptly comes to an end just before the formal part of the grant, with the usual address unto future kings. The inscription thus seems to confirm the view, entertained after the discovery of the Kedārpur Plate of Srichandra that the common (metrical) portion of copper-plate grants made by the same king used to be inscribed previously in large numbers in the manner of printed forms, the formal grant being actually inscribed subsequently on respective occasions.

The characters are very clearly and carefully incised; there is not a single stroke which may look doubtful or irregular. They make the inscription one of the best specimens of the type of the North Indian Script prevalent in Bengal (and Magadha) in the 8th and 9th centuries A. D. The characters mainly resemble those in the Ghosrawa Inscription of the reign of Devapāla and seem to be earlier than those of the Garura Stambha inscription and even of the Gaya Inscription of the seventh year ef Narayanapāla, (vide Plate p. 198 of R. D. Banerjee's **बाङ्गालार इतिहास** vol. 1—cf. especially the letters **म** and **न**.) The inscription preserves the distinctly ancient form of the letter **ग्रा** (line 3) which has long disappeared and is met with only in the Ghosrawa Inscription perhaps for the last time. The letters **भू** and **थ** are similarly in ancient forms which place the present inscription earlier than the Ghosrawa inscription. The letter **म्** (**हसन्त**) is exactly like that in the Baijnath Prashasti of 804 A. D. (Buhler's Chart) and the letter **त्** resembles that of the inscription of Rastrakuta Govinda III (circ. 807 A. D.). The date of our inscription may, therefore, be tentatively fixed, on palaeographical considerations, between 750—850 A. D.

The record purports to be issued from the "Camp of Victory" situated at *Vardhamānapura* (line 1) in the name of Maharājādhiraja *Kāntideva*, who was a Buddhist by religion. It opens with an invocation to Jinendra (Buddha), who had a devotee named *Bhadradatta*. The latter had a son named *Dhanadatta* versed in the Pauranic literature, who had for his wife a princess named *Vindurati*, a devotee of Siva. Their son was the donor Kāntideva who is eulogised especially for his charities in two verses. The record ends with an address unto the future kings of *Harikelāmandala*, thus implying that Kāntideva's Kingdom comprised a Mandala (a small kingdom) named Harikela. It is evidently identical with the wellknown Harikela which was a synonym of Vanga (**वङ्गान् हरिकेलिया:—हेमचन्द्र**) and was the easternmost boundary of East India (It-Sing). It is found mentioned in the Rāmapāla Plate of Srichandra. It appears that Kantideva, inspite of his big titles, was only a local chieftain of a comparatively small territory (**मण्डल**) which subsequently (during the supremacy of the *Chandra* Kings) developed and lent its name to the whole of East Bengal.

The Text.

पङ्क्ति

१। ? स्वस्ति श्रीमज्जयस्कन्धावारात् वर्द्धमानपुरवासकात्

२। यो धर्मरत्नकिरणैरपविध्य मान्द्र-मोहान्धकारपटलं

सकलं वि-

३। लोकम्।

आलोकलोकमनयत्स जयत्युदार,—दुर्वारमारविसर-

४। स्य जयी जिनेन्द्रः॥ (१)

तद् भक्तिवलितशक्तिर्भुजद्वयौर्जित्यविजितरिपु-

५। दर्पः।

स जयति धर्मैकरतः ख्यातः श्रीभद्रदत्तो (त्तो) यः॥ (२)

तस्य सु-

६। भाषितभारतपुराण-रामायणार्थ (र्थ)-वित्तनयः (।)

नाम्ना श्रीधनदत्तः

७। प्रकटितमहिमान्वयो योभूत्॥ (३)

तस्य गौरी महाभुभृत्सुता बुध-

८। गुरुसुता (।)

पत्नी विन्दुरतिर्नाम या बभूव शिवप्रिया॥ (४)

तस्या भाग-

९। निदानदानसलिलैरार्द्रीकृतोर्जद्भुज-

स्फूर्जद्वज्रबलार्जिताजिविज-

१०। यप्राज्यप्रतापो महान्।

सौम्यः सूनृतवागरातिभयकृद्विख्यात-

११। कीर्त्तिर्यशो

ज्योत्स्ना-हार-तुषार-कुन्दधवलं यो यातवानात्मजः॥ (५)

१२। यश्च कुर्वन्नगत्तुष्टैः हिरण्यकशिपुचयम्

१३। नावलम्बितवान्मा-

यान्दानवारिरपि प्रभुः॥ (६)

स खल्वखिलजनमनोभिरामाभिगामि-

१४। कानेकगुणरत्नभूषणः। परमसौगतो मातापितृपा-

१५। दानुध्यातः परमेश्वरो महाराजाधिराजः श्रीमान् का-

१६। न्तिदेव कुशली। हरिकेलामण्डलीभाविभूपतीं सदात्महि-

१७। तमिदं बोधयति विदितमस्तु वः।

(*Translation.*)

Hail! From the glorious camp of victory situated in the city of Vardhamana.

(Verse 1) Victory be to the Lord of the Jinas, the vanquisher of the large force of the irresistible *Maras*, who having dispelled the dense accumulated darkness of ignorance by the rays of the jewels of Dharma, brought all the three regions unto the land of light.

(Verse 2) Victory be to him who is named

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Bhadradatta, devoted to dharma alone, whose strength has been increased by devotion to Him (Jinendra) and who has by the prowess of his two arms, conquered the pride of his enemies.

(Verse 3) His son named *Dhanadatta* versed in witty sayings, the *Bhārata*, the *Puranas* and the *Rāmāyana*, who was born with a glory manifest.

(Verse 4) He had a fair-complexioned wife named *Vindurati*, who was, the daughter of a great king who was praised by the learned and the wise, and was devoted to Siva.

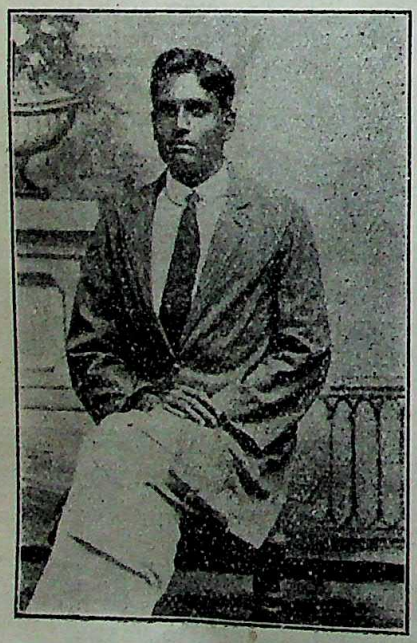
(Verse 5) Her son of great prowess acquired by victories in battles earned by the strength of his glittering weapons in his strong arms which had been wet with water for making gifts which marked his great wealth, who was great, of good disposition, of sweet speech, causing fear unto his enemies, far-famed and possessed of a glory as white as moonshine, necklace, snow and *kunda* flowers.

(Verse 6) Whose lordship (like Vishnu in his Narashinha incarnation, the slayer of demons and Hiranyakashipu) was *Danabari* (i. e. with water in his hands for making gifts) but who in effecting *Hiranyakashipukshaya* (i. e. the spending of gold, food and clothing) for the satisfaction of the world, did not adopt devices.

Even he who was decorated with many jewels of virtues inviting and agreeable to the hearts of all the people ; the great worshipper of *Sugata* (Buddha), attached to the feet of his parents *Parameswara*, *Maharājādhirāja Sreeman Kāntideva*, the prosperous—makes known unto the future Kings of the kingdom of *Harikela* this their own welfare : "Be it known unto you."

A FAMOUS RUNNER, N. VARADARAJULU NAIDU

N. VARADARAJULU NAIDU who, within the space of two years, has won no less than fifteen silver and two gold medals, and eight cups in all, is barely twenty-two years of age and is a student in the Mechanical Enginering class



Mr. N. Varadarajulu Naidu.

in Bangalore. A strict vegetarian, he takes breathing exercise regularly. It is now only seven years since began his exercises according to the Indian system. Besides 'running' in which he has won prizes, he is also skilled in swimming, jumping, weight-lifting and throwing.

He first came into prominence in connection with the Y. M. C. A. sports held in Bangalore and Mysore during 1919-20 when he won ten medals, four cups and six money prizes in the 'running' race. In 1920, he competed for the 'running' race in the Park Fair Sports held in Madras and won a cup and a money-prize. In the All-India Athletic Tournament held in Bangalore on the 26th, 27th and 29th December 1921, he won the following prizes in the following races within the time specified against each item :—

(1) One-mile race, in four-minutes twenty seconds, first prize—Yuvarajas Cup.

(2) Five-mile race, in twenty minutes, first prize—Dewan's Cup.

(3) Twenty-two-mile race, in one hour fifty-two minutes, first prize—Munsannappa's Championship Cup.

In this last-mentioned twenty-two-mile race, he won the admiration of all present by outstripping on foot some who went on bicycles with him. H. H. the Yuvaraja of Mysore who was present on the occasion and gave away the cups and medals was so struck with this feat of the youthful runner that he expressed a desire to send him to Europe to compete for the next Marathon Race.

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LETTER FROM AMERICA

New York, Sept. 19, 1922.

To the Editor of the Modern Review :

WILL you kindly permit me to call attention briefly, through your columns, to two Indian young men Mr. D. S. V. Rao and Mr. Shantaram Gupta—who, during some years' residence in America, have rendered faithful and devoted service to their native country, and whose recent deaths are mourned by many friends and lovers of India here. Especially do I wish to express my own personal regard and affection for both. Having not much knowledge of their earlier lives in India, I can speak only of the comparatively brief periods during which I have known them and their work in this country.

With Mr. Rao I became acquainted first. In 1917 Mr. Lajpat Rai and Dr. N. S. Hardiker formed the India Home Rule League of America with its office in New York. The objects of the League were to maintain a general headquarters and meeting place for Indians living in New York, to advise and aid Indian students coming to this country to study in our Universities, to disseminate information about India, and, above all, to do all that was possible to create a public sentiment in America sympathetic with India's struggle for freedom, by the holding of public meetings and the publication and circulation of leaflets and pamphlets and the monthly magazine called *Young India*. Mr. Rao joined the India Home Rule League at once, and became one of its most active workers and officers. He was also an assistant editor of *Young India*. As long as Mr. Lajpat Rai remained in America, Mr. Rao was one of his most efficient helpers. Indeed, his services were so much prized that when that great Indian leader returned to his native land, he invited Mr. Rao to follow him and take up work under his direction there. Accordingly, a few months later he took passage to India and became associated with Mr. Lajpat Rai in the School for Political Education which the latter established in Lahore. Of the details or exact nature of his work there I am unable to speak. Information reaches us here that he died from typhoid fever in Bombay on July 28.

Mr. Gupta came to New York about two years ago. He had been for some time a student in the Illinois State University, where he became such an expert in the art of photography that he was employed as an assistant in the photograpby department of the University. But his interest in his country's struggle for freedom was so great that, at the invitation of Mr. Rao, he gave up his position and came to this city to help, almost without pay, in the propaganda work which we were carrying on here. He became a member of the Council of our India Information Bureau (the successor of our India Home Rule League), and rendered much valuable service in the office of the Bureau, in meeting Indian students landing in New York, and in speaking in behalf of India at various public meetings. Three or four months ago he decided to return to India if he could obtain a passport ; but this was refused by the British Government. He died here in New York on July 31 by accident—having been suffocated in his sleeping room at night by escaping gas.

Both these young men were true patriots and lovers of their country. They labored devotedly and with great

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self-sacrifice to promote the cause of India in America. They made many friends here and were highly esteemed. We mourn their deaths, which we feel to be a real loss to their Motherland. We desire to extend our sincere sympathy to their families and friends at home.

J. T. SUNDERLAND,
President of the India Information Bureau of America.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this Section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of book reviews and notices will be published.—Editor, "The Modern Review."]

Early Marriage in the Age of the Ramayana.

In the article on the "Social Life in the Ramayana Age" published in the Modern Review for September 1912, the learned writer observes :

"Sita.....was eighteen years of age and her husband was twenty-five years old at the time of their exile which seems to have taken place shortly after their marriage."

In the footnote reference is given to the Ramayana, III, 47. It will appear however on carefully reading the 47th *Sarga* of the *Aranyakanda* that at the time of their marriage Rama was 13 years old and Sita was only 6. The following Sloka gives their age at the time of their exile :

मम भर्ता महातेजा वयसा पञ्चविंशकः ।
अष्टादश हि वर्षाणि मम जन्मनि गण्यते ॥
आरण्यकाण्ड, ४७ सर्गः, १० श्लोकः । *

Thus the writer of the article referred to above has correctly given the ages of Rama and Sita at the time of their exile as 25 and 18 respectively. But he is not correct in stating that the exile took place "shortly after their marriage." It will appear from the following Slokas that before their exile Rama and Sita lived in Ayodhya for 12 years.

दुहिता जनकस्याहं मिथिलस्य महात्मनः ।
सीता नाम्नास्मि भद्रं ते रामस्य महिषी प्रिया ॥
ऊषित्वा द्वादश समा इक्ष्वाकूनां निवेशने ।
भुञ्जाना मानुषान् भोगान् सर्वकामसमृद्धिनी ॥
तत्र त्रयोदशे वर्षे राजामन्त्रयत प्रभुः ।
अभिषेचयितुं रामं समेतो राजमन्त्रिभिः ॥
आरण्यकाण्ड, ४७ सर्गः ३, ४, ५ श्लोकाः ।

As their ages at the time of their exile were 25 and 18 and as they were exiled 12 years after their marriage,* it follows that their ages at the time of their marriage were 13 and 6 respectively.

Ranchi. BASANTA KUMAR CHATTERJEE.

* The references are to the Bangabasi edition of Valmiki's Ramayana.

* This is also supported by the following Sloka of पद्मपुराणः—

तत्र द्वादशवर्षाणि राघवः सह सीतया ।
रमयामास धर्मात्मा नारायण इव श्रिया ॥

IN ALL THINGS

I see Him everywhere...His Beauty lies
Quiet in fiery, unencompassed space
Of moon and star, and in the dust I trace
His being broken to a million dyes
And mellowed to warm fruit. I hear His cries
Eternally resound from place to place,
Yea ! and I see Him in a harlot's face
And hear Him laughing in a leper's eyes.

Deep-hidden in all things He sits and weaves
Immortal Beauty to His own desire.
I see Him equal-hearted in the sage,
And the dead sceptic-heart that disbelieves
The flowering and inextinguishable fire
Which burns, unflickering, from age to age.

H. CHATTOPADHYAYA.

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INDIAN PERIODICALS

Indian Military Expenditure.

Mr. C. S. Deole gives in the *Journal of the Indian Economic Society* some tables of Indian military expenditure and remarks thereupon :

One noticeable feature of the above tables is that figures for Indian officers are not given separately. They are lumped together with other ranks.

As regards the pay and allowances of British and Indian soldiers, the writer says :

The average annual pay and allowances of a British officer are Rs. 8602 or Rs. 716 per month ; that of a British soldier are Rs. 1200 or Rs. 100 per month. Even though the Indian officers are classed with Indian other ranks, their average annual pay and allowances do not go beyond Rs. 258 or Rs. 21½ a month. In 1914 the pay of an Indian sepoy was Rs. 11, now it is Rs. 15 which together with food expenses comes to about double the pre-war-pay. This shows that a British soldier is nearly 4½ times as costly as an Indian soldier. If provisions, kit and clothing allowances are taken into account, he will be five times as costly as an Indian sepoy. The average pay of a British soldier in 1913—14 was Rs. 420 per annum now it is Rs. 1200, that means the pay of the British soldier has been increased by His Majesty's Government by nearly 300 per cent. since 1914.

About the growth of military expenditure we read :

The growth of military expenditure is an old story. It began in the later fifties. Its root cause is the *Army Amalgamation Scheme of* 1859. In 1856, with an army of about 2½ lakhs of British and Indian troops, the cost was only Rs. 11⅓ crores. The average of pre-mutiny period was Rs. 10·85 crores. In 1864 it was Rs. 14·51 crores ; while it reached Rs. 16·329 crores in 1873 with an army of 1⅓ laks, say 50,000 British and 1,00,000 Indian. In 1886 it was Rs. 20 crores and in 1913-14 it reached Rs. 26·11 crores as said above. The present figure is Rs. 67 crores.

The following passage indicates how the Army Amalgamation Scheme has led to the growth of military expenditure in India :

According to the Amalgamation Scheme, the Company's European Army was transferred to the Crown and was amalgamated with the British Imperial Army. This means India has to bear the charge of every increase in the pay, &c., of the British troops, which is effected in the United Kingdom. All changes in the organisation and equipment of the British Army, such as the Short Service System, introduced by Lord Cardwell, are also made applicable to India, independently of the consideration as to whether it suits India or not. For instance, this 'Cardwell System' provides that for each infantry battalion and each cavalry regiment abroad there shall be a similar unit at home. This linked unit at home provides the drafts for the foreign service unit and eventually relieves it when the foreign service unit comes home. Behind these linked units, again, there are depots which recruit and give preliminary training to the raw recruit. The advantage of this system goes all to England, even though we pay for 'Short Service'. The peculiar merit of the system is that it gives a large reserve. Our English reserve is in England and is not always available to us.

The late Prof. Fawcett pronounced the following opinion on the Scheme :

"A few years after the abolition of the East India Company, a scheme which is known as the Army Amalgamation Scheme was carried out in direct opposition to the advice of the most experienced Indian statesmen. India was thus, as it were, bound hand and foot to our own costly system of Army administration, without any regard apparently to the fact that the various schemes of organisation which may be perfectly suited to a country so wealthy as England may be altogether unsuited to a country so poor as India * * *. A partnership has been established between England and India, and as one of these countries is extremely rich and the other extremely poor, much of the same incongruity and many of the same inconveniences arise as if two individuals were to join in house-keeping one of which had £20,000 a year and the other only £1,000. An expenditure which may be quite appropriate to the one whose income is £20,000 would bring nothing but embarassment to the one whose income is only 1,000 pounds. The money which is expended may be judiciously laid out, but if the man with the smaller income finds that he is gradually becoming embarassed with debt because he has to live beyond his means, it is no compensation to him to be told that he is only called to contribute his proper share of the expenses. His position would be more intolerable if, like India, after having been compelled against his wish to join the partnership, he is forced to continue in, whether he desires to do so or not."

Socialising of Education.

In the same *Journal* Mr. S. N. Pherwani points out in an article on the Economics of Education,

That the central problem of economics is to

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study and try to reduce the ratio between cost and results, that education is the transmission of the best social heredity to all members of a society, the imparting of knowledge, skill and virtue to every one according to his capacity, that the socialising of education is the first sign of an advancing civilisation, that to solve this problem for India, where our need is so great and our resources restricted, we have need of maximal release of educational effort by maximising the output and minimising the cost of existing institutions, by stimulating self-effort and encouraging private effort to the utmost, by maximising teachers, and separating term qualifications from test qualifications. Strictest economy is necessary if education is not to be the monopoly of the few, but the birthright of all born in a civilized community. The ideal I have sought to reach is putting education within the reach of all, for only then shall we be able to raise the quality of the human capital of this country, and be able to discover and develop the men of genius, who according to the intuitive estimate of Ruskin, and the statistical estimate of Odin, are to be found in all strata of society. It is the more thorough ploughing of the vast field of our human resources that will stimulate these hidden seeds of genius to sprout, and thus help forward human civilisation. The hidden village Hampdens, and the village Miltons have to be reached with the best of human heritage and under our present circumstances I do not know of a better method of approach or solution of this vast problem, which educated India is called upon to solve—since this is now a transferred subject. The principles I have tried to lay before you, also apply to maximal utility of other educational resources like libraries, and laboratories, the press and the platform, pageants and processions, folk drama, and culture drama, museums and lantern lectures, all of which have to be utilised at their best and utmost for the solution of this greatest social duty of civilised India—Socialising and Universalising of Education.

Co-operative Factories.

Mr. N. K. Roy has contributed to *The Bombay Co-operative Quarterly* an article on co-operative societies among industrial workers, in which he says that he does not know whether any co-operative factory exists in India, "but all co-operators have thought of co-operative schemes in which the interest of labour and capital will be merged into one."

The highest and best scheme is that in which the producers of the raw material will own the capital and share the profits of the factory with the workmen engaged in it, from the expert manager down to the commonest unskilled labourer. This is regarded by many as a Utopian dream and quite impractical. It is worth while, however, to examine the scheme in its details, for if such a scheme can ever be made to materialize, there can be no doubt that it will be for the good of India. The development of Indian industries is in its infancy and before the country is plunged headlong into the kind of industrialism familiar in the West, everyone who has at heart the welfare of the country should help in chalking out a programme for the future which will indicate a clear and steady line of industrial development while avoiding, so far as possible, some of the great evils to which the industries of the West are a prey. The evils referred to are the tendency of capital to exploit labour for its own benefits—to appropriate to itself all the fruits of production leaving to labour a bare margin of sustenance. I do not think that capital has ultimately much to gain by this short-sighted policy. Exploitation must lead to dissatisfaction, and, therefore, to inefficiency. Besides, only men without education and self-reliance can be exploited for a time which means that the exploitation not only creates and perpetuates inefficiency but implies inefficiency as a precedent condition. Then, there is the actual loss caused by strikes, in the course of which valuable mines are wrecked or machinery destroyed apart from the immense loss in production during the period of the strike. Both capitalists and labourers, it is too evident, suffer terribly as a result of these strikes. The actual loss to the country in material wealth and mental happiness cannot be estimated unless experiments are made in the organization of industries on a co-operative basis. But I have not the least doubt that the co-operative principle of identifying the interests of labour and capital when adopted will prove to be one of the most potent factors in production and be also conducive to much happiness. It is reported, with what truth I do not know, that the famous Mr. Ford of Canada applied the principle in a limited sense in his great firm, actuated by philanthrophic motives but happened to make the most successful business hit of his life.

The Pied Mynah.

We read of the Pied Mynah in *The Agricultural Journal of India* that

It is continuously at work throughout the year in reducing the number of insects which, if unchecked, would undoubtedly do far more damage to the crops than is done by the birds. The occasional levy of a little grain, when it is abundant and when insect-food is scarce, as is usually the case during the harvest season, must not be begrudged to birds, such as Mynahs, which on the whole are decidedly beneficial.

Number of Cattle in India.

An instructive article on the cattle question in India by Lieut-Colonel J. Matson, reproduced from *The Pioneer* in *The Agricultural Journal of India*, contains the following camparison with the United states:

For the sake of those who think that India needs more cattle one may invite a comparison with

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the United States of America. The statistics for both countries are illuminating. India, with an area of 1,766,000 square miles, has 174,757,422 bovine cattle, 2,114,400 horses and 2,449,417 mules, donkeys and camels, making a total of 179,321,239, which is equal to 101·5 per square mile. These figures include Burma, and, apart from some Indian States, relate to the year 1920. The United States of America, with an area of 2,970,138 square miles possesses 67,866,000 bovine cattle, 21,534,000 horses and 3,404,000 mules, a total of 92,804,000 equivalent to 31·2 to the square mile. In this area Alaska and foreign possessions, as well as water, are not included, and the figures relate to the period after the war except as regards mules. Horses and other draught animals are included in both cases as Indian cattle are largely used for draught purposes.

From these figures we see that India, with little more than half the area, has almost double the number of animals used for draught and for milk production; if we consider further that of the United States cattle some two-thirds are kept solely for meat, whereas in India the proportion is fractional, the difference in the figures is still more striking. Again, whereas a square mile in the United States supports milk or meat-producing or draught animals to the number of 31·2, in India it supports 101·5.

The method of comparison adopted by the writer does not bring out the fact that the people of India do not possess per head as many cattle as the people of America. Surely it is not the square miles of land which own the cattle of a country, but it is its human inhabitants who do so. The population of India is 315 millions, that of the United States 105 millions. If 315 millions of human beings own 179,321,239 animals, that means that each human being is the owner of a little more than half an animal in India. If the 105 millions of human beings in the United States own 92,804,000 animals, each American possesses almost an entire animal. Therefore the comparison goes entirely in favour of America.

Popular Forms of Education Cess.

Dr. Brajendranath Seal's speech at the Mysore Economic Conference, reproduced in the July number of the *Mysore Economic Journal*, contains a suggestion for finding money for mass education which ought to be acted upon elsewhere, too. Said he:

There is great room, again, for social propaganda for diverting to the uses of mass education a part of the people's expenditure on various kinds of unproductive consumption. Customary grant to the village school fund on social and domestic occasions may be initiated with the help of Village Panchayats and other rural and urban agencies. To these might be added customary offerings, in the nature of Vritti and Zakat, which, as ordained by a religious or social code, were once in vogue and may still be revived.

"India's Prosperity—Mechanical Engineering."

In the same periodical Sir Alfred Chatterton rightly observes:

The educated young Indian does not take kindly to mechanical engineering and the great group of industries which may be classified under this head is almost entirely under the control and direction of Europeans or Americans. The reasons for this are set forth at length in the Report of the Indian Industrial Commission and proposals are made to create adequate facilities for the training of mechanical engineers in a way which it was hoped would make the initial stages more attractive to the students of the High Schools and Colleges of University rank. Something has been done to carry out these recommendations but to nothing like the extent that is urgently necessary to render the country less dangerously dependent on foreign sources for the equipment of the very highly developed system of secondary industries which has in recent years been firmly established. Time and again of late, the weakness of our military position in respect to the manufacture of munitions of war in the widest sense of the term has been pointed out; but it is equally necessary to emphasize the disadvantageous conditions under which we now labour in being compelled to export our raw produce to pay for the essential requirements of our industrial life. The demand for what we can supply to the outside world has fallen off owing to the disturbed condition of Europe and the general lack of purchasing power consequent upon the impoverishment caused by the war. For a long time, the balance of trade has been seriously against us with the result that our credit has diminished and the exchange value of our currency depreciated. If we cannot find a market for our goods, we must import less to the detriment of our future progress. It would be very different if we were more self-contained. It is in the engineering trades that our deficiencies mainly lie and all other industries are kept back by reason of the fact that they are dependent on foreign workshops and manufacturers.

Lucknow University and Oudh Taluqdars and People.

The first number of the *Lucknow University Journal*, which is an interesting and neatly got-up production, informs the public that

The prospect of having a University of their own, separate from the University of Allahabad, has always appealed to the imagination of the *Taluqdars*,

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in the same way as the idea of possessing a Court of Appeal, separate from the High Court at Allahabad. And it must be said in favour of these barons of Oudh, that, whatever their faults, they are not slow in opening their purse-strings in the support of any public object regarding the utility of which they are convinced. If they fancy their own particular tune, they are also willing to pay the piper to play it to them. And it is a matter of intense satisfaction to all lovers of higher education, that directly the ruler of the Province, with his remarkable sympathy and understanding, undertook seriously to take active steps towards the creation of a University at Lucknow, the *Taluqdars* and people of Oudh came forward to help quite generously, and, in less than a year's time, subscribed nearly 30 lakhs for the fulfilment of their cherished dream. It will thus be seen that the Lucknow University is the outcome of a popular demand, and is not an official organization foisted upon the public, regardless of their wishes and feelings in the matter.

That the Taluqdars and people of Oudh have contributed *nearly* thirty lakhs is good news, particularly as showing that "their wishes and feelings" favoured the establishment of a separate University for them at Lucknow. But we are curious to know whether "their wishes and feelings" were consulted "in the matter" of constructing a Convocation Hall at a cost of twenty-five lakhs. If they really sanctioned this *criminal* expenditure, it must be said that they have no idea of the essentials of a University. Lucknow possesses some able teachers ; more are needed, and other requisites are also in course of collection, for which many millions will have to be spent and also capitalised. How many crores does the University possess that it is going to spend 25 lakhs for a single hall ?

The Main Problem in Indian Economic Life.

Mr. Hirendra Lall Dey writes in the *Lucknow University Journal* :

The main problem in Indian economic life is, therefore, how to rescue the peasant out of his present helpless position. In our opinion, there are only two alternative methods of improving his lot. He may either return to his ancient mode of life—the life of almost complete economic autonomy—so that between his agriculture and his minor occupations, he may somehow be able to pull on without incurring any debt. Probably this idea underlies the present movement of the 'charka' which is the symbol of ancient self-sufficiency. Although this ideal is incapable of complete realization in this commercial epoch, still some progress in that direction is undoubtedly desirable. The peasant cannot remain solvent, if he is busy with his agriculture alone, for his small surplus of agricultural crops cannot procure him all the things he must have. The second method by which his lot may be improved is to help him to multiply the yield of his land by modern methods of scientific agriculture. And this line of advance is entirely in keeping with modern conditions. It is only when he can increase the amount of his agricultural crops with the aid of science, that he may specialize in one occupation and one product only. For then and then alone will he have a sufficient surplus with which to pay for the satisfaction of his multifarious wants.

Vivekananda to "the Upper Classes of India".

A letter written in Bengali to a brother-disciple by Swami Vivekananda contains some sentences addressed to "the upper classes of India," giving an idea of what he thought of "the India that is to be" which have been thus translated in the September number of *Prabuddha Bharata* :

However much you may parade your descent from Aryan ancestors and sing the glories of ancient India day and night, and however much you may be strutting in the pride of your birth, you, the upper classes of India,—do you think you are alive ? You are but mummies ten thousand years old ! It is among those whom your ancestors despised as "walking carrions," that the little of vitality there is still in India, is to be found; and it is you who are the real "walking corpses." Your houses, your furniture look like museum specimens, so lifeless and antiquated they are ; and even an eye-witness of your manners and customs, your movements and modes of life, is inclined to think he is listening to a grandmother's tale ! When even after making a personal acquaintance with you, one returns home, one seems to think one had been to visit the paintings in an Art gallery ! In this world of Maya you are the real illusions, the mystery, the real mirage in the desert, you, the upper classes of India ! You represent the past tense, with all its varieties of form jumbled into one. That one still seems to see you at the present time, is nothing but a nightmare brought on by indigestion. You are the void, the unsubstantial nonentities of the future. Denizens of the Dreamland, why are you loitering any longer ? Fleshless and bloodless skeletons of the dead body of Past India that you are,—why do you not quickly reduce yourselves into dust and disappear in the air ? Aye, in your bony fingers are some priceless rings of jewel treasured up by your ancestors, and within the embrace of your stinking corpses are preserved a good many ancient treasure-chest. So long you have not had the opportunity to hand them over. Now in these days of education and enlightenment, pass them on to your heirs, aye, do it as quickly as you can. You merge yourselves in the void and disappear, and let New India arise in your place. Let her arise—out of the peasants' cottage, grasping the plough, out of the fisherman, the cobbler, and the sweeper. Let her spring from the grocer's shop, from besides the oven of the fritterseller. Let her emanate from the factory, from marts and from markets. Let her emerge from the groves and forests, from hills and mountains.

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Skeletons of the Past, there, before you, are your successors, the India that is to be. Throw those treasure-chests of yours and those jewelled rings among them,—as soon as you can; and you—vanish into air, and be seen no more,—only keep your ears open: No sooner will you disappear than you will hear the inaugural shout of Renaissant India—ringing with the voice of a million thunders and reverberating throughout the universe—"Wah Guru Ki Feteh"—Victory to the Guru!

Women Graduates in Medicine.

We read in *Stri-Dharma* that at an At Home of old graduates held in the Women's Christian College, Madras, an eloquent appeal to students to take up Medicine was made by Dr. (Miss) Beadon, the Superintendent of the very large Women's Hospital in Madras.

She deplored the fact that there had been only one woman graduate in Medicine for the Presidency this year and only 20 men. At present there was only one man doctor for every 100,000 people and probably only one woman doctor for every million. In Western hospitals there are always some newly-graduated doctors attached for a few years to the hospitals who spend their time in research work of a most important kind. In India the work of this kind was second to none in the world in men's hospitals, but there was not a single woman doctor available for this kind of work on which so much prevention of disease in the future depended. She instanced further that seven Hospitals for women had to be closed in Madras Presidency for lack of women doctors. She pointed out the advantages of the independent life a doctor may lead in private practice; the many posts that would always be open to trained medical women as Health Inspectors, as Medical Inspectors of childern at schools under the Compulsory Education Schemes, or as Superintendents of hospitals. The Degree course was undoubtedly long but an advantage in entering for Medicine was that the entrance examination was very easy for women. On humanitarian and philanthropic grounds even more than on personal grounds she urged the graduates to take up Medicine as their post-graduate subject and to persuade other girls to dedicate themselves to healing.

Women the World Over.

The following items of news are taken from *Stri-Dharma*:

In China married women retain their own names after marriage. Growing numbers of Chinese women are doing splendid work as doctors and nurses, as teachers and in business life as stenographers and typists.

A Woman's University, for the study of medicine, has been begun in Kabul, the capital of Afghanisthan, with five hundred women students in attendance. Pashtu, Persian, Urdu and Russian are also taught in the University.

In Constantinople a very great change has arisen among the women. They are not now veiled; they only wear the charchaff, a kind of little hood which covers the neck, and this is usually of some colour to match the costume, whereas it used only to be of black. They have even altered their views so much that women now dine with men friends in public restaurants. Many of them still keep to the patriarchal system of whole families living under one roof, but they have dropped the habit of segregating the women in the harem. The women are sufficiently advanced to be known under their own names after marriage if they wish. The Constantinople College (American) includes amongst its boarders many Muhammadan girls, and they have more time to themselves and more freedom than girls do in France.

Women Workers in Mines.

We agree with *Stri-Dharma* in holding that

It is a dreadful thing that thousands of Indian women spend their days working thousands of feet underground in the coal-mines of India. In almost all other countries, the law forbids the underground labour of women, but until now no one has troubled to look into the lives of Indian women wage-earners. Mr. Joshi, of the Servants of India Society, has introduced a Mines Act Amendment Bill which aims at improving the conditions of miners, but it is gravely defective in that it still allows women to be employed underground. It has prohibited the employment in mines of children under thirteen years. In its e rlier draft it allowed children under six years old still to be taken down the mines with their mothers, but that also is now forbidden. It was suicidal to try to rear the small children underground. The mothers and babies must not now be separated. The mothers must also not go underground. Their greatest duty is to care for the children, to look after their household affairs, to have the food ready for their husbands when after arduous work in sunless, difficult conditions, they come up out of the mines almost exhausted. Having to wait while the poor wives have to go and cook (after doing similar mining work) is one of the cause that drive the men to the drink shops. An end must quickly be put to this working of women in mines.

How Can We Increase Our Cultivated Area?

Dr. Leslie C. Coleman, M. A., Ph. D., Director of Agriculture in Mysore, discusses in the *Journal of the Mysore Agricultural and Experimental Union* the question of increasing our cultivated area. Although he writes with special reference to Mysore, much of what he says is true of other

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regions of India as well. For instance, he observes :

One is forced to conclude that much of our land is lying waste to-day not because it would be unprofitable to cultivate it, but because our agricultural population is not able to cultivate it with the means at their disposal.

A certain amount of this land which is at present lying unproductive is in the hands of large landowners who on the one hand cannot procure suitable tenants for the land and on the other hand have not been able to procure and organize labour for the cultivation of the land themselves. Many of our large land-holders feel that they will never be able to bring their extensive holdings under cultivation unless and until they can call to their aid the tractor and tractor tillage implements.

What stands in the way of introducing these western machines and methods and why is the Agricultural Department pursuing what must seem to many as an ultra-conservative policy with regard to them? In the first place, it must be pointed out that the amount of our uncultivated land already under occupancy which is in holdings large enough to be suitable for tractor cultivation forms a very small proportion of the total. The assessed waste land which still remains in Government possession is also for the most part in scattered blocks and much of it is too stony and rocky in character to allow for mechanical cultivation.

It seems to me therefore that under present conditions it would be distinctly unwise, in fact it would be unwarranted for the State Agricultural Department to spend large sums of money in experimenting with tractors and tractor tillage implements when the results of such work would be useful for a very small percentage of our Agricultural population and could be applied to a very small proportion of our total cultivable area.

It must be made perfectly clear that such experimental work is necessary before any recommendation can be made. A number of different types of tractors and tractor implements have already been tested in the State and many more have been tried in other parts of India, but I have yet to see definite evidence that any one of these is adapted to the general conditions prevailing at least in South India and can be confidently recommended to our land-holders as a safe investment.

"Limits of State Aid to Industry."

According to the Hon'ble Mr. C. Y. Chintamani, writing in the official *Journal of Indian Industries and Labour*,

After all is said and done, Government can only encourage and aid, it cannot create, industries. That there is misconception on this point is evident from the nature of some of the questions put and criticisms uttered in the Legislative Council. One hon'ble member interpellated Government a few months ago and demanded to know the various industries which the Industries Department had established. Another hon'ble member in a speech last year made the modest demand that the Government should convert the province into an industrial province! For years have I been about as ardent an advocate as any of my countrymen for generous State aid, for various Government action. Mr. Chatterjee was the first Industries Secretary to the local Government, and he himself, under the encouraging guidance of Sir Harcourt Butler, did his best in the same direction. Mr. Chatterjee will recall that as a non-official member I did my little bit to press Government to do more and yet more. But neither Mr. Chatterjee nor I have ever been under the illusion that Government alone, or Government mainly, can produce the desired result unless and until the people themselves showed more enterprise and followed a more forward and courageous policy. Government cannot take the place of the expert or the capitalist. It can help both and can do a great deal to create facilities for the technical training of young men. I say the same thing now as I have always said, *viz.*, that unless and until the ambitions of parents and students take a new turn and at least a respectable fraction of the bright intellects among our students betake themselves to technical schools and colleges instead of schools of law, and make up their minds to take to wealth-producing occupations instead of crowding the services and the so-called learned professions; and unless and until men with capital make up their minds to invest money in industries instead of confining themselves, as most of them do, to money-lending and investment in land, industrial India is doomed to remain more of an empty dream than become a reality for all the *khaddar* campaigns by which the attention of the country may be distracted and notwithstanding any conceivable change that may be made in fiscal policy. I am the last man to minimize the importance of State aid in various forms. I advocate it with conviction. But I must warn my countrymen that they will be living in the paradise which wise men avoid if they think for one moment that this could be an adequate substitute for the initiative, the enterprise, the organization of the people themselves.

By way of comment on the above, we quote the following passages from the *Encyclopædia Britannica*, Vol. XV, pp. 198-9 :

"The second advent of Western nations introduced to Japan the products of an industrial civilization centuries in advance of her own from the point of view of utility, though nowise superior in the application of art. Immediately the nation became alive to the necessity of correcting its own inferiority in this respect. But the people being entirely without models for organization, without financial machinery and without the idea of joint-stock enterprise, the government had to choose between entering the field as an instructor, and leaving the nation to struggle along an arduous and expensive way to tardy development. There could be no question as to which course would conduce more to the general advantage, and thus, in days immediately subsequent to the resumption of administrative power by the emperor, the spectacle was seen of official excursions into the domains of silk-reeling, cement-making, cotton and silk spinning, brick-burning, printing and book-binding, soap-boiling, type-casting and ceramic decoration, to say nothing of their establishing colleges and schools where all branches of applied science were taught.....In short, the authorities applied them-

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selves to educate an industrial disposition throughout the country, and as soon as success, seemed to be in sight, they gradually transferred from official to private direction the various model enterprises, retaining only such as were required to supply the needs of the state."

As regards *khaddar* campaigns, Mr. Chintamani should be able to explain why Sir P. C. Ray, who is the originator or director or both of about a dozen factories in Bengal, is also the greatest and most untiring of *khaddar* campaigners in this province.

Buddhism and Christianity.

With reference to Mr. C. F. Andrews' articles on Buddhism and Christianity in this **Review,** *Prabuddha Bharata* observes :

From the highest stand-point it is immaterial whether or not one religion is proved to draw any inspiration from another. All religions originate from the common universal source and fulfil the same cosmic necessity, and they present the One Religion from different stand-points which are suited to the varying temperament and capacity of the diverse members of the great human family.

Old Indian Historical Literature.

Professor S. Krishnaswami Aiyangar dwells on the various departments of historical sources, such as archæology, architecture, iconography, numismatics, epigraphy, &c., in an article contributed to the Madras *Educational Review*, and, coming to literature as a source of history, observes :

The time when the Hindus could be charged with a complete want of historical sense, on their having produced absolutely no history of any kind, is long past. It is a little more than a score of years ago that the late George Buhler raised the protest against this ill-founded, if not unfounded, charge. By historical work we are not to understand histories of the character of that of Thucidides. Of histories of that character even in Europe, there are very few till we come to the middle of the 19th century with perhaps an exception or two. But historical compositions that will compare favourably with the chronicles of mediæval Europe, and some of them have been far better, can now be quoted and that which was taken to be merely a romance is getting advanced, as our knowledge advances, to be thoroughly historical, *viz.*, the famous Harshacharita of Bana. When Dr. Bhaudaji discussed the manuscripts of this work very few of his historical allusions were understood. Now very many of Bana's statements are clearly established by other evidence and such of them as are not proved are in a fair way to acquire that demonstration. But of course, manuscripts do get destroyed quicker and even when they are preserved undergo changes incidental to their very nature such as transmission by copying, destruction and restoration and such other processes which can effect conscious and unconscious changes, and thus reduce their value as absolutely reliable historical documents. But where ordinary care is presumable and no motive can be established for purposeful alterations they are about as valuable as others. Where documents do not profess to be historical and contain allusions they seem specially acceptable as the possible motive to mis-state comes to be non-existent. Since the days of Buhler, manuscript research has sufficiently advanced to bring into view certain works of a professedly historical character and their value as history proves on examination to be unquestionable. But they relate to particular instances or periods or to particular personages, and we have not yet come upon anything like a general history, except such history as is contained in the historical chapters of the Puranas. Research in this line is likely to be more fruitful of results and calls for unremitting efforts.

The Indian Civil Service and the Indian Railway Service.

The following passages, quoted by the *G.I.P. Union Monthly*, are from the pen of Rai Saheb Chandrika Prasada Tiwari, President of the First All-India Railwaymen's Conference, 1921 :

Indians have been agitating for a larger share in the Indian Civil Service, but they have not taken the same interest in the Railway Service of India. It is larger than the I. C. S., and carries a much larger patronage. The total number of appointments in the I. C. S., was 1,371, whereas the appointments in the Superior Grades of Indian Railways, as given in the Railway Board's Classified List and Distribution Return of 30th June 1912, were 1685.

The appointment, dismissal, promotion, transfer, privileges and prospects in life generally of subordinates are entirely in the hands of the officers possessing discretionary powers. The powers possessed by a Railway Locomotive or Carriage and Wagon Superintendent are far greater than those possessed by the Commissioner of a Division or the Collector of a District. The Railway Superintendent appoints and discharges scores of men every month in his workshop, while a Commissioner or Collector hardly makes the same number of appointments even in a year. Then the officer-in-charge of a Railway workshop has the power to appoint any mechanic on daily pay upto Rs. 10 per day, giving Rs. 250 per month or more, without sanction of higher authority and without specific provision in the Budget; whereas in all other departments, such an appointment would require the special sanction of the Government of India, which takes years to obtain.

Of all the departments of the Government of India, Railways stand first and foremost, both in revenue and expenditure. 35 per cent of the total revenue of India was in Gross Receipts of Railway. In 1917-18 it was 46 millions sterling—6

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crores against 21 millions—31·5 crores of Land Revenue, though Land appears in the Accounts as the largest Revenue Head of the State. Of the total expenditure of the State, 32 per cent was in Railway working expenses and charges, which amounted to 39·6 millions sterling = 59·4 crores in 1917–18, against 30·7 millions = 46·06 crores of Military Department, though in the accounts of the Government of India, the Military appears as the largest Expenditure Department of the State. The Railway Department appears small in the Government Revenue Abstract, because the Railway Working Expenses and surplus profits paid to the Companies are not shown as items of expendtture, while their net receipts only are shown in the Government Revenue.

While the Railway is the most important Department of the State, it is the least satisfactory to Indian public. At almost every step, it gives a step-motherly treatment to the children of the soil.

Seventy-five per cent of the public debt of India, excluding the last war loan, is on account of the Indian State Railways.

Thus the Railways form the largest Revneue producing and expending department of the State. Upon their proper administration depend the prosperity of the whole of the country, even agriculture and other industries, moral, material and economic growth, comforts, conveniences and safety of the millions of the travelling public.

Disestablishment in India.

Mr. C. F. Andrews pleads in *The Indian Review* for the disestablishment of the Anglican Church in India. Some of the reasons stated will appear from the following extracts :

From all I have written above it will be abundantly evident that within this movement towards the Disestablishment of the Church of England in India there is no trace of enmity towards the Christian name as such. Rather, it would appear that the Indian leaders were jealous for that name and wished to preserve it, "If the Bishops were more independent," the Indian leaders say, "they would be more on the side of the people of India. To be on the side of the people would be nearer to our own idea of Christ's character ; for he was ever the friend of the poor and the oppressed. We do not wish to pay out of the taxes of the poor for a mere State religion, which takes the side of the rich and powerful on nearly all occasions."

Furthermore, the Indian leaders are beginning to believe that if the 'Establishment' were abolished many leading Indian Christians, who now belong to the State Church and thus are compromised in their national duties, would no longer be so dependent on Government in temporal matters. They would not continually seek Government patronage and range themselves on the side of the Government, even when Government was mistaken. There could be nothing to prevent them from joining heart and soul in the national movement if they so desired. Indeed, it would be their glory and their crown if they were able to do so. All Indian leaders, from Mahatma Gandhi downwards, would gladly welcome such a change of front among Indian Christians ; and their recent readiness to suffer in prison along with other Indians, both in South Africa and in India itself, has greatly changed the impression concerning them among the common people.

It will be evident also that the question of the cost of the establishment is not the primary factor from the Indian side, though on account of diminishing revenue returns every single economy is eagerly scrutinised. But Indian legislators are the last people in the world to take money away from philanthropic objects ; and if only they could see that the work of the Church was fulfilling such philanthrophic ends and no others, not a word would be raised against the expense. But they do strongly object to money being spent in order to support the bureaucracy uncritically and to sound forth its praise to all the world.

New Teaching Universities in India.

What the Rev. Dr. J. Lazarus urges in *The Indian Review* against the conversion of the Madras University into a teaching university, as provided for in Madras University Bill, can be urged with equal truth in the case of all the mushroom teaching universities of India. He observes in part :—

Neither the Government of India nor the Local Government in its chronic condition of financial straits can wisely attempt the colossal cost of a teaching University. This should have been attempted from the very outset. Beyond arranging for special lectures at the Senate House, for which a beginning has been made, it would interfere with the more or less excellent work of the colleges in the City and the Mofussil, reducing them to secondary institutions.

The present University is the product of the Bill of 1904 which by striking out the Entrance Test made it lose the largest share of its income. The state had to come to its rescue and bear the burden of the financial loss. And now the new Bill brings another unbearable load of a teaching concern. The fact is, University effort in India has begun at the wrong end. It ought to have been an indigenous effort as at Oxford and Cambridge and gradually developed and reformed on right lines. In Madras, it is a purely State concern and confined to the changing views and whims of State officials. If any reforms have been introduced at all it is solely due to the zeal and patriotism of Indian Fellows. Indian munificence is yet to be evoked for the establishment of special chairs, and research scholarships. These are the essential needs of a living and even teaching University. Its growth should be endogamous rather than exogamous as the Botanist would say.

Plucky Indians.

The Young Men of India quotes Sir Murray Hammick's remark that,

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"Though he had been closely associated with Indians for more than a generation, he never expected to find such bravery, such pluck and such perseverance as he has seen amongst young Indians in difficulties in England."

The Colour Problem.

Mr. K. Natarajan's article in *The Young Men of India* for October incidentally suggests a solution of the race problem which deserves to be quoted.

There can be no stronger proof that colour differences are only skin-deep than that Europeans and Indians, who have worked closely together or fought together or suffered together, know that so long as the work or the fighting or the suffering lasted, the race of colour consciousness had been totally in abeyance. It is only when our minds are not held absorbed by urgent and high ends that we notice the colour of the skins of our fellow-men. I am firmly convinced that here is the clue to the solution of the race problem. It is my firm belief that it is in India, where all the religions have lived together for centuries, that this problem will be solved.

Is Journalism a Branch of Commerce ?

Speaking from the idealistic point of view, Mr. E. V. Subramania Iyer answers the above question in the negative in *Everymans Review*. For he holds :

Surely, whatever may be its later history, when Journalism began, it was not tainted with this commercial idea. That greater importance was attached to its function as a medium of communication is evident from the fact that many of the original papers took the name of the divine messenger, Mercury as their surname.

Journalism has come to be considered as a branch of commerce, mainly because in these days of feverish competition only financial stability, and command of plenty of money can bring success. Never before was so much capital necessary to start a paper, never were so much funds required to keep it on the run, that verily the financial aspect of it has become one of the chief, if not, the chief concern of the newspaper proprietor and more so if his motive is pecuniary gain. But all the same, it betokens a lack of proper perspective to think it is the only or even the most important part of a newspaper. If solely from this point of view, Journalism can be considered as a branch of Commerce, so we think can every other branch of human activity be called likewise with equal justification. For, in this work-a-day world of ours where is the institution which can hope to get on without adequate funds to back it ? The Church wields enormous power, born of still greater wealth, and priests have not been wanting who have enriched it even by the questionable method of involving themselves in warfare. But nobody has been foolish enough to suggest that therefore, far from being a religious body, the church is chiefly a monetary concern. The truth of the matter is that Journalism is as far removed from being a branch of commerce as commerce is from being an altruistic activity of man.

No. Certainly, not as a monetary concern that Journalism thrives. There are far higher, decidedly nobler ideals, which justify its existence. The glorious mission of the Press is purely and solely to serve the public, to make the greatest good of the greatest number its chief concern. On it lies the heavy responsibility of guiding and moulding public opinion. It is the connecting link between the governing and the governed. It is the advocate of truth, justice and freedom, the self-appointed champion of the weak and the oppressed. Its privilege is "to restore to the human race the sense of family kinship and nearness, keeping the tribes and nations informed of each other's affairs, conditions and prospects ; thereby increasing brotherly interest in each other, knitting land to land in friendly and mutually enriching intercourse, and gradually but surely promoting the coming of the time of millennial happiness, foreseen and foretold by prophets and poets, when "all men's good" shall

"Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden year."

Tariff Policy and International Relations.

Dr. Pramathanath Banerjea expresses in *The Calcutta Review* the opinion that it is an erroneous view to think that "free trade is the better policy from the international stand-point, for it produces international amity and concord."

As a matter of fact, it can produce as much bitterness, suffering and hostility as protection. If we appeal to experience, we find that the application of the principles of free trade has resulted in the economic degradation and political subjugation of weak nations. On the other hand, protection may enable the weaker communities to defend themselves against the stronger nations both economically and politically. Solidarity among the peoples of the world is certainly a most desirable object, but it can be attained only by the adoption of the principle of non-interference and the recognition of the right of each people to its maximum economic development. Of course, this is possible under both systems, protection and free-trade. But so long as national frailties remain what they are, protection seems to be the easier method of achieving the object than free-trade.*

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* I. J. Hecht expresses a similar opinion in his *Real Wealth of Nations*. Grunzel describes the effect of protection on international relations thus : "In the place of the international division of labour between

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Varieties of Brahmanism.

Mr. T. A. Seshagiri Ayyar, B.A., B.L., M.L.A., contributes to the October number of *The Quarterly Journal of the Mythic Society* an entertaining and edifying article on the varieties of Brahmanism. He takes us first to Kashmir.

The Brahmin or the Pandit as he is called there I would almost put among the depressed classes: It may be due to the treatment he was subjected to during the Mahomedan period: that he is an outcast in his own land is clear. Many a Kashmiri Brahmin has migrated to other parts of India—notably the United Provinces and the Punjab—and have risen above his fellows: but the Kashmiri Brahmin of the valley—the man who is native of the soil—is nowhere in the race of life; one peculiarity is that caste distinctions which are so predominant in the South are not observed in the happy valley. The Brahmin is the pandit, the tiller of the soil, the jamadar, the hardworking menial and the pest that inhabits sacred places to fleece pilgrims. I came out of Cashmere with the conviction that the mark of superiority is not on the brow of the descendant of the rishis of old in this land.

We pass on next to the Punjab.

In the Punjab, the abode for a considerable period of the Aryan race, he is no better. The degeneration probably is of recent origin. The Punjabi Brahmin—of course there are notable exceptions and I am only speaking of the class as a whole—is often to be found as chaprasis (peons) in many public offices. He is the *Mundu* (menial servant) in various private households. He ploughs and sows: there are, of course, a few who carry on the priestly profession. They are an infinitesimally small number who are employed as officials. But the vast majority of them toil and spin and are neither sought after nor abused: Swami Dayanand Sarasvati has created a new hierarchy; undoubtedly he has stirred to the depth the easy-going Hindu. It is no wonder that the Brahmin of the old type is opposed to this reform movement. It may be that, in course of time, a tolerant and reasonable Brahminism of the purely Vedic type may emerge in the Punjab.

Brahmans in Behar and the United Provinces then come under scrutiny.

In Behar and the United Provinces, the Brahmin is occupying a slightly better position. I had an illuminating talk with a member of the Behar Legislative Council the other day; what he said was an eye-opener to me: intellectually the Brahmin is not in the forefront in these areas. He is a great deal more religious than his compeers in the Punjab: he is perhaps more ceremonial, but in the villages he is the actual cultivator of the soil. It would appear that he should not actually hold the plough. That is prohibited, but he uses his spade: he sows, reaps the corn and does all works of husbandry which the Madras Brahmin disdains to do: the Kayasthas of these parts are more intellectual than he.

We then proceed to Bengal.

In Bengal, the Brahmin has gone up a step higher. But he has not monopolized learning as in Madras. The Kayasthas are as well placed as the Brahmins The Kulin Brahmin had at one time a splendid field all to himself in the matrimonial market, but the situation has changed. They are believed to be the descendants of the five priests who were invited to Bengal by an ancient sovereign, Adisur. It is curious that on the High Court Bench the Brahminical element is stronger, although in the Bar and in other professions there is not the same proportion. Even on the bench there have been Kayasthas of undoubted eminence. Dwarka Nath Mitter, Romesh Chunder Mitter, Chunder Madhab Ghose are names worth remembering. Gurudas Banerjee, Ashutosh Chaudhury, Ashutosh Mukerjee belong to the Brahmin class. Among the lawyers Rashbehari Ghose, Monmohan Ghose, Anandamohan Bose, Lalmohan Ghose, Lord Sinha, Sir Benode Chandra Mitter all come from the Kayasthas. Rammohan Roy, Issur Chandra Vidyasagar, Bankim Chandra Chattarjee and Debendra Nath Tagore were Brahmins, and among living men Rabindranath Tagore is the shining light of the Brahmins. Bose and Roy, the great scientists, are not Brahmins. It would appear that the position which the Kayasthas are occupying in Bengal and Behar is due to the fact that, when the British settled there, they were the earliest to act as interpretors and to get themselves employed under the new masters. But even in Madras, the earliest Dubashes were all non-Brahmins and yet they do not seem to have worked their way up.

Bombay Brahmans next claim the writer's attention.

In Bombay, in most districts, the Brahmin holds no commanding position. This is largely due to the commercial instinct of the people of the Presidency. Employment in the learned professions is not much of an inducement to the Benia or the Bhattia; and it is they that control and guide public opinion in the Presidency. The position is different in the Maharashtra portion of it. The rule of the Peishwas and the respect which Sivaji paid to the priestly class created a new atmosphere. The Poona Sastri has come to the fore there and sought employment in public offices. He has created around him the same feeling of antagonism which dogs the footsteps of his brother in Madras.

Naturally the Brahmans of Madras Presidency receive the most elaborate treatment.

Now for Madras where are varieties. The Nam-

agriculture and manufactures, assumed by classical economies, a division of labour within the sphere of manufacturing appears. If now the development of the productive capacity of a country leads to industrialization, and if industrialization increase the participation of the country in world-economic dealings, it follows that the protective policy, as an important aid to industrialization, must under proper manipulation, lead to an extension of world-economic relations." *Economic Protectionism*, p. 342.

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budri or Malabar stands on a pedestal of his own. He is the most intolerant of his sect. His treatment of the other classes has thrown thousands into the fold of other religions. As compared with him, the Tanjore Brahmin is nowhere in caste arrogance. Go north and examine the Telugu Brahmin. His acharam is unacceptable to the Brahmin of the Cauvery Delta and of Madura and Tinnevelly: the Niyogi with his whiskers does not come up to the right standard of spiritualism. If we go to South Canara, fish-eating at least is not *taboo* to the Brahmin there although it is not universal. The Brahmin of the southern districts is a different being. Intellectually he has established a record for proficiency in higher learning which is unequalled anywhere. He is not as intolerant as the Nambudri, but his is only a degree less. His aptitude for work is marvellous. Go to any part of India, you will hear that he is the best hack that you can get for the money. His Bible is not the Vedas so much as the Achara Kandam of Vythinadha Dikshitar.

One essential feature should not be lost sight of. "Don't touchism" of the aggressive type is not in evidence beyond the limits of the Madras Presidency. My Behar friend told me that the Purohit who officiates in a non-Brahmin house is not in any way looked down upon. He and the other Brahmins can eat in non-Brahmin houses, sweets and chapatis; only boiled articles, and dole are not permitted to be taken. Naturally there is greater comradeship between the classes, and less friction. There is no objection to the highest and the lowest classes drawing water from the same wells; and in most cases worship in the temple is open to all. I was in Bombay on a Mahasivaratri day and I found men and women of the lowest walks of life rubbing shoulders literally with the highest within the precincts of the Siva temple. The Namasudras and the Mahars, I understand, suffer from some disadvantages, but their disabilities bear no proportion to what their brethren undergo in the South.

The problem is worth investigation why the South Indian Brahmin has developed a code of social life so different from what obtains elsewhere. Is it because the settlers in these parts were a handful and endeavoured to preserve their identity by exclusiveness and aloofness? There is something to be said in favour of this theory. Romesh Chandra Dutt seems to suggest that there is a lighter streak of Aryan blood in South India than elsewhere. He seems to hint at a mixed parentage for the Brahmin of the Madras Presidency. That may partly account for the Brahmin's assumption of superiority. If the zeal of the convert is proverbial the anxiety of the hybrid to be regarded as of pure blood is not an unheard-of theory. I hope I am not rubbing my brethren too severely the wrong way.

The summary of the writer's experiences is "that, except in Madras and in the Maharashtra country, the Brahmin exercises no commanding influence in the councils of the Empire or in moulding the ideas of the people."

Cultivation of Jute in Brazil.

The Indian and Eastern Engineer states that,

The Government of Bengal, Department of Agriculture and Industries, have forwarded, for the information of the Bengal Chamber of Commerce, an extract from the *Brazilian-American*, Rio de Janerio, dated 13th May, which is in the following terms :—

The following telegram has been received by President Epitacio Pessoa concerning the commercial possibilities of jute fibre in the industrial development of Brazil. The message is from Dr. Rodrigo de Camargo, an engineer in the Department of Agriculture, who was sent to the State of Sao Paulo by the President to make a study of the jute farms which are being cultivated under the direction of Dr. Gabriel Lessa.

The telegram referred to is as follows :—

"I am taking the liberty of sending a message directly to the Head of the Nation as a preliminary report on the inspection of the jute farms in the country of Presidente Prudente (a new station on the Sorocabana Railway) situated eighty kilometers from Sao Paulo in the open country on the left side of the Sorocabana Railway. The inspection has been concluded, and my report ready.

I am telegraphing you directly because I feel that Brazil has almost solved the jute fibre problem. In my opinion, jute will ultimately become of more importance to Brazil than coffee. After many failures, successful experiments have been made under the capable direction of Dr. Gabriel Lessa. After innumerable attempts and sacrifices, jute seed was brought from India. Nine experienced farmers were persuaded to come to Brazil to assist in getting the industry started in this country. Jute culture offers a satisfactory profit to small farmers. It is capable of becoming within a short time, one of the safest and most promising industries in Brazil. Local production will guarantee enough fibre for factories making ropes, strings, rugs, (resembling those made in Persia), spreads and other articles and imitation Cashmere and silk (similar to the goods made in India, Japan and England). There is plenty of opportunity for exportation. The plants are grown in three months, and a plantation requires very little capital. Production on a large scale depends upon the ability to procure good seeds. This difficulty is at present due to heavy export duties on seeds leaving India. Dependable instructions must also be furnished to the planters who are unacquainted with the new plant, and a small amount of money must be advanced to the men who do not have enough capital to build tanks in the country. The careful study of the industry, from cutting to the separation of the fibres, has filled me with so much enthusiasm that I have decided to continue my work."

Jute growers, manufacturers and merchants need to take serious note of the above facts.

Railway through the Moplah Country.

The same monthly records that

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The Madras Legislative Council have decided to accept a resolution providing for the construction of a railway line from Shoranur to Manantoddy, through the Moplah country as a safeguard against future risings and as a means of developing the country, which is rich in timber and other products. This project has been under contemplation for many years but it was not until the recent Moplah rising showed the strategic value of the line that the Government of Madras realised the necessity for pushing on the scheme.

FOREIGN PERIODICALS

Shall the Daughters Work ?

Most people of our country, when they think at all of the subject, are afraid of the education of women because they believe that it destroys the instinct for domesticity of those who receive it. Those Indian men who have educated women in their homes can testify that it does not. Occidental experience tends to support this testimony, as the following extract from *The Literary Digest* shows:—

The Feminine Instinct for domesticity is not entirely crusht by the modern independence movement and the industrial opportunity presented to women, as is witnessed, in the case of the French women, by a questionnaire recently put to them. The French women have entered into the professions and public activities almost as extensively as American women have done, and recently it occured to a French newspaper, we are told by the *Rocky Mountain News*, to ask some of the women successful in their particular lines whether, if they have daughters, they wish them to follow in their footsteps. A majority of the answers are decidedly in the negative the objection being, we are told, not to professional life, but to the particular profession in which the women were engaged. But, notes the *News*:

"These women all indicated a wish that their daughters should lead domestic lives, some saying so frankly, but no one is quoted as objecting to their entering into some lucrative occupation if necessity requires, tho it must be other than that of their mothers. This is quite in line with the attitude taken by many men who do not favor the entrance of their sons into their own calling, the real reason being that they see the drawbacks and difficulties of their own as of no other occupation. But men expect their sons to engage in some sort of life work, whereas women probably as a class approve of a business career for their daughters only if necessity calls for it, and then only until marriage ends the need of self-support.

"This is natural and feminine and a view likely to prevail in this country as well as in France, inspite of all the industrial and professional opportunities open to women, and the alleged independence given to them by the ballot. Domesticity shifts its characteristics as time goes on. A life spent in cooking, washing dishes and bending over the washtub does not invite the girls of to-day, but they want their own homes none the less."

It is true, and it is right and natural that it should be so, that educated women refuse to be mere household drudges slaving merely for the pleasure and at the bidding of men.

World News About Women.

The following items are taken from *The Woman Citizen* :—

Women Judges for Children.

Now that the office of Judge of Children's Courts in New York is open to women, even without legal training candidates are being put forward in four counties.

A Terse Platform.

Ellen Duane Davis, the only Pennsylvania woman who is running for Congress this year (see August 26 *Citizen*) was nominated without any solicitation on her part. Her platform is "Clean hands, empty pockets, a pure heart and a strong desire to serve her people." She believes that the United States should join the League of Nations; stop hoarding gold; lessen taxation by a tariff for revenue only; and work for the whole world, not for America alone.

Candidate for Parliament.

Mrs. Charlotte Despard, a pioneer in the suffrage movement in England and a prominent figure in Irish affairs, has announced her candidacy for Parliament. She is Lord French's sister.

A Norwegian Booth.

Norway's women will have an exhibition pavilion at the Rio Janeiro Exposition next

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month, showing what they have accomplished in various branches of housework and sanitation. Models of government schools for housework teachers and the tuberculosis sanitariums erected through the efforts of women are to be part of the exhibit, which will be accompanied by illustrated lectures.

In Great Britain

Among the candidates for the forthcoming Parliamentary elections in Great Britain are Lady Marjorie Beckett (daughter of Lady Warwick), who is running on a Labor ticket. Like her mother, Lady Marjorie is an able public speaker. The Labor candidate for North Islington is Miss Edith Picton-Turbervill, O. B. E., well-known for her activities on behalf of women in the church. West Edinburgh adopted as an Independent candidate Mrs. More-Nisbet, a prominent member of the Catholic Women's Suffrage Society; and Mrs. Oliver Strachey (mentioned in our last number) is the Independent candidate for Brentford and Chiswick.

Women M. P.'s in the Netherlands

Seven women were returned for Parliament as a result of the recent Parliamentary elections in the Netherlands.

They are: Mrs. Bronsveld-Vitringa, a Roman Catholic; Miss Frida Katz, a lawyer belonging to the historical Christian political party; Miss E. C. Van Dorp, also a lawyer; Miss Westerman, a former M. P., who was re-elected; Mrs. Betsy Bakker-Nort, a lawyer belonging to the Constitutional Democrats and the first Vice-President of the Dutch Society for Women Citizens; Miss Suze Groeneweg, a Social Democrat, Holland's first member of Parliament and in Parliament for four years; Mrs. de Vries-Bruius, Social Democrat, also a doctor specializing in nervous diseases.

In American Embassy at Tokio

As the result of her efficiency when she was secretary to the Advisory Committee at the Washington Conference on the Limitation of Armaments, Miss Maud Miles of Erie, Pennsylvania, has been appointed an attache of the American Embassy at Tokio—the first woman to be assigned to an American Embassy in the Orient.

Diving for a Living

That diving may be looked on as a profession for women is demonstrated by Miss Margaret Naylor, Britain's first woman diver who is searching in Tobermory Bay, Scotland, for treasure left by a ship of the Spanish Armada. A dive of ten fathoms is nothing to Miss Naylor.

Women in the League of Nations

(*Ex*) Premier Lloyd George, according to a special cable to the Philadelphia *Public Ledger* has just appointed Mrs. Coombe Tennant as substitute delegate to the Third Assembly of of the League of Nations. In this connection it is interesting to have the names of women who have attended the First and Second Assemblies in an official capacity. According to a list prepared by the Council for the Representation of Women in the League of Nations, they are: as technical advisers in both assemblies, Mlle. Henni Forchhammer, President National Council of Danish Women, and Mme. Kluyver, head of the Department, Ministry of Foreign Affairs of Hollands; as alternate delegates, Mme. Anna Bugge-Wicksell, B. A., of Sweden, and Mlle. K. Bonnevie, Curator of Zoological Laboratory, Christiania Norway; and as technical adviser to the Second Assembly, Mlle. Helene Vacaresco, of Roumania.

The Council also lists the following women as members of the League of Nations Commission, some of whom have already been mentioned in the *Citizen*: Mme. Anna Bugge-Wicksell, of Sweden, Mandates Committee; Dr. Josephin Baker, of America, Health Committee; Miss Karen Jeppa, of Denmark, and Miss Cushman, of America, Commission of Inquiry on Deported Women and Children; Mme. Curie-Sklodowska, of France, and Mlle. Kristine Bonnevie, of Norway, Committee on Intellectual Cooperation; Dr. Paulina Luisi, of Uruguay, and Mme. Estrid Hein, of Denmark, Traffic in Women and Children.

In addition, five women assessors on certain commissions are named: Miss Baker of Great Britain; Mme, Avril de St. Croix, of France; Mme. de Montenach and Mme. Studer-Steinhauslin, of Switzerland, Traffic in Women and Children; and Mrs. Hamilton Wright, of America, Traffic in Opium.

Women in Politics and Women in Industries.

Elizabeth Frazer records in *The Ladies' Home Journal* the following "blunt, sardonic comment of the eminently successful manufacturer of textiles", a humane, broad-minded man, who sat next to her one night at dinner:—

"Yes, industry has been a hard taskmaster; it is blind socially; it doesn't give a tinker's dam and it never has given one for the individual which it weaves into its mighty pattern. It doesn't care for racial interests, or society, or government, or the state, or spiritual progress, or things of the soul. It has two gods, production and profit. Left to itself, unharnessed, uncurbed, it would destroy the individual in its determination to achieve

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its goal. And if, as some economists declare our industrial organization is in danger of smashing up, of going to pieces on the rocks, it will be mainly because, with all its tremendous development, with all its technical and mechanical inventions, its complicated devices for increasing production, for speed, industry as such has overlooked one big, vital factor of success, namely, the individual; his happiness, his health and social needs; and, in the final analysis, it is the individual that makes the whole machinery go round.

"Take the case of women in industry. Women are the race bearers; the girls in the shops and factories of today are the mothers of tomorrow; good or bad, they're all we've got; they're our capital, so to speak. You'd think that the most obvious, primitive, selfish, common-sense motives would demand that they should be safeguarded from the race point of view. But what do we do? Look at the actual facts: Wages too low to support life and maintain decency and virtue; hours too long for health, not to mention time off for recreation and citizenship duties, obligations to the community and to the state,; constant noise; bad air; crowded factory rooms; unguarded machines taking their toll of human limbs; speeding up the worker to increase production without ever inquiring how such a pace may affect her vital organs or her health. What's the inevitable result? Degeneration of the race.

"A man's work, says the old saw, is from sun to sun; but a woman's work is never done. And when, in addition to her ancient family job —which she still manages to hang on to—as wife, mother, cook, seamstress, washer-woman, and general roust-about, she is forced by the meagerness of the weekly envelope to go out into industry, in order to keep shoes on the children's feet and blankets on their bed—well, it's just plain hell, dull, uninspiring, unembellished hell, without romance, shaded red lights or fancy fixings. I pity the unskilled woman in modern industry; she's just cheap, docile labor, fodder for the great industrial machine. We're giving her, and we always have given her, the rawest kind of a raw deal."

These remarks led the writer to write a series of articles "to show how women's political power can be developed through organization to push legislation beneficial to women in industry which shall tend to safeguard the living and social conditions of family life in America, upon which rest the very foundations of our free government itself."

Women desire to humanize, socialize, spiritualize the industrial system, to make it yield up a larger percentage of health and happiness to the individuals enmeshed in the stupendous web; and they desire, moreover, to do this through the law.

There are thousands of women employed in Indian factories. Their condition cannot be made thoroughly satisfactory unless women have political power in India *and use it wisely and persistently*.

—

Prevention of Accidental Deaths of Children.

Of the total of accidental deaths in the United States 20,000 are children under fourteen years of age. And so, as stated in *Child-Welfare Magazine*,

Steps have been taken in many localities to study the subject of safety with reference to local conditions. Many cities have held a Safety Week each year, and during the six or seven days of the campaign they have done all they could to avoid and avert accidents. In addition to making safety campaigns, most cities have established traffic ordinances and safety zones and have erected warning signs, with the object of eliminating street accidents. The results of these efforts have been gratifying, but the real work has only just begun,

In the opinion of that American magazine,

The most important thing is to educate the public—men, women and children. The American people are the greatest chance-takers in the world. We rush unhesitatingly across a street filled with moving vehicles with no thought of the risk we are assuming. We thoughtlessly plunge into the midst of danger instead of waiting perhaps half a minute until conditions are comparatively safe. *We do not think!*

To whom and when and how is such education to be given?

To be most effective, such education must begin with the childern in our schools. Statistical reports show that the critical age in the life of a child is in the neighborhood of five years. At the age the child has mastered its faculties for walking and running, but it has not yet developed a sense of fear or danger, and it does not know that there are certain things that must be done for its own preservation. Childern of kindergarten age are none too young to be taught how to avoid injury. Safety education should begin in the kindergarten classes, and it should be continued along through the upper grades. When the children are taught to believe in safety, and learn how to protect

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themselves, the safety spirit will spread to the homes and to the parents in a way that is more effective than can ever be hoped for by our present "once-a-year-campaign" method.

It is not a difficult matter to work out a plan of safety education for our schools, when the problem is once understood. The plans will vary in different cities, as conditions themselves vary, and what is suitable for one city may not be satisfactory to another. St. Louis, Detroit, Cleveland, Syracuse, Rochester, and other large centers have already introduced safety teaching in their schools, and these cities are well pleased with the results. In many cases the work has been so successful that the children in the upper grades now oftentimes assist the civic authorities in carrying on the duties of the public safety departments.

Where the work in the schools has been most successful, topics emphasizing the constructive side of safety have been incorporated in the regular work of the classroom. In the kindergartens and lower grades, for example, games are played which teach the children the correct way of crossing streets, and the dangers of running into the road without looking to see if vehicles are approaching. In language work, safety lends itself readily to oral and written composition, reading, and letter-writing. Safety playlets are especially appealing to the children, and they have proved one of the most effective means of getting the safety idea firmly fixed in the young minds. For older pupils, safety clubs, organized and governed by the pupils, often render valuable services to the schools and to the city. Talks by uniformed members of the city fire and police departments, giving practical demonstrations of fire prevention and traffic handling methods, are highly instructive and enthusiastically received by the pupils.

Education is no longer looked upon as a "filling up" process by means of which information is "poured" into an individual in somewhat the same way one would pour water into a tank in order to be able to draw it out later. We now see education as a means of developing in the child the right kinds of social recreations, viewpoints, ideals, and feelings. This is a "bringing out" process rather than one of "pouring in,', The subjects taught in our modern schools are such that they will bring about a modification of the child's behavior, especially in its social aspects. Could any subject be more appropriate for consideration than one which will tend to conserve the life of the child, as well as benefit mankind in general?

"Salvaging Civilization."

Many are at present disposed to despair of the future of civilization. But G. Stanley Hall, author of "Adolescence", "Senescence", etc., writes in the course of an article on "Salvaging Civilization" in the October *Century Magazine* that the proper attitude for watchfully waiting intellectuals in a time like this should be one of hope and not of despair; of course, not of cowardly ignoring of perils. He gives his reasons for prescribing this hopeful attitude.

We know everything good and great came out of the soul of man. It created everything that makes civilization—state, church, all the arts and the industries, and every institution. Man created all the languages, all the myths and all religions, heavens, and hells; he made all the Bibles, and all the gods from highest to lowest evolved from his soul. True, God made man, but before that, many now tell us, man made God. But more and back of all this, man made himself out of a very savage and hairy anthropoid which for ages seemed inferior to a score of animal competitors for the lordship of creation. This he alone attained, leaving them all behind in brutehood. And last of all, as his crowning achievement, he has evolved the sciences, pure and applied, and all their armamentaria. He may well be proud of his humble ancestry, of the vigor and élan which his ancient pedigree gave him.

We may indeed truly say with Hegel, that man can never begin to think highly enough of himself.

He proceeds to argue:

Now, is it likely that such a being, with such a record in the past, the rate of whose advance, instead of being retarded, has constantly accelerated up to the beginning of the century, should suffer defeat, arrest, or lapse into sudden senescence? Are not all the hardships and perils of our day rather to be regarded as painful initiations of humanity into a stage of adulthood or as new challenges which will be met as triumphantly as all the old ones have been? For the soul of man has been the most irrepressible and unconquerable thing in the world so far. Are we shallow optimists if we feel an invincible conviction that history so far has been only prolegomena, and far better things are in store for our race than it has yet known? Man is perhaps now near the half-way station between the ape he was and the demigod he is to become in some far-off day when man as he now is will be as forgotten as the missing link of Java. Is there any better way of judging the future than by the past? Thus nature and evolution bid us hope.

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Next to hope, what we need is more faith in man.

Neither his soul nor his body was smuggled into the world from without, but evolved from its inmost core. He is its beloved and only begotten son, and the story of his processional from ether to ethics, from cell to citizen, amœba to the architect of civilization, is the epitome of all knowledge possible to man. Always and everywhere the best have survived; so that it is a good world, and despite all his faults, he is the best thing in it; his shortcomings are those of immaturity.

The writer then asks and answers:

Now, if man is thus the crown of the universe, what is the highest and best thing in him, the tap-root of his growth, the mainspring of all his progress, the only sure road to a greater future? I answer that it is love, the oldest, most potent, and most fundamental thing in human nature.

Love rules the court, the camp, the grove,
* * * *
For love is heaven, and heaven is love

only hints at it. All the Bibles are love stories of man for the highest idea his racial soul has evolved. Buddha, Jesus, Paul, John, knew its power. It may be directed to truth, and then it makes science and philosophy; to beauty, and then it makes art in all its forms; to justice, virtue, or goodness, and then it makes all the counsels and aids to progressive perfection, law, ethics, religion. Just now we are learning again how it controls health and disease, success or failure, which, psychoanalysts are showing us, depend more on the love of life than on anything else. It is the perennial theme of poetry, drama, and all fiction. Look into your own lives, and not one of you will deny that conduct and even character have been shaped by Eros, which Plato said made the world itself. The chief trait of man as distinct from animals is that he can love more. Some great transformation in the past, symbolized by many a myth, hypertrophied his philoprogenitive instincts, made him the lover par excellence of the world, so that most of his *thun* and *haben*, and achievements and his failures, have been due to it. If he only loves his work and can make play of it, instead of hating it as the world now does, not only fatigue, but every form of unrest, will vanish. Nothing has so many species, varieties, names and symbols.

Mr. Hall's eloquent glorification of love in the highest and widest sense is continued thus:

It begins even before sex in symbiosis, is seen in all forms of gregariousness, of the herd instinct which the Cro-Magnon had and the Neanderthal lacked, and so vanished before him. It made man the social being he is, taught him co-operation and mutual aid, gives some a passion for service, inspires patriotism that broadens into philanthrophy, makes altruism, and everywhere subordination of the individual unit to the group. It still impels some young men in the very choice of their calling to ask where they can do most good instead of where they can get most money. Woman, who is now coming to power, knows and feels it better than man and ought to help bring in a new dispensation of it as against the egoism and the monstrosities of selfishness which are the products of hunger merging into greed, the other and malign power that now strives to rule the world. In these days of tests we must work out some criterion to tell of each how much they can love, and the best function of culture is to direct this passion toward the highest and most worthy object, and to realize the transforming power of a new affection. It will bring in, in a sense, the opposite type of the superman to that we know. It gives the highest possible morale, it is the best of all agencies in the abolition of war, and its developement is the best standard by which to measure the efficacy of all these other cures of present-day evils. It does exist deep down in the soul of every one who is truly human, and if we could only find some mode of direct action to bring it out, we should not have to wait for slower agencies.

The future of mankind will depend on what the young will do.

It is most significant that in nearly every country in Europe involved in the Great War, perhaps especially in Germany, we read of new movements in the rising generation toward emancipation from both the traditions and the control of their elders, as if they had lost confidence in their guidance, which has involved the world in woe.

The young are the best material for prophecy, for as they go, the world will follow two decades hence. The young best know what love is and best feel what it can do. Thus the supreme question which the zeitgeist puts up to young people to-day is to decide whether they wish most to give or to get; to serve mankind or to exploit it; whether they will choose the career where they can do most good to-morrow or take the job that pays the best to-day; whether they follow the precepts of Sterner and Nietzsche, which teach us to maximize our ego, or those of Kropotkin, which teach mutual aid; whether they prefer the cutthroat methods of competition, too prevalent in business, or the co-operative methods by which science, the other great institution of the modern world, has been built up. Both individual and group selfishness must be transcended, and nothing less than a new dispensation of service and a

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new enthusiasm for humanity must be instituted. This will begin not by concerted and organized movement without, but can take its rise only within the soul of each individual man who dedicates himself to service, and has penetrated to the great secret of the human heart, that "it is more blessed to give than to receive."

Has Germany Changed ?

The question, "Has Germany Changed ?", is answered thus in *The Century Magazine* for October :—

The reply is difficult. The institutions have changed, but it is difficult to say whether the German people have changed or not. They are scarcely a people any more save as the scorn of the world welds them together. They are thoroughly disunited. It is not that Bavaria is suspicious of Prussia or that Bremen and Hamburg are proud of independence. It is not geography, but economics, which divides the people. In the present Government there are but few men of education and driving power : it represents, however, the heart of the German people striving to be free of unnatural ambitions. The heart of the German is essentially childlike. It is not immersed in the world ; it has never led the world in culture, as France has, or as Italy or as England ; it is essentially democratic, unspoiled, energetic, comfort-loving, easy-going people over whom a veneer of imperialism and militarism has been spread. Now it is humiliated ; it has lost its place in the family of nations. It knows that it was stupidly led to destruction ; it believes that it was guilty of the blood of mankind, but not much more so than the surrounding nations, hostile to it and envious of it. Will it seek to revenge itself upon the nations which now hold it in the mire or will it, forgetful of the past, press on toward the high mark of the calling which some men in the present Government believe to be a holy calling ? That is the question which now trembles in the balances. There is hope in the sturdiness of the people, in the essential simplicity of the nation that lives much on the public street and eats in the open air, in its sense of the futility and arrogance of a military aristocracy, in the deep convictions of a few leaders in the present movement that they are summoned to further democracy in the world.

No one should deny that there are forces of evil at work in Germany to-day—forces of militarism, of reaction, of revenge. But there are also other forces—the forces of humanity, of liberty, of disenthralment, forces that have pushed on toward the ideal we all hold in common. We all have sinned ; shall we insist on remembering only German sins, or shall we throw open our hearts to the sympathy which naturally unites us with those who, like ourselves, love freedom and believe in the dignity of man ?

"Toward An Understanding of China."

Under the obove caption Bertrand Russell has contributed to the October *Century* a thoughtful and thought-provoking article. According to him, the questions raised by the present condition of China fall naturally into three groups, economic, political, and cultural, each intimately bound up with the other two. In his opinion,

The cultural questions are the most important both for China and for mankind. If these could be solved, I would accept with more or less equanimity any political or economic system which ministered to that end. Unfortunately, however, cultural questions have little interest for practical men, who regard money and power as the proper ends for nations as for men. The helplessness of the artist in a hard-headed business community has long been a commonplace of novelists and moralizers, and has made collectors feel virtuous when they bought up the pictures of painters who had died in penury. China may be regarded as an artist nation, with the virtues and vices to be expected of the artist—virtues chiefly useful to others, and vices chiefly harmful to oneself. Can Chinese virtues be preserved ? Or must China, in order to survive, acquire, instead, the vices which make for success and cause misery to others only ? And if China does copy the model set by all foreign nations with which she has dealings, what will become of all of us ?

Mr. Russel then compares Chinese with Western culture.

Whether our present culture is better or worse, on the whole, than that which seventeenth-century missionaries found in the Celestial Empire, is a question as to which no prudent person would venture to pronounce. But it is easy to point to certain respects in which we are better than old China, and to other respects in which we are worse. If intercourse between Western nations and China is to be fruitful, we must cease to regard ourselves as missionaries of a superior civilization, or, worse still, as men who have a right to exploit, oppress, and swindle the Chinese because they are an "inferior" race. I do not see any reason to believe that the Chinese are inferior to ourselves, and I think most Europeans who have

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any intimate knowledge of China would take the same view.

The general question of comparing an alien culture with one's own is also considered.

In comparing an alien culture with one's own, one is forced to ask oneself questions more fundamental than any that usually arise in regard to home affairs. One is forced to ask: What are the things that I ultimately value? What would make me judge one sort of society more desirable than another sort? What sort of ends should I most wish to see realized in the world? Different people will answer these questions differently, and I do not know of any argument by which I would persuade a man who gave an answer different from my own. I must therefore be content merely to state the answer which appeals to me, in the hope that the reader may feel likewise.

His answer runs thus:

The main things which seem to me important on their own account, and not merely as means to other things, are: knowledge, art, instinctive happiness, and relations of friendship or affection. When I speak of knowledge, I do not mean all knowledge; there is much in the way of dry lists of facts that is merely useful and still more that has no appreciable value of any kind. But the understanding of nature, incomplete as it is, which is to be derived from science, I hold to be a thing which is good and delightful on its own account. The same may be said, I think, of some biographies and parts of history. When I speak of art as one of the things that have value on their own account, I do not mean only the deliberate productions of trained artists, though of course those at their best deserve the highest place. I mean also the almost unconscious effort after beauty which one finds among Russian peasants and Chinese coolies, the sort of impulse that creates folk-songs, that existed among ourselves before the time of the Puritans and survives in cottage gardens. Instinctive happiness, or joy of life, is one of the most important, wide-spread popular goods that we have lost through industrialism and the high pressure at which most of us live; its commonness in China is a strong reason for thinking well of Chinese civilization.

In judging of a community we have to consider not only how much of good or evil there is within the community, but also what effects it has in providing good or evil in other communities, and how far the good things which it enjoys depend upon evils elsewhere. In this respect, also, China is better than we are. Our prosperity, and most of what we endeavor to secure for ourselves, can be obtained only by wide-spread oppression and exploitation of weaker nations, while the Chinese are not strong enough to injure other countries, and secure whatever they enjoy by means of their own merits and exertions alone.

The above general ethical considerations are by no means irrelevant in considering the practical problems of China.

Our industrial and commercial civilization has been both the effect and the cause of certain more or less unconscious beliefs as to what is worth while. In China one becomes aware of these beliefs through the spectacle of a society which challenges them by being built just as unconsciously upon a different standard of values. Progress and efficiency, for example, make no appeal to the Chinese, except to those who have come under Western influence. By valuing progress and efficiency, we have secured power and wealth; by ignoring them, the Chinese, until we brought disturbance, secured, on the whole, a peaceable existence and a life full of enjoyment. It is difficult to compare these opposite achievements unless we have some standard of values in our minds; and unless it is a more or less conscious standard, we shall undervalue the less familiar civilization, because evils to which we are not accustomed always make a stronger impression than those that we have learned to take as a matter of course.

I believe that, if the Chinese are left free to assimilate what they want of our civilization and to reject what strikes them as bad, they will be able to achieve an organic growth from their own tradition, and to produce a very splendid result, combining our merits with theirs. There are, however, two opposite dangers to be avoided if this is to happen. The first danger is that they may become completely westernized, retaining nothing of what has hitherto distinguished them, and adding merely one more to the restless, intelligent, industrial, and militaristic nations which now afflict this unfortunate planet. The second danger is that they may be driven, in the course of resistance to foreign aggression, into an intense anti-foreign conservatism as regards everything except armaments. This has happened in Japan and it may easily happen in China.

But the question is, "Can China preserve any shadow of independence without a great development of nationalism and militarism?" Mr. Russell's reply to his own question is as follows:

I cannot bring myself to advocate nationalism and malitarism, yet it is difficult to know what to say to patriotic Chinese who ask how they can be avoided. So far I have found only one answer. The Chinese nation is the most patient in the world; it thinks of centuries as other nations think of decades. It is essentially indestructible, and can afford to wait. The

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"civilized" nations of the world, with their blockades, their poison gases, their bombs, submarines, and negro armies, will probably destroy one another within the next hundred years, leaving the stage to those whose pacifism has kept them alive, though poor and powerless. If China can avoid being goaded into war, her oppressors may wear themselves out in the end and leave the Chinese free to pursue humane ends instead of the war and rapine and destruction that all white nations love. It is perhaps a slender hope for China, and for ourselves it is little better than despair. But unless the great powers learn moderation and tolerance, I do not see any better possibility, though I see many that are worse.

Our Western creed of efficiency for its own sake, without regard for the ends to which it is directed, has become somewhat discredited in Europe since the war, which would have never taken place if the Western nations had been slightly more indolent. But in America this creed is still almost generally accepted; so it is in Japan, and so it is by the Bolsheviks, who have been aiming fundamentally at the Americanization of Russia. Russia, like China, may be described as an artist nation; but, unlike China, it has been governed since the time of Peter the Great by men who wished to introduce all the good and evil of the West. In former days I might have had no doubt that such men were in the right. Some, though not many, of the Chinese returned students resemble them in the belief that Western push and hustle are the most desirable things on earth. I cannot now take this view. The evils produced in China by indolence seem to me far less disastrous, from the point of view of mankind at large, than those produced throughout the world by the domineering cocksureness of Europe and America. The Chinese have discovered, and have practised for many centuries, a way of life which if it could be adopted by all the world, would make all the world happy. We Europeans have not. Our way of life demands strife, exploitation, restless change, discontent, and destruction. Efficiency directed to destruction can end only in annihilation, and it is to this consummation that our civilization is tending, if it cannot learn some of that wisdom for which it despises the East.

It was on the Volga, in the summer of 1920, that Mr. Bertrand Russell first realized "how profound is the disease in our Western mentality, which the Bolsheviks are attempting to force upon an essentially Asiatic population, just as Japan and the West are doing in China." His journey by boat day after day and his experiences resulted in his at last beginning to feel that

All politics are inspired by a grinning devil teaching the energetic and quickwitted to torture submissive populations for the profit of pocket or power or theory. As we journeyed on, fed by food extracted from the peasants, protected by an army recruited from among their sons, I wondered what we had to give them in return. But I found no answer. From time to time I heard their sad songs or the haunting music of *balalaika*; but the sound mingled with the great silence of the steppes, and left me with a terrible questioning pain in which Occidental hopefulness grew pale.

Indian Prohibitionists in America.

We read in *Abkari* :—

At the invitation of the World League Against Alcoholism, two well-known Indian Temperance workers, Mr. Jnananjan Nyogi and Mr. Tariniprasad Sinha, have proceeded to the United States and Canada for a six months' lecturing and investigation tour. They will also represent the Indian movement at the International Anti-Alcohol Convention to be held at Toronto in November. The name of Mr. Nyogi is familiar to our readers as the oganising lecturer and assistant secretary of the Calcutta Temperance Federation, in which capacity he has rendered most valuable service in Bengal. Mr. T. P. Sinha travelled with Mr. W. E. Johnson as his private secretary during the latter's tour in India last year. He is one of the best-informed men on the Temperance question that India has produced. Speaking at a meeting in London on July 8, Mr. Sinha said that in India, when they talked of Temperance they meant Prohibition. He was going to America to see how they were working it out there. They were extremely thankful to Mr. Johnson for the enthusiasm he aroused during his visit to India.

Government Advertising Liquor.

Abkari writes :

Our attention has been called to the advertisements of liquor which are now appearing in the books of postage stamps issued by the Government of India. This seems to us to be in every way objectionable, and we trust that some member of the Legislative Assembly will press for the discontinuance of this practice. If the Government want to prove their direct complicity with the liquor traffic, the appearance of these advertisements is an effective way of doing it. As, however, they have declared their sympathy with

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Temperance on various occasions, they ought at once to stop advertising alcoholic drinks. As the "Servant of India" has remarked, the Postmaster-General of Great Britain some time ago forbade the advertisement of liquors in the publications of the Post Office. Will anyone say that Temperance sentiment in England is more pronounced than it is in India? We hope our branches in India will take up this matter with a view to these undesirable advertisements being discontinued.

Some American Views.

In *The New Republic* Mr. Charles Merz has made some new observations on things Indian. The Taj Mahal is praised as highly as it has ever been by anybody. But the concluding remarks are of an unexpected character.

It was fortunate that Shah Jahan happened to be an artist, but inevitable that he would build some mighty structure. For Shah Jahan was a spendthrift, a slave-driver and a nepotist —and because theirs are the right qualities for the task it is usually the spendthrifts, the slave-drivers and the nepotists who give the world its architectural luxuries. Amenophis IV was as wise as any king of Egypt we know about; but Cheops was vain, despotic and prodigal with the energies of his slaves; and so it was Cheops who gave us the Great Pyramid. Marcus Aurelius was perhaps the finest of the Roman emperors; but Marcus Aurelius left no great monument to his own selfishness behind him; and it was Nero who built the Golden Palace. Louis the Fourteenth, not the French Republic, built Versailles. The good die young, make men think, or govern nobly. It is the bad who leave their footprints on the sands of time.

Of the Sikhs the same writer says :—

The Sikhs, whose chief shrine is this Golden Temple, founded their religion largely as a protest movement. Four hundred years ago they mutinied against Hindu priestcraft. A fiery prophet led them. They affirmed that God is one, the worship of idols abominable. They denounced the caste system. They forbade infanticide. They demanded that women be freed from harem prisons. They were thorough-going rebels.

The prophet has been dead for fifteen generations. The mutiny is over. Caste has crept back into the Sikh communities. Priestcraft officiates in the Golden Temple. The Granth Sahib, once a polemic against idolatry, has itself become an idol.....It is an interesting place, this temple, but it suggests no curious transfiguration. Often in the history of religions comes the protestant. And the disciples fumble what he taught them ere his words are cold.

The "Happy Valley" of Kashmir inspires the following sentiments :

It was from an arid Syrian hillside that Christ came, Mohammed from the desert, Buddha from the scorched plain that lies below these same Himalayas. The Kashmirs have less need of visions. It is the bad lands that produce religions.

Of the caste system Mr. Merz writes :—

It is easier to see what keeps the system going than be sure what started it. Caste has chiefly provincialism and autocracy to thank for its lease on life. "Untouchability" is parcticable when people stay at home; less practicable on railroad trains. It works with despotism; but once there is a ballot-box, the politician has yet to be discovered to whom any conceivable vote would seem untouchable.

Unpopular Mandates.

The Living Age calls the French and British mandates in Eastern Asia unpopular.

Gloomy predictions come from Eastern Asia, where hostility to the French and British mandates, which were never wanted in any case by the people, is growing more intense. The Syrians hate French, to whom they have been involuntarily subjected, with a bitterness that increases with the severity of the measures taken to repress them. We had a suggestion of this—though only milder part of the story ever reached America—in the demonstration at the time of Mr. Crane's visit to Damascus last April, and in the sentencing of one of the most enlightened men in Syria to twenty years at hard labour for participating in it. Instead of reducing her troops in Syria, France has been obliged to strengthen them and is now maintaining there an army of approximately 100,000 men. She has been unfortunate in her selection of white officials, most of whom have been transferred from the West African colonies and have insisted upon applying to the Syrians the same methods they used with African negroes.

In order to offset the hostility of their mandate subjects, the French Governors are courting close relations with the Turks and Arabs, and have sent field artillery, machine guns, airplanes, and aviation instructors to Mustafa Kemal at Angora. This assistance is partly responsible for the recent successes of the latter against the Greeks. Rumor even has it that the French in order to check the growth of British

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influence in Western Asia, have made secret treaties with powerful Arab Sheiks in territories supposed to be within the British sphere of control, and are supplying them with arms and ammunition.

Meanwhile the British themselves are in an equally precarious situation, and are adopting almost equally desperate measures to protect their interests. Presumably, if Mustafa Kemal succeeds in driving the Greeks out of Smyrna or in securing their evacuation of the Mediterranean cost by other means, he will turn his attention to recovering Mosul and will penetrate Mesopotamia, where the native population would probably join him, thus bringing an insurgent and hostile Moslem nation up to the very gates of India. In Arabia proper the great chieftains can bring—according to some estimates—200,000 warriors into the field in case of necessity. England is holding them off by heavy subsidies at present. But should the Turks win notable successes, these desert tribes may get out of hand and sweep northward through Syria and Palestine. In a word, the situation in Eastern Asia is probably more perilous than our dispatches indicate or the public suspects ; and if the new Turk offensive has sufficient momentum to reach the Mediterranian coast, it may precipitate events that will upset the post-war settlements in this portion of the world.

The New Republic is equally uncomplimentary with reference to the Syrian mandate :

The Syrian Mandate is the most indefensible example of the mandate system, just as the mandate system turned out to be the worst piece of hypocrisy which came out of the Paris Conference. No one can be so simple as to suppose that French are in Syria for any reason except their own profit. The Syrians were first betrayed by the British, who in explicit violation of their promise allowed them to be reduced to the status of wardship. They were next betrayed by the Council of the League of Nations, which confirmed the French mandate without submitting it to the people concerned. They are treated by the French as the latter treat conquered provinces. According to a dispatch in the New York Evening Post the people of Damascus, Becrut, Haifa, Alexandretta, Homs and Hama have closed their shops and are [demonstrating against the French occupation, and General Gouraud has wired for more troops. The desperate plight of the Syrians in a world made safe for democracy, is expressed by their leader, Prince Lutfallah. "In vain we have appealed for a hearing. No one would listen to our pleadings. There is but one thing left for us to do. That is to fight until we either conquer or die."

With regard to Palestine, too, the same paper makes some caustic comments :

Actions that would be regarded as eccentric in ordinary life often pass without remark in the world of international politics. For example, supposing that two commodities had been proved by frequent experience to explode on contact with one another, a person finding himself in possession of premises stocked with one of these materials would naturally be deterred by the fatal accidents that had overtaken his neighbors, from introducing into the same premises a large consignment of the other substance. He would be still more cautious if he were not an owner or tenant but a trustee. And yet the government on whom the mandate for Palestine has been centred has committed itself to at least as hazardous a policy. All round Palestine, in countries where there is a mixed population and no mandatory in control, explosions are occurring. Anatolia, in particular, has fallen into a chronic state of war ; Greeks are wiping out Turks and Turks Greeks : and there seems no prospect of the destruction coming to an end until one nationality or the other has been eliminated and their common country permanently ruined. In the meantime in Palestine, the British government having undertaken to assist the local population to lead an independent existence at the earliest possible moment under the strenuous conditions of modern life, is deliberately trying to indtroduce "bi-nationalism," with all its dangers and difficulties, into what has hitherto been a comparatively homogeneous country.

The Moral Value of Judo.

Judo is the Japanese art of self-defence. *The Japan Advertiser* publishes an article on it by Professor Jigoro Kano, the foremost teacher of Jujutsu in Japan, treating of it as a culture, physical, mental and moral. His description of the main feature of the art is quoted below.

A main feature of the art is the application of the principles of non-resistance and taking advantage of the opponent's loss of equilibrium; hence the name Jujustu (literally soft or gentle art), or Judo (doctrine of softness or gentleness.)

Now let me explain this principle by actual examples.

Suppose we estimate the strength of a man in units of one. Let us say that the strength of this man (an assistant) is ten units, whereas my strength, less than his, is seven units. Then if he pushes me with all his force, I shall certainly be pushed back or thrown down, even

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if I use all my strength against him. This would happen from opposing strength to strength. But if, instead of opposing him, I leave him unresisted withdrawing my body just as much he pushes, at the same time keeping my balance, he will naturally lean forward and lose his balance. In this new position he may become so weak (not in actual physical strength but because of his awkward position) as to reduce his strength for the moment, say to three units only instead of ten. Meanwhile, by keeping my balance, I retain my full strength available for any emergency. Had I greater strength than my opponent, I could of course have pushed him back; but even if I wished to push him back, I should first have left him unresisted, as by so doing I should greatly economize my energy.

This is one instance showing how an opponent may be beaten by being left unresisted. Others may be given.

Professor Kano dwells on the moral phase of Judo in the following words:

As to the moral phase of Judo,—not to speak of the discipline of the exercise room involving the observance of the regular rules of etiquette, courage, and perseverance, kindness to and respect for others, impartiality and fair play so much emphasized in Western athletic training,—Judo has special importance in Japan. Because, as I have already mentioned Judo—together with fencing and other martial exercises—was practised by our old samurai, and the spirit of the high code of honor they observed has been handed down to us through the teaching of the art.

In this connection let me explain how the principle of the Maximum Efficiency in Use of Mind and Body helps in promoting moral conduct. A man is sometimes very excitable and prone to anger for trivial reasons; but when he comes to consider that to be excited involves an unnecessary expenditure of energy, benefiting nobody and often doing harm to himself and others, the student of Judo must refrain from such conduct. One is sometimes despondent from disappointment, is gloomy, and has no courage to work. Judo advises such a man to try and find out the best he can do under existing circumstances. Paradoxical as it may seem, such a man, to my mind, is in the same position as one at the zenith of success. In both cases there is only one road to follow—the one he deems best at the time. Thus the teaching of Judo may lift a man from the depths of discouragement to vigorous activity with a bright hope in the future. The same reasoning applies to persons who are discontented. Discontented persons are often in a sulky state of mind and blame other people, without properly attending to their own affairs. The teaching of Judo makes such persons understand that such conduct is against the principle of the Maximum Efficiency in Use of Mind and Body.

Napoleon's Superstitions.

Napoleon was superstitious. Superstitions are, however, of different kinds. As Professor Heinrich Bloch says in *Pester Lloyd*:—

The superstition which consists in a belief in supernatural agencies, in mysterious and unknown powers that affect and determine our destiny, is very different from the coarser and lower superstition which places faith in the prophecies and powers of soothsayers, astrologists, and other miracle-workers. Napoleon was free from the latter kind of superstition although he was fully convinced that he was a providential instrument, chosen to carry out an important mission, and that his mystical destiny led him on from success to success. He possessed, like every man, certain weaknesses. As is the case with many powerful minds, we discover in him an inclination to interpret casual circumstances and peculiar coincidences as indications that he had been chosen by a Higher Power to accomplish great things.

Napoleon felt perfectly certain that a lucky star presided over him. He also believed that the position of the stars had something to do with the fortunes of each individual.

After the battle of Jena, he observed to Wieland, who had solicited an interview: "Do you know the dream of Frederick the Great?"

Napoleon referred to this incident. On the night of August 15,—the night that Napoleon was born—Frederick the Great, who was in Berlin, had the following dream, which is described in his own words: 'Can you explain a dream that is puzzling me exceedingly?' he asked his adjutant. 'I saw the star of my kingdom and my fortune shining brightly in the sky. I was admiring its brilliance, when another star appeared beyond mine, darkening mine as it drew near. A collision followed, and one star dimmed and darkened, fell from the path of the other and sank to the earth, as if it were overwhelmed by a power that was to destroy it. The struggle lasted a long time, until finally my star was liberated, though with great difficulty. It resumed its former position, and again shone in the heavens, but the other star disappeared.'

Wieland answered, 'Yes.'

'Well, then, do you believe in the constellations?'

'The dream was true, sire. That is all I can say.'

'A remarkable threat, my dear sir. It foretodes us no good.'

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'How's that ?' asked the poet.

'It forebodes us no good, for the star of the man that is dead shall triumph over the star of the man that is living.'

Two other examples of his belief in his stars are cited by Prof. Bloch.

While returning from the siege of Danzig in 1806, General Rapp had an important message to give to Napoleon. He entered the latter's room without being announced, and found the Emperor so absorbed that he did not venture to interrupt him. But as the Emperor did not move, the General thought he might be ill, and he purposely made a noise. Napoleon suddenly turned around, seized the General by the arm, and said : 'Didn't you notice it ? That is my star. There it is shining in front of you.' He continued excitedly : 'It has never left me. I see it in all great crises. It commands me to go forward, and that is always a sign of good luck for me.'

In the autumn of 1811, Cardinal Fesch begged the Emperor to stop his war against the Church, the other nations, and the elements. Napoleon answered, fairly dragging him to the window : 'See that star over there ?'

'Sire, I see nothing.'

'Anyway, I see it,' insisted Napoleon impatiently.

Another superstition of his was that

He disliked some letters. For instance, he regarded the letter 'M' as boding ill luck. We can conjecture a reason, though hardly a rational one, for some of these dislikes, when we study Napoleon's career. Moreau betrayed him ; Mallet conspired against him ; Murat and Marmont deserted him ; Metternich beat him in the diplomatic game ; he surrendered himself to Captain Maitland of the Bellerophon ; he received his wrost defeat near Mont Saint Jean at Waterloo. The tide of his military success turned at Moscow. To be sure, we could quote other names beginning with 'M' that were associated with happy events and good fortune in his life. But such likes and dislikes cannot be explained on rational grounds.

Germany's Chances in India's Overland Trade.

Prof. Benoykumar Sarkar writes in the *Export and Import Review* of Berlin :

An industrialized and independent India is really a four-fold more efficient and enduring unit in the exchange of world's commerce and culture. And New Germany, now that she has been deprived of her colonies, has everything to gain from such a consummation in Southern Asia. A world, in which colonies and colonialism are things of the past, will offer the best chances to German trade and industry.

The strategy of the new commercial warfare is clear. But so far as reviving her trade with India is concerned, Germany will have to revise her tactics to a certain extent. New Germany will have to meet Young India half-way.

In the first place, in order to popularize the products of German factories and the methods of German business in general, young Indian chemists and engineers should be given facilities in Germany to work as apprentices in the first-class manufacturing and banking houses. About one thousand Indians, trained for a period of, say, three years in German workshops and commercial establishments, would prove to be the greatest advertisers of Germany's industry and trade.

Indian experts educated in German technique will naturally be interested in translating German scientific and technical literature into Indian languages and serve as the best apostles of German *Kultur* as well as the most reliable media of *direct* commercial transactions between India and Germany. The time seems to be quite opportune, as Indians have begun to study German language at home and have been coming out to Germany in large numbers for travel, investigations, research and business opportunities. And in the second place, while getting oriented to these new developments in the Indian situation, New Germany should learn to recognise that Indian commercial travellers or agents, Indian export and import houses in India or abroad, and Indian bankers and industrial experts of tried merit are of at least as much worth as are the commission houses, agencies and importers on the other side of the North Sea. And in this respect German businessmen and bankers might as well take a hint from their American competitors. "Indian merchants of standing," says the U. S. Consul at Karachi in his report to the Department of Commerce, Washington, D. C., "are fully as reliable from a credit standpoint as British or continental firms. Their financial resources are in many cases large and their regard for the ethics of commerce punctiliously faithful."

The Story of the "Indian Antiquary."

Sir Richard C. Temple, Bart., has told the story of the "Indian Antiquary" in the *Asiatic Review*. Speaking of the last ten years he observes :—

It was at this time that a new phase in research began to become prominent. Indian

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scholars in large numbers had become proficient in English and had also become well acquainted with modern European methods and principles of criticism. The pages of the *Indian Antiquary* have faithfully reflected this notable change. In the first twenty years the Indian names are not many, and then chiefly none but the greatest; in the next twenty they increase largely in numbers, and in the last ten they have preponderated, representing quite the younger generation, that has to make its name, as well as the veterans, who are among the most distinguished.

During the last ten years Professor D. R. Bhandarkar, son of the great father, Sir R. G. Bhandarkar, has been joined with me as editor, and the journal has been kept on the old lines, with the difference that the bulk of the contributors are Indians, and worthily have they lived up to its old traditions. Especially have they shown a fine courage in investigating such difficult subjects as phases of their own religion, philosophy, and ethnology. The object of the journal is to search out the truth, not to restate prejudices, and in securing this object they have exhibited a fearlessness which is remarkable.

The number of contributors has been large and their labour has been honorary.

The list of contributors reaches a total of 527, every one of whom has been an earnest student of things Indian, the great majority acquiring their knowledge at first hand. These scholars have never been paid for a contribution, and the principle of honorary labour has been consistently followed from the beginning. The editors and proprietors have been generally out of pocket on the closing of the annual accounts, so that all the work bestowed upon the *Indian Antiquary* has been a labour of love, as it ought to be. Everyone, including printers, illustrators, and publishers, seem to have taken a pleasure in contributing, each in his own way, what he could towards the elucidation of the truth in connection with the past of India.

The Sad Plight of Anatole France.

Current Opinion notes:

Anatole France, the aged and famous French author has been placed on the Index Expurgatorius by the Church.

Time was when this would have been the finish of M. France. Everybody would have been afraid to read his books. Everybody would have taken the books out in the back yard and made a bonfire of them.

That time has passed, happily or unhappily according to the way you look at it.

The only effect now will be a tremendous advertisement for France's books. For every one who is discouraged from reading them, there will be twenty who will look them up and buy them.

It is too bad about Anatole France.

Can Good Be Scientifically Taught?

Current Opinion thinks it can.

It will be sometime before the mind of the world arrives at the point where goodness can be taught with any practical success without the authority of the Bible or the Church or some equivalent of these.

One reason is that we have always approached the matter of goodness either from the standpoint of theology which inculcates goodness as a means of getting to heaven or from the standpoint of philosophy which teaches goodness from the standpoint of metaphysical ideas.

Somehow or other we ought to approach this most vital matter from the standpoint of the engineer. That is to say, we should study moral conditions as we study electricity. We don't waste time speculating and quarreling over what electricity is. Nobody knows what it is, and few care. What interests us in electricity is how it works, and all our ingenuity is directed toward making it work for the welfare of the human race.

This great force we call conscience, or God, or the moral sense, is as much a mystery as electricity, if we consider its origin and nature. But it works in perfectly definite and known ways. And these ways should be studied and classified so that we can use this force as well as electric force for the benefit of humanity.

As to the method Professor Davis says: "Scientific inquiries will indeed remove the cold and hard view of ancient origin to the effect that punishment, either in this world or in hell, is the best means of suppressing evil.

"There is great need of finding something better than reward and punishment as a means of improving the world. Can the scientific study of the natural history of goodness discover something better? It ought at least try to do so, for that study includes a search for the forces by which good thoughts and actions may be encouraged and strengthened and bad ones inhibited. How will that search proceed? Undoubtedly by the standard scientific method of observation, invention, deduction, including experiment and verification; in a word, reasonably."

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The World's Progress in a Century.

Mr. Raymond B. Fosdick has contributed to the September *Current Opinion* an article with the heading "Our Machine Civilization—A Frankenstein Monster ?" in which occurs the following description of the progress of the world during the last hundred years :—

Charles Darwin was only thirteen years old and the whole foundation of modern biology and modern philosophy as well was yet to be laid. Agassiz was fifteen years old; Sir Charles Lyall was twenty-five years old, and the crude geological conceptions of Linnaeus and Lamarck were still in vogue. In the general field of chemistry and physics Michael Faraday was just beginning his work. In the field of medicine Jenner was still alive, and his idea of vaccination against smallpox was just beginning to win its way. Lord Lister and Louis Pasteur were not yet born, and anaesthetics and antiseptic surgery were unknown to the world. In the realm of astronomy. Pierre Laplace, who originated the nebular hypothesis, was still alive, while J. C. Adams, his successor in the field of mathematical astronomy, was only three years old. There was no such thing as experimental psychology, for example, and the word sociology did not exist in the English language.

With the advent of steam and electricity we have annihilated the difficulties of space and distance. When Napoleon was retreating in headlong fashion from Moscow, it took him 312 hours to complete the last leg of his journey from Vilna to Paris. Any traveler can now do it in less than 48 hours by rail road or 8 hours by airplane. We cross the ocean in five days, where a century ago it took two months. We fly by airplane from one city to another, from one country to another, in a few hours' time. Our fast mails go by airplane. In our automobiles we pass from state to state and see in a day more than our grandfathers could have covered in a month. By cable and wireless we are in immediate and constant touch with the uttermost parts of the earth. With our own voices we talk to our friends a thousand miles away. Seated in our own libraries we hear concerts and lectures that are hurled to us through the air from 500 miles or more away. We hear Galli-Curci and Sembrich in our own homes, and Caruso returns as from the dead to sing to us. Events that few could witness are brought to the whole human race on the celluloid film; we see the King of England walk through Westminister Abbey to lay a wreath on the tomb of the unknown soldier, and we see and hear the President of the United States speaking in Arlington Cemetery.

A hundred years ago it is conceivable that a man might acquire and digest a fairly substantial proportion of the body of human knowledge, At least he could easily find a point of orientation from which he could intelligently survey the course, and keep up with the progress of the march. To-day this is utterly impossible. In the growing complexity of knowledge one can scarcely find his way. Whole groups of conclusions must be accepted without analysis or examination, and most of the departments of learning we cannot even enter.

Having said so much Mr. Fosdick asks:

Will this intricate machinery which man has built up and this vast body of knowledge which he has appropriated be the servant of the race, or will it be a Frankenstein monster that will slay its own maker ? In brief, science has multiplied man's physical powers ten-thousandfold and in like ratio has increased his capacity both for construction and destruction. How is that capacity to be used in the future ? How can we hold in check the increasing physical power of disruptive influences ? Have we spiritual assets enough to counterbalance the new forces ? How can we breed a greater average intelligence ? Can education run fast enough, not only to overcome the lead which science has obtained, but to keep abreast in the race ?

And what is his answer ?

These are ugly questions and they carry with them a perilous significance. They are hurled as a challenge to our generation, and upon their answer depends the whole future of the race. And what are the answers ? Let us be perfectly frank about the matter : No intelligent person in my generation—if for a moment I may associate myself with the elder statesmen—pretends to know. We are wandering in heart-breaking perplexity, swamped with the paraphernalia of living, weighed down by mountains of facts, trying to find some sure way out of this jungle of machinery and untamed powers. And the tragedy of it all is that there was a time when we thought we knew the answers to the riddles that this modern life of ours was propounding. Up until 1914 most of us were fairly confident of the result, fairly easy about the future. We talked glibly of the direction and goal of human evolution, and of the bright prospects of the race. But now we know that we did not know. We were misled by superficial hopes, blinded by false assumptions. Those four years of slaughter, and those added four years of chaos and misery that have followed since the Armistice, have given us a perspective we did not have before. We see now the abyss upon the edge of which the race is standing.

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NOTES

The Princes' Protection Bill.

The Princes' Protection Bill, which the members of the Legislative Assembly did not allow to be introduced in their chamber, was afterwards introduced and passed in the other chamber of the Indian Legislature yclept the Council of State. The "reformed" Government of India Act gives the Governor-General power to make laws in this summary fashion by what is known as the Certificate Procedure. We will not bestow any portion of our limited space on a discussion of what the Legislative Assembly has done, and what the Governor-General has got the Council of State to do. We will only repeat that the "Reforms" leave the Executive masters of the situation as before even in law-making.

Before the year 1910 there was no provision in any law in British India to penalise any kind of criticism or even vilification of the ruling princes of India in newspapers published in the British provinces. The press law passed that year contained some provision of this kind. Owing to the repeal of that law this year in pursuance of the recommendation of the Press Committee appointed by Government, the mighty potentates of the Indian states were left without protection against the onslaughts of the mightier wielders of the journalistic pen in British India. When the new press law of this year was enacted, no section was inserted in it to afford the helpless princes the necessary protection, because the Press Committee, of which the Law Member and the Home Member of the Government of India were members, had not seen any necessity for the insertion of any such section. It has been argued that it was only after the Press Committee had finished their work and submitted their report that Government discovered fresh materials and reasons for legislation for the protection of the helpless princes. It is unnecessary to seriously consider the sufficiency or inadequacy of these materials and reasons.

In introducing the Bill Mr. J. P. Thompson of Panjab fame made a speech from which we quote the following passage describing the contents of the Bill :—

"The Bill provides that whoever edits, prints or publishes, or is the author of any book, newspaper or other document which brings, or is intended to bring into hatred or contempt or excites or is intended to excite disaffection towards any prince or chief of a state in India, or the government or administration established in such States, shall be punishable with imprisonment which may extend to five years or with fine, or with both. A subsection of that same section 3 goes on to protect in terms which are modelled on the Explanations to Section 124-A—legitimate criticism. The next clause contains certain necessary provisions as to the power to forfeit offending publications or to detain them in course of transmission through the post ; and the concluding section provides for the status of the Courts by which the offences may be tried, and also proposes to enact that no court shall proceed to the trial of any such offence except on complaint made by, or under authority from, the Governor-General."

As we shall see afterwards, it has not been officially denied that "there is a good deal of oppression and misrule in some of the Indian states." No effective criticism of such oppression and misrule is possible without fully describing such oppression and misrule. These are frequently of such a character that a full description of them cannot but bring into hatred or contempt or excite disaffection towards the oppressors. But such action has been made penal. Therefore Indian journalists in the British provinces who care for their own safety—and how many there are who do not ?—would naturally refrain from exposing the details of the misrule and oppression in any Indian state which may come to their notice. The law for the protection of princes, therefore, stands in the wny of the thorough and effective exposure of misrule and oppression in the Indian states. Out of the 700 states in India there are perhaps not more than a dozen in which any newspapers are published. Among those papers which are published in these States, there is perhaps not a single one which possesses even the limited amount of freedom which the Press

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has in British India, or which does its journalistic duties with the courage which characterises the boldest newspapers in the British provinces. These facts go to show that the subjects of tyrannical Indian princes must suffer in silence. Not that the criticism of their misrule and oppression in the British-Indian press has hitherto effectively curbed their tyrannical propensities. But publicity was bound to tell in the long run. The Indian press had begun to take interest in the affairs of the Indian States. Such interest was bound to grow. And as more and more information became available, the exposure and criticism of misrule and oppression was destined to increase in volume, strength and efficacy. The Princes' Protection Bill cannot but greatly retard this process of growth, though it cannot stop it altogether. This is all the more to be deplored, for, as Mr. Thompson admitted that "Government cannot always intervene even in the cases [of oppression and misrule] which come to its notice," it is absolutely necessary for public opinion in relation to the Indian States to grow so overwhelminly strong as to shame the British Government into necessary action, *if possible*.

But, it may be said, a subsection of section 3 protects legitimate criticism. This sort of protection, however, is given by the Explanation to Section 124-A of the Indian Penal Code. But in spite of such protection numbers of Indian journalists have been sentenced to various terms of rigorous imprisonment for criticism of the British Government in India which the Indian public considered correct, justifiable and, therefore, legitimate. In fact, there will always be difference of opinion as to what constitutes legitimate criticism and what not, between the Indian public and the Anglo-Indian bureaucracy or their Indian servants, and as the decision would generally rest with an Anglo-Indian Magistrate or Judge or an Indian one who is a servant of the Anglo-Indian bureaucracy, it would not be generally acceptable to the Indian public.

The last safeguard provided by the Bill is that "no court shall proceed to the trial of any such offence except on complaint made by, or under the authority from, the Governor-General in Council." This is not much of a safegaurd. It would not be difficult for any Indian prince who felt aggrieved to get such a complaint made. Many things done in the name of the Governor-General in Council are in reality done by the Secretaries, who are mostly sun-dried bureaucrats.

Mr. Thompson contended in his speech that the British Government was bound by its many treaties with the Indian princes and royal pledges to them to give them protection against journalistic attacks. He quoted passages from some treaties and pledges to prove his case. But we think he failed to prove beyond doubt that the passages cited had in view journalistic attacks or criticism. In none of the passages quoted by him is there any express mention of newspapers, periodicals, books, pamphlets, or leaflets, or of editors, journalists, or authors of books, &c. Therefore, it is by no means clear that the treaties and pledges ever contemplated any legal action to be taken against fighters with the pen for the protection of the princes. At the same time it must be allowed that the language of the treaties and pledges do not preclude the possibility of the kind of construction put on them. Let us admit then for the sake of argument that the passages quoted by Mr. Thompson may admit of the interpretation put by him on them. Government must then show why the protection promised in them was not given till the year 1910. Most of the treaties were concluded before the accession, during the reign and prior to the death of Queen Victoria. She ascended the throne in 1837 and died in 1901. Her son and successor King Edward VII ascended the throne in 1901, and died in 1910. Both of them gave pledges. How is it, then, that during the long reign of Victoria, nothing was done to redeem the promises made in the treaties and the pledges? How is it that nothing was done even during the reign of her successor King Edward VII? Do Kings and Queens make promises in treaties and pledges to be fulfilled in some distant future?

But we do not desire to lay much stress on these wordy discussions. Let us consider some historical facts and the moral obligations implied in them.

Mr. Thompson said in his speech:

"I believe that much of the feeling which exists against this Bill is due to a conviction on the part of the members of the Legislature that there is a good

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deal of oppression and misrule in some of the Indian States. That feeling is a feeling which is based on humanity and it is a feeling which I honour and respect. I regret I cannot deny the charge and I do not think that the Ruling Princes themselves would deny it. It is sure, too, that Government cannot always intervene even in the cases which come to its notice."

So the Government recognises the existence of misrule and oppression in some Indian states. It is admitted, too, that sometimes nothing is or can be done by it to put an end to such misrule and oppression even in cases which come to its notice. There is no law in British India for the protection of the subjects of the Indian Princes. We are not aware that there is any treaty or royal pledge which promises such protection to these subjects. Considered as human beings, these subjects are far more numerous than their rulers and they are also more helpless and weaker. From moral considerations it would, therefore, be natural and reasonable to expect that the British Government would take at least as much thought for the protection and welfare of the people as of the princes of the Indian States. But no; its anxiety is all for the princes. Not only so; it actually passes a law which has the effect of enfeebling the feeble check that newspaper criticism might be expected to exercise on the action of the ruling princes.

It is not that in the year 1922 Government, in the person of Mr. Thompson, has suddenly become aware of the existence of oppressors among the ruling princes. Even a century ago the British rulers of India possessed such knowledge. Abundant proofs of the fact are to be found in various parliamentary blue books relating to India. We will quote from one of them dated August 16, 1832.

The leading features which are common to all the treaties under subsidiary alliance are:

"First, the stipulated protection of the British Government against all enemies, foreign or domestic. Second, mutual co-operation in the event of hostilities with other powers. 3rd, the Allied state agrees to receive and maintain a British force for the protection of the state. 4th, the state agrees to receive a British Resident through whose medium is imparted the advice and counsel of the British Government on all affairs connected with external, and sometimes with internal, administration, by which advice and counsel the Allied State is bound to abide. 5th, the Prince agrees to abandon all political intercourse with other powers, except through the medium of the British Government, and binds himself to refer to the latter all disputes that may eventually arise with other powers.

"On the other hand, the prince retains in general the excercise of his independent authority on all civil matters within his dominions.

"In some cases the Princes who had engaged to pay a pecuniary subsidy for the maintenance of a British force have subsequently ceded territory in lieu of subsidy. In the recent Subsidiary Alliances this practice has been generally adopted."

It has been necessary to quote the above description of the leading features of all treaties under the subsidiary system in order to make the effects of the system as described immediately below it easy to understand.

"On the question whether the subsidiary system be favourable to the happiness of the great body of the people, great diversity of opinion appears to exist.

"The old remedy, it is said, for gross misgovernment in India, was conspiracy or insurrection. [Was it not the old remedy in all countries?—Editor, *M. R.*] The subsidiary system, by introducing a British force, bound by Treaty to protect the Sovereign against all enemies, domestic or foreign, renders it impossible for his subjects to subvert his power by force of arms. That fear of the physical strength of the people which in the independent states of the East, checks in some degree the cruelty and rapacity of rulers, has no effect on Princes who are assured of receiving support from Allies immeasurably superior to the Natives in power and knowledge. Thus the dependent sovereign, restricted from the pursuits of ambition aud secured from the danger of revolt, generally becomes voluptuous or miserly; he sometimes abandons himself to sensual pleasure; he sometimes sets himself to accumulate a vast hoard of wealth; he vexes his subjects with exactions so grievous that nothing but the dread of British arms prevents them from rising up against him. The people, it is said, are degraded and impoverished. All honourable feeling is extinguished in the higher classes. A letter from Sir Thomas Munro has been quoted, in which that distinguished officer states that the effects of the subsidiary system may be traced in decaying villages and decreasing population, and that it seems impossible to retain it without nourishing all the vices of bad government. Mr. Russell, who was, during nearly four years, Resident or Assistant Resident at Hyderabad, and Mr. Bayley, who was, during five years, a Member of Council in Bengal, have expressed the same opinion in the strongest terms. Colonel Barnewell, who was political agent in Kattywar, says that it is the most difficult thing to prevent our protection from being abused. Mr. Jenkins, who was Resident at the Court of Nagpore, says that 'our support has given cover to oppressions and extortions which, probably, under other circumstances, would have produced rebellions'."—*Report from the Select Committee on the Affairs of the East India Company*; ordered, by the House of Commons, to be printed, 16th August, 1832: pages 81-82.

So though the British rulers of India had been aware for a century of the probable and in some instances the certain evil results of the subsidiary system, they did not take any steps by means of treaties or by legisla-

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tion to protect the subjects of the Indian states from misrule and oppression.

It is not suggested that the people of all Indian states have been, always, subjected to oppression. There have been and are exceptions. But we are here concerned with what the British Government has directly done for the welfare of Indian States subjects. We are constrained to say that it has recognised its duty only to the rulers, not to the ruled.

Where the subjects of an Indian State have been the victims of misrule, what have been their lot ? Oppression has taken various shapes. Many of them have been deprived of their property in part or altogether ; many have been beaten, tortured or imprisoned, and subjected to various indignities : many have been driven from their homes ; some have even been put to death ; and worst of all, in Indian eyes, many have had their women insulted and ravished. We should like to know if there is any clause in any treaty with any Indian States which provides that the ruling Prince shall not oppress his subjects in any of the above ways ? We should like to know also if there is any royal pledge which relates to the welfare of Indian States subjects. In the extract which we have made above from a parliamentary blue book of 1832, it is stated that the ruler of the Allied Indian State is bound to abide by the advice and counsel of the British Resident connected with the external and internal administration of the State. We should like to know on how many occasions and where and when the British Resident has stood between an oppressive ruler and his helpless subjects. And seeing that all the treaties under subsidiary alliance give the Resident this power, why did Mr. Thompson say in his speech in introducing the Princes' Protection Bill that "Government cannot always intervene even in the cases [of misrule and oppression] which come to its notice" ? Cannot the Resident give advice and counsel in these cases ?

We have seen that the British Government has done nothing by its treaties and its laws and British sovereigns by their pledges for the protection of the people of the Indian States, though the oppression to which they may be subjected may be of the most terrible and revolting character. What are the wrongs from which the British law seeks to protect the Princes in fulfilment of royal pledges and provisions in treaties ? Indian journalists and authors have never deprived the Princes of any of their property, powers, privileges, honours or of their life and liberty. They have never tortured the princes, nor banished them from their kingdoms. Indian Princesses have not been wronged by Indian journalists and authors. Nor can it be asserted that their writings have ever indirectly produced the above consequences. The worst that can be said of the effusions relating to the States in the less reputable class of journals, is that they are false calumnies or that their object is blackmail. But such lies do not break anybody's bones. An honest and good ruler can afford to treat such things with contempt. He can defy the attempt to blackmail. It is their conscience which make bad rulers cowards. Good rulers do not require or want any protection from journalists, and bad rulers do not deserve any. The British Government, however, has decided that protection by legislation is needed for all these princes from the paper attacks of Indian writers, but that no protection is needed for the male and female subjects of Indian States from their rulers when they become oppressors and inflict on them the cruelest wrongs ! If the British Government had insisted on the princes doing their duty to their subjects, that would have been truly beneficial to the princes also. For then so many of them would not have degraded themselves by becoming voluptuaries, plunderers and capricious tyrants.

To prove that the princes require protection, Sir William Vincent and Mr. Thompson, on different occasions, read extracts from some Indian papers. Some of these contain quite legitimate criticism, some are silly, some are in bad taste, some are vulgarly insulting, but there is not one for which anyone need be imprisoned for five years.

British Residents, Political Agents and officials have often inflicted more and greater injuries on the princes and even on the princesses than Indian journalists. Loss of power, property, throne, privileges, honour or freedom, has sometimes been due to the highhandedness, secret despatches or machinations of these officers. But no protection has ever been sought to be given to the princes and princesses by legislation against their machinations and highhandedness.

As to the real reasons for enacting the law, it has been surmised that as during the war

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the princes gave great help to Government and as the Prince of Wales received during his visit a splendid welcome and hospitality in the Indian states, which he did not receive in the British provinces, it was felt necessary to meet the wishes of some of the Indian rulers. It may be presumed that many of them did not ask for any protection. In fact *The Rajasthana Patrika* says :—

> We are now in a position to definitely announce that H. H. the Maharaja of Gwalior was against asking the so-called protection against British Indian press criticism. Some intelligent Princes of Kathiawad also, did not like the idea. Only the weak-minded and short-sighted rulers wanted it to screen their own sins of omission and commission.

It will now be necessary, when an Indian journalist is prosecuted for some offence against an Indian state, for a court in a British province to determine, for example, whether there has been misrule or oppression in that state. Will that add to its dignity and enhance its prestige? Will not such prosecutions reduce Indian princes to the level of British subjects? For *in reality* the parties in such cases will be an Indian potentate and a British subject, and the judge will be an officer who is a British servant. So a Sovereign Prince, an Ally of the British Government, will *in effect* have to sue for protection and justice before a servant of his ally the British Government. Possibly in some cases this servant of the British Government may pronounce that the criticism on the Princes was justified. What a position for the descendants of independent Kings! No wonder that it has been suggested that the Act is an indirect attempt to lower the status of the princes and bring them within the jurisdiction of the British courts.

Destruction of the Trade and Industries of Indian States.

The servants of the East India Company were not content with destroying the trade and industries of the territories over which it had acquired political supremacy and of the peoples brought under its direct rule, but they destroyed even those of the subjects of the princes who had contracted alliances with it. The well-known author of the Antiquities and History of Rajasthan, Lieutenant-Colonel Tod, in reply to the question,

> "What are the effects that have resulted, and those that are to be anticipated, on the interests of the protected Princes, of their people, and of our own subjects, from the relation in which they stand to us, as heretofore acted upon?"

wrote—

> "With the exception of the district of Ajmer, we possess not a foot of land in sovereignty in all the regions under our influence (in Rajputana); and although in the treaties we expressly abjured internal interference, hardly had a State of repose succeeded the conflict of 1817-18, when discovering that the chief agricultural product of Malwa and Lower Rajputana was opium, which had progressively improved during the last 40 years, so as to compete with the Patna monopoly in the China market, we at once interposed, invading the rights of the native speculators, in order to appropriate their profits to ourselves. But monopoly in these regions produces a combination of evils; and this procedure was at once unjust, impolitic and inquisitorial; unjust, because we assumed fiscal powers in a country where our duties were simply protective, abolishing the import and appropriating the transit duties, and deprived the local trader of a lucrative speculation: it was impolitic because we diverted the efforts of the agricultural classes from the more important branches of husbandry, thus in a two-fold sense affecting the financial resources of our allies: it was inquisitorial, because we not only sent circulars to chiefs, calling for a statement of the cultivation of the plant, but despatched agents to the opium districts to make personal inspection and reports."
>
> "The mischief already inflicted by the introduction of British staples is not slight, and operates as a sufficient warning. The looms of Chandeli and Runnode, so famed for the beauty of their fabrics, are now for the first time made known to the Board only to announce their destruction, together with the more ancient and better known products of Dacca and Boorhanpoor, whose purple *Sinderies* clad the Roman senator. Even Cashmere itself, whose name is connected with an article of universal luxury, bids fair to lose this distinction, and be itself indebted to Norwich."

The above was written in March 1832. Since then the inhabitants of the so-called protected Indian states have not fared better as regards their industries and commerce than those of British India.

A Brave Indian Lady.

The following has been issued by the Publicity Officer, Bengal :—

On the 6th September, 1921, at about 1 P.M., Nandarani Dasi, eight years of age, daughter of Babu Ganendra Nath Sarkar, Stationmaster at Lalgolaghat, was standing on the verandah of her house, which is only a few feet away from the banks of the Padma river. Nandarani, holding on with one hand to one of the bamboo posts of the house, was watching the current swirling by and swaying backwards and forwards, when she suddenly

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overbalanced herself, fell into the river and was carried downstream by the current. Srimati Kamal Kumari Nandi, her sister, who was fortunately near at hand, with great presence of mind and bravery leapt into the river, and at great personal risk, swam out to her sister and succeeded in bringing her ashore.

On the recommendation of the local officers the case was brought to the notice of the Royal Humane Society who have awarded a testimonial on vellum to Srimati Kamal Kumari Nandi in recognition of her bravery in saving her sister from drowning at great personal risk.

Success of Indian Students at Harvard.

We have received the following letter from Mr. Manard P. Jordon, Lecturer in Astronomy, Harvard University :—

"I am sure you will be very much interested to hear of the success of three Hindu students in this country whom I have had the pleasure of knowing.

1. "Miss Manik Kosambi is the daughter of Mr. D. N. Kosambi, sometime Lecturer in the Calcutta University. Miss Kosambi entered the Radcliffe College, one of the best colleges for women in this country, four years ago and graduated last June with Cuma Laude or high distinction in Psychology and Philosophy. Miss Kosambi has just left for India, where her services are sure to be of great worth.

2. "Mr. Ram Prasad came here as a Government Scholar of the Mysore State three years ago and entered the Massachusetts Technological Institute, said to be the greatest of its class in the world. Mr. Prasad has received his D.Sc. this year in industrial chemistry and is at present employed in a big factory in Boston. All the more credit is due to Mr. Prasad for his remarkable success when one remembers that during last year he had to work his way through college.

3. "Mr. B. S. Guha joined the Harvard University in 1920 as Hemingway Fellow in Anthropology, having won the fellowship by his researches in India, where he was for a time a Government Research Scholar. Mr. Guha had a brilliant career in Harvard and had the unique distinction of being invited by the Smithsonian Institution, Washington, D.C., in the summer of 1921 to carry on Anthropological investigations among the Red Indian tribes of Colorado and New Mexico. Mr. Guha has this year been appointed as an Instructor in Anthropology in the Harvard University and Radcliffe College and is, I believe, the first Hindu to achieve such distinction."

The full name of the last named gentleman is Biraja Sankar Guha, who was a candidate for the Premchand Raychand Studentship in the Calcutta University in the same year in which Mr. Pramathanath Banerji, Sir Asutosh Mookerjee's son-in-law, competed for and obtained it. Mr. Guha's thesis was on an anthropological subject, the same thesis by which he won the fellowship at Harvard, but no anthropologist was appointed an examiner in that year, so that Mr. Guha's thesis was rejected practically unexamined. The sordid story of how Mr. Guha was deliberately deprived of even the chance of getting the Studentship was related in full some months ago in this REVIEW and need not be repeated. We are glad Mr. Guha was able to secure by his *rejected* Calcutta thesis that encouragement from Harvard which his Alma Mater denied him. We hope he will achieve still greater distinction in America before he comes back to India.

India in Mr. Bonar Law's Manifesto.

Among the references to India in the manifesto of Mr. Bonar Law, the new premier, occurs the following :

"The co-operation of all classes and sections is essential to progress and prosperity in India and if this be secured we can look forward with confidence to industrial development, which will add to our resources and give increased stability to the political structure."

It is a truism that in India, as in all other countries, the co-operation of all classes and sections is essential to progress and prosperity. But co-operation of all classes and sections in India cannot be secured unless there is political justice, which includes swaraj, and unless the feeling of self-respect of Indians is satisfied. Non-co-operators can co-operate only on these conditions.

As regards industrial development, we must know by what agency Mr. Bonar Law wants this development to be brought about and whom he refers to by the word "*our*" when he speaks of "our resources,"

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before we can think of supporting his programme. We want the industrial development of India by Indians and with Indian capital. If it be possible to develop India's industrial resources, even at a slow pace, entirely by Indian agency and solely with Indian capital, we would support such development. If that be not possible, we would advocate a programme of industrial development mainly by Indian agency and mostly with Indian capital. But we are wholly opposed to the industrial development of India solely or mainly by foreigners with foreign capital; for that is exploitation. If by "our resources" Mr. Bonar Law means British resources, he advocates the exploitation of India by his countrymen and no Indian ought to be a party to it.

Muslim University at Aligarh.

There are some encouraging items of news relating to the Muslim University at Aligarh.

The Retrenchment Committee and Court of the Muslim University have effected an economy of Rs. 20,000 a year in the annual budget of about Rs. 4,50,000. They have also recommended the amalgamation of the offices of the Registrar, the Treasurer and the Provost.

The meeting of the Court discussed a very interesting resolution for the opening of a department for the teaching of Sanskrit. Muhamad Yakub of Moradabad in supporting the resolution pointed out the importance of the measure. The old Islamic traditions of keeping the doors of knowledge open for all comers should be carried on in the Muslim University and Aligarh should lead in spreading a spirit of liberalism in educational matters This example, he said, is likely to be emulated by the Benares University, where an Arabic faculity may be opened and strengthen the Hindu-Muslim unity and co-operation.

The resolution was unanimously passed and the Sanskrit department is to be opened forthwith.

Another interesting item was the selection of a motto for the seal of the University. From a number of suggestions received the most appopriate was found to be the Prophet's famous injunction to the Mussalmans "Seek knowledge even if it is found in China" and it was unanimously adopted. It was also resolved to follow the old practice of conducting the proceedings of the court in Urdu as far as possible.

The Vice-Chancellor announced amidst cheers the munificence of His Exalted Highness the Nizam of Hyderabad in increasing his grant from 24,000 per annum to Rs. 36,000.

It is understood that the Vice-Chancellor has requested Her Highness the Begum of Bhopal, Chancellor, to fix a date for the first convocation of the University. Aligarh is the only University in the world whose Chancellor is an enlightened lady who is also a ruler of a progressive state.

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British and Indian Railway Fares.

Reuter cables that the British railway companies have decided to reduce their passenger fares from January to the extent of one farthing per mile, the reduction amounting approximately to a seventh of the existing fares. In Britain there has been a reduction in the postage rates also. But in India both railway fares and postage have been further increased after last year's increases!

There is enormous waste and extravagant expenditure in the railways. Rai Saheb Pandit Chandrika Prasada asserts that retrenchment to the extent of twenty crores of rupees per annum can be effected. By the Indianisation of the railway services further reduction in expenditure may be made. Thus the reduction of railway fares is by no means an impossibility. Moreover railways exist, not for earning the biggest possible dividends, but for contributing to the convenience and prosperity of the inhabitants of the country.

Railway Travelling.

While railway fares have been enormously increased, there has been no addition to the comforts and convenience of the passengers. By "passengers" we refer chiefly to the majority of them, who travel in intermediate and third class carriages. Even in a second class carriage in the East Indian Railway in which we had occasion to travel recently, we did not find things so nice as in former years. But it is with reference to the intermediate and third class carriages, of which we have most experience, that we write. They are as dirty as ever. It may be said in reply that that is because many of the passengers are dirty in their habits. But it is the duty of the railway authorities to clean the carriages, particularly the lavatories, every day at all principal stations, and once a week there ought to be a thorough cleansing and disinfection of all carriages and lavatories. Because some people are dirty, that is no reason why the railway companies should endanger the health of the others by keeping the compartments and the lavatories in a filthy condition. Sanitary habits should be enjoined on all passengers. We do not see any reason why there should not be notices stuck up in all carriages telling the passengers that they should not spit, blow their noses, &c., in the carriages.

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The supply of water in the lavatories should never run short. In the lavatories attached to first and second class carriages there are lamps. But there are no lights in the intermediate and third class privies, for which reason they are often in a very disgusting condition.

The accommodation reserved for Indian women, particularly in the mail trains, is quite insufficient, only a small compartment being provided for them. Moreover, very often European and Eurasian women overflow into the compartment reserved for Indian women, thus further reducing the accommodation available for them. It is very unjust that, whereas Indians, male or female, are not allowed to travel in compartments reserved for Europeans even when empty, Europeans and Eurasians freely avail themselves of carriages meant for Indians.

Overcrowding continues as before.

Greek and Turkish Atrocities.

The war party in the Cabinet have attempted to stir up war-feeling and enlist sympathy in England for the Greeks by charging the Turks with the perpetration of abominable atrocities in Asia Minor, says the *Daily Mail*.

They have painted the Turk as a fiend and the Greek as an angel. It is, therefore, important that the record of the two peoples in Anatolia, Greeks and Turks, should be examined in the light of the latest evidence so as to determine whether the Turks are really less civilised and less human than their Greek antagonists.

Fortunately a capable and dispassionate witness is forthcoming in the person of Mr. Arnold J. Toynbee, Professor of Byzantine and Modern Greek Literature and History at the University of London. He paid a long visit last year to Anatolia and there was able to see and judge for himself. The results of his observations and inquiries are given in his new book, "The Western Question in Turkey and Greece" (Constable, 18s. net), and very remarkable they are.

He shows that the Greeks contributed their full share and something more to the tale of atrocities. He went to Asia Minor with a distinct feeling in their favour, so that his testimony is all the more valuable. He is a quite independent and unbiassed observer.

If the Turks were not guiltless, they received immense provocation.

In judging Greek and Turkish atrocities, he says, Westerners have no right to be self-righteous They can only commit one greater error of judgment and that is to suppose that the Turks are more unrighteous than the Greeks. Much mischief has been done in the Near and Middle East by this common Western opinion.

Describing one day's Greek atrocities Professor Toynbee writes that the crimes were committed in cold blood and the plundering was leisurely and systematic. The Greeks plundered first and killed afterwards, and they sang at their work, even when they got to the killing.

The Indian Christian Conference.

It is noteworthy that at this year's Indian Christian Conference, held at Allahabad under the chairmanship of Mr. Alfred Nundy, a resolution confirmed the action taken by the All-India Christian Conference at Lahore recommending the use of *Khaddar* and articles of indigenous industrial enterprises. Another resolution ratified the proposal recommending the representation of the Indian Christian community at the Indian Social Conference. The Conference endorsed the movement for the Indianisation of the services.

War Graft in U. S. A. Army Leather Supplies.

In the first place, whether we are dependent or independent, honesty is to be valued for its own sake. In the second place, we must be scrupulously honest, more honest than the citizens of independent countries, because our task is harder than theirs ; for whereas they have only to maintain their liberty and power, we have both to win and maintain freedom and power. If, therefore, we occasionally quote instances of corruption in public life in independent countries, it is not with a view to excusing similar lapses in our country where and if they exist. We only want to bring such foreign examples to the notice of the Western opponents of Indian self-rule who think that they have a monopoly of character. For our part, we believe we cannot rise except by character, and therefore consider it a bounden duty of all Indian publicists to mercilessly expose dishonesty, jobbery, nepotism and corruption in the public life of India. Now to our foreign example.

The Searchlight of Washington, D. C., U. S. A., writes :—

The great war disclosed no American treachery of the Benedict Arnold type. It did, however, develop numerous traitors of a more despicable kind—men who "sold" their country, not to the enemy, but to themselves.

In all the cases where patriotism became a mask for personal profit, where opportunities to do a national

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service were shamelessly and criminally converted into gigantic thieving from the poor pockets of the people, there is none more reprehensible and revolting than that of the United States Harness Company.

Four army officers, three of whom came directly and one indirectly from big places in the leather industry, first got into a position which gave them exclusive authority to make all purchases of leather supplies for the War Department.

They bought with an exorbitance unparalleled, laying in a supply several times in excess of the government's needs.

They paid excessive prices, the money being not theirs, but that of the public.

They bought from "the trade," upon terms most advantageous to "the trade," in some transactions violating every moral and legal code by buying from their own firms.

They bought so excessively as to create a shortage of leather materials and cause the public to pay vastly increased prices for shoes and other leather products.

Being leather men first, with those interests, which were apparently their interests, subordinating public welfare and public funds, of course they created a great "surplus."

Then, finally, while still officers of the War Department, these men, who had bought spur straps at the rate of 36 for every officer, and other leather articles in lavish proportion, manipulated negotiations which resulted in the sale to themselves of all surplus leather and harness goods, estimated by one of them as worth "at least $150,000,000."

This "I to me" transaction meant to them a profit of from 15 per cent to 40 per cent and an annual salary of $25,000 for each of them.

Some details quoted below from the same paper would give a clear idea of what the four American army officers did.

.....during the war the largest number of serviceable horses and mules owned by the government at one time was about 300,000. Representative Reavis stated in Congress May 1, 1920:

"The total purchases of horses and mules during the process of the war was 395,000. These animals were purchased at different seasons, to repair the wastage and the loss by death and sickness (36,800), so that the estimate is made that there were never more than 300,000 horses and mules in the service at any one time."

For these animals the quartet of fireside patriots, who did not get nearer the firing line than their mahogany desks in Washington, spent the public's money with an abandon more reckless than a drunken sailor. A few illustrations will suffice.

There were purchased 2,551,087 sets of harness, at prices as high as $266, per double set, and nearly nine sets for each animal. Certainly the 86,418 cavalry horses, the riding horses, the pack mules, etc., did not require harness, so it is safe to say that not more than half of the animals needed harness; therefore, at least 15 sets were ordered for those horses that required them.

Saddles were bought to the number of 945,000, at about $40·00 each, or in the neighborhood of nine for every animal requiring a saddle. It will be recalled that cavalry was almost abandoned as a means of warfare at an early period. There were bought:

Halters, 2,850,853, or more than nine for each animal.

Saddle Bags, 585,615, nearly two for each animal.

Horse Brushes, 1,637,199, more than five for every animal.

Nose Bags, 2,033,204, nearly seven for every horse and mule.

Spur straps, 712,510 complete sets, about 36 for each officer.

There was no need for such extravagant purchase of harness and leather goods. The army had largely motorized its transportation system, even extending it to the artillery. It was known to the War Department that "the day of the horse was passing ..... The gasoline motor was taking his place."

General Pershing said: "Every effort was made to reduce animal requirements—by increased motorization of artillery and by requiring mounted officers and men to walk."

Motor-propelled vehicles had been ordered or provided for approaching 400,000, at a cost of $700,000,000, which included 185,000 trucks and every other conceivable kind of motorized conveyance.

Yet these four "leather" officers from the leather industry, continued to purchase tens of millions of dollars worth of useless leather equipment that, even a child would have known, could never be used.

Cure of Leprosy.

The increasing use of the improved method of treating leprosy by intravenous and intramuscular injections of soluble products of chaulmoogra and other oils, says the *British Medical Journal*, is already producing results undreamt—of only a few years ago, as testified to by reports now arriving from affected countries in various parts of the world. Thus in India the treatment was commenced in the largest leper asylum in the country at Purulia early in 1921, under Dr. Muir's direction, and he has recently sent to England the figures of the mortality among the seven hundred lepers there.

These show reduction of the death-rate in the first six months to 66 per cent., in the second six months to 29·6 per cent., and the first six months of this year to only 21 per cent. of the average rates for the three years before the treatment was begun in the same months of the year—a remarkable result in a chronic disease in such a short time as eighteen months even after allowing for some improvement in health due to simultaneous treatment for hookworms.

Nor is this an isolated result, for recent reports received by the Mission to Lepers show a similar reduction of the annual death-rate in the Fusan leper asylum from 25 per cent. to 5 per cent., the mortality in both this and the Purulia asylum having thus fallen to

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one-fifth of the former rate, while these and other similar institutions are now discharging a number of lepers apparently cured.

Guru-Ka-Bagh.

The Panjab Government continues to arrest, try and imprison the Akalis attempting to cut wood for fuel for the free kitchen attached to the temple at Guru-Ka-Bagh. The Akalis are equally determined to face martyrdom unflinchingly and calmly. The total number of Akalis arrested up to the 24th October was 3033. If the Gurdwara Bill on the legislative anvil had been framed in a way acceptable to the Sikhs, that could have altered the situation. But it has not been so framed.

Mr. Lloyd George and India.

No Indian of any political party will shed a tear for Mr. Lloyd George at his downfall. The Non-co-operators never had any reason to love and respect him. The Moderates might have given him their sympathy; for the "Reforms" and some high posts were given to Indians under his regime, though not by him personally. But his "steel frame" speech spoilt his chances.

It is not easy to determine his personal share of the responsibility for the things which during the last few years have convulsed India. His cabinet, of course, was fully responsible. The political situation in India would have been different if there had not been any pledges given by Mr. George relating to Turkey and their flagrant violation, no Rowlatt Committee, no Rowlatt Act, no cosequent agitation, no repressive measures to crush it, no Non-co-operation Movement, no martial law in the Panjab, no Jalianwalla Bagh, no practical rewarding and honoring of the heroes of martial law and Jalianwala Bagh, no visit of the Prince of Wales, no consequent boycott of his visit, no Bombay riots, no proscription of volunteering, no taking up by the non-co-operation leaders of the challenge thus thrown out by government, no imprisonment of thousands of persons, no strikes, &c., &c. But though King George V reigned, King Lloyd George ruled, and his achievements are writ large over the pages of contemporary Indian history.

Policy of Retrenchment Illustrated.

The creation of a new highly paid post of chief commissioner of railways and making an appointment to it is one exemplification of the kind of policy of retrenchment which Government wants to pursue. Another is to be found in the filling up of the vacancy created in the Bengal Executive Council by the promotion of Sir John Kerr to the Governorship of Assam, in the teeth of a resolution carried in the Bengal Legislative Council to the effect that the number of Bengal Executive Councillors should not exceed two. The population, area and revenues of the United Provinces of Agra and Oudh exceed those of Bengal. Yet in the former there are two executive councillors and two ministers, against three each in Bengal.

The Indian Princes and the Indian Press.

If all that has ever appeared in the columns of the Indian press relating to the Indian States could be brought together and examined, it would most probably be found that the indigenous papers have written more to champion the cause of the princes than in adverse criticism of their administrations and that in the case of States like Baroda, Mysore, Travancore, &c., they have often laid themselves open to the charge of being blind to their faults and of singing only their praises for what they have done to promote the cause of education, industrial development, representative government, &c. It is, therefore, an irony of fate that a Bill should have been passed for the *protection* of the princes against the *attacks* of the indigenous press! We say indigenous, because all press legislation in India has ever been meant to apply only to papers owned and conducted by the natives of the country. That leads us to ask whether anybody can give the princes protection against the British press.

It is not only derogatory to the princes that they should have to be given protection by courts in British India, but it is also superfluous. For many Indian princes have for years sought to protect themselves by excluding from their territories Indian newspapers which have criticised them; as they do not want that discontent should be stirred up against them among their subjects,

Though the ostensible object of this latest piece of press legislation is to protect the princes, in reality it would often

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protect the British residents and political agents from criticism, so that the Bill should have been more appropriately styled, "The Politicals Protection Bill."

Radio.

The West, particularly America, is Radio mad. Even little boys in American schools are making their own little sets of radio apparatus. In China it is coming greatly into vogue, for commercial and administrative purposes and it is needless to add that Japan has been making continually increasing use of wireless telegraphy and wireless telephoning, for that is what radio means. India lags behind, as conscience makes the Government here excessively suspicious and fearful. The Calcutta University Science College wanted to set up radio apparatus only for educational purposes, *i. e.*, for teaching and experimentation: but Government refused permission.

The Age of Consent.

At present the age of consent for both married and unmarried girls in India is twelve. Bakhshi Sohan Lal had introduced a bill in the Legislative Assembly with the object of raising it to fourteen and asked for the appointment of a select committee to consider it. Sir William Vincent said on behalf of Government that in ngland in the case of offences against girls under 13, the punishment was very severe, but if the age of the girl was above 13 and below 16, the punishment was lighter. But in Bakhshi Sohan Lal's bill, the punishment for offences against girls of even less than 14 was heavy. Moreover, Government was unwilling to include in the bill the case of married girls. Government could support the bill on two conditions: (1) that married girls would not be included in it, (2) that offences against girls between 12 and 14 years of age would be less severely punished than those against girls under 12.

Mr. Allan strongly supported the bill. He said that in one generation India had lost thirty-two lakhs of immature mothers.

Mr. Amjad Ali said that if the bill were passed into law, all [Indian] husbands would have to go to jail, whereupon there was laughter. We do not understand what cause for laughter there was in this indirect statement of a shameful fact. What Mr. Amjad Ali meant to hint at may not be true of all Indian husbands, but it is most probably true of the majority—which shows that so far as girl wives are concerned we are not a humane people. It also explains one of the causes of our not being a physically and intellectually superior race.

Sir William Vincent having informed the Assembly that the mover Bakhshi Sohan Lal had accepted the two conditions laid down by Government, the motion for the appointment of a select committee was put to the vote. Forty-one voted against and 29 for it. So it was rejected.

We are unable to understand the mentality of the 41 members who voted against the motion, even after married girls had been excluded from the protection meant to be given by the bill to girls of tender years. There may be social and other reasons why married girls must continue to suffer. But there is no moral, religious, or social reason whatever why any man who is not the husband of a girl under 14 should not be punished for doing her injury, though, of course, there are immoral reasons. We are loth to believe that 41 members of the Legislative Assembly were influenced by immoral considerations. But what else could have been their reasons for voting as they did?

Flood in North Bengal.

The natural cause of the unprecedented floods in Rajshahi, Bogra and some other north Bengal districts was excessive rainfall; but the inundation would not have been destructive if there had not been artificial causes also. The main artificial cause is the existence of railway embankments without a sufficient number of culverts for the outlet of water. A subsidiary artificial cause is the increase in the num-

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Bundles of Clothes Collected in the Science College, Calcutta, for the Flood-stricken.

ber of metalled highways without a sufficient number of culverts for the discharge of water. For details, the reader is referred to Prof. Dr. Meghnad Saha's article on the subject in this issue. The map will help in understanding the situation correctly. The deeply shaded area represents the part where the havoc done has been greatly intensified by the obstruction offered by the Sara-Santahar railway line. The area with a lighter shade has suffered for a similar reason owing to the blocking of the water caused by the Sara-Sirajganj line. The area with the lightest shade represents the upper part of the flooded area. A single arrow represents the course of flood water. Double arrows represent breaches in the railway lines.

The total area affected is 2500 square miles. The number of people affected has been estimated at 15 lakhs. The damage has been estimated at six crores of rupees.

Relief of Distress Caused by the Flood.

The sufferings of the people affected, caused by the floods, are indescribable. They unexpectedly found themselves without food, without shelter, and, in innumerable cases, without clothes even. The flooded area having been almost entirely under water, they could not even squat or lie down on the bare earth under the branches of trees. While the loss of human lives has not been inconsiderable, the loss of cattle has been enormous. From starvation alone the loss of human life would have been great, had not the cry of humanity in distress stirred the heart of Bengal to come to the rescue. Many relief organisations are at work, the largest being the Bengal Relief Committee under the leadership of Sir P. C. Ray, who looks like a spare and unpretentious looking tireless young man of sixty-two summers. This committee has already received in cash alone more than two lakh's of rupees, besides more than a quarter lakhs worth of rice and clothes. Other organisations have received from the people several thousand rupees each. But though the response has been quick and large, the distress can continue to be relieved in full only if help also continues to pour in in undiminished volume for a few months to come. For, we should bear in mind, that lakhs of people

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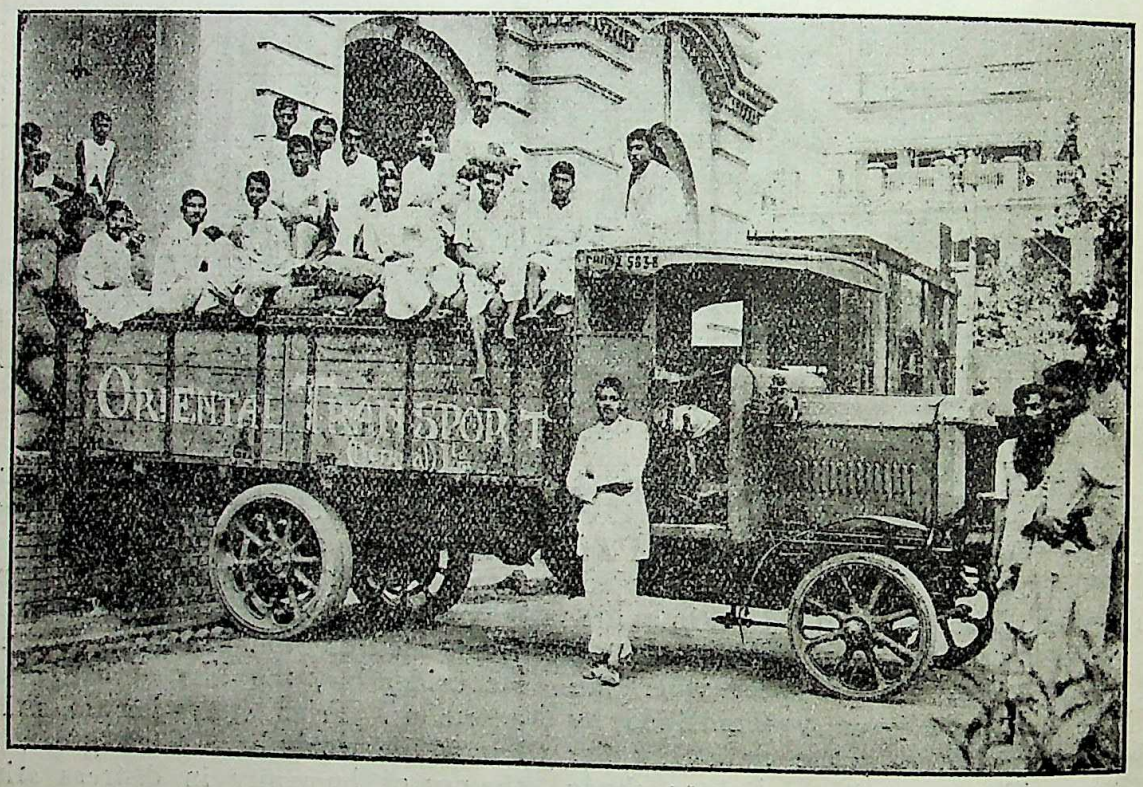
have lost their all. In innumerable cases they will have to be provided with new houses; in others the huts and houses still standing will require thorough repairs. Over extensive areas the crops have been totally wiped out, and in others only a fraction of the harvest will be available. The people will have to be fed until a new crop is harvested. The flood has destroyed agricultural cattle in great numbers, so that the peasants will require to purchase cattle for the plough, for carts, and for the supply of milk. The cows still alive have to be fed with fodder brought from outside the flooded area. Seeds for starting agriculture afresh must be supplied. The cold season has already commenced, and therefore people will require not only cotton dhoties and sarees, &c., but warm wrappers, blankets, etc., also. There are large numbers of comparatively well-to-do people who have been rendered destitute and who will not willingly receive charitable help. They will require loans. Usurers may consider this a great opportunity for investing money at high rates of interest and for ultimately buying out the peasants and small farmers. But this must not be allowed to be done. The relieving organisations should be able to advance small sums at low rates of interest or no interest at all. Considering that such a large number of people have been rendered homeless and have to do with just enough food to keep body and soul together and just enough clothing to hide there shame, it is no wonder that there are many cases of illness. The relieving parties have medical men among them, kind-hearted doctors who are voluntarily rendering help at great sacrifice. But medicines, diet, etc., have to be purchased to some extent, though here again charitably disposed persons have supplied some of these things gratis. How to dispose of the carcases of dead cattle was an urgent problem, as an outbreak of some epidemic or other was feared therefrom. The relieving parties have made arrangements for burying the carcases. Arrangements have also been made for disinfecting wells and other reservoirs of water from which supplies of drinking water are obtained.



Lorry with Provisions for the Flood-stricken Starting for the Railway Station from the Science College, Calcutta.
Sir P. C. Roy sitting on the Lorry in the midst of a Batch of Volunteers.

The bare narration of only these few details may give an idea of how much money would be needed. Those who have not yet given anything should hasten to do their duty. Those who have already given should

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Marwari Workers Ready to Start For the Afflicted Areas.

be ready to give again and again, if they can. Parties of little boys and girls, and grown-up men and women have been collecting money, rice and clothes for some days past, passing along the lanes and playing on musical instruments as they passed. Some young men are themselves drawing carts loaded with bags of rice and clothes. The spirit which actuates the givers will be understood from the following extracts from interviews with Dr. P. C. Ray :—

A petty grocer, named Pannalal Motilal, was asked to contribute two pice, he gave two maunds of arrowroot. An old poor woman, who had barely anything to cover her own body, gave away her only piece of new clothing. One servant boy gave away one of his two pieces of dhoty. A paralytic beggar who was looking at the heap of small coins collected dropped two pice into it, instead of asking any alms for himself. The Mohamadan carter who was hired to bring the rice and clothing to the central office of the Relief Committee, refused to take anything, when pressed repeatedly, remarking that he was a man of flesh and blood and he had also to do his share of duty to the country.

Another interviewer writes :—

From morn to noon, and noon to dewy eve an incessant stream of donations was pouring in, and it was a sight to see the various organisations working in different centres of the city and bringing their collections to the office of Dr. Ray. Individuals coming to Dr. Ray and paying their quota were by no means few, and they included all classes of people. That the cause has touched the innermost heart of Bengal is shown by the fact that many rich men of the city are going every day unasked to Dr. Ray to pay their contributions personally. Another fact which proves how the cause has met with a wonderful response from the poorest class is that a pile of half-pice is being collected every day on Dr. Ray's table. A few incidents which occurred on Saturday are worth while to note. One party asked a grocer to pay something. He asked them to stop, and gave away two maunds of arrowroot—practically his whole stock. The party got an ox-cart to carry the arrowroot and other things collected to office, and asked the cartman what he would take. His reply was characteristic. He said : 'If this poor man could give away two maunds of arrowroot how can I take anything from you! Have I no heart, and do I not feel for our sisters and brethren in distress like any other man?'" Dr. Ray has despatched to Santahar on Saturday a quantity of rice and cloth so large that three motor lorries had to be engaged to carry the things to station. Dr. Ray complains that the Railway Board has refused to make any concession to the volunteers, and this is regrettable indeed. We wonder why the

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Board could not send a few passes to Dr. Ray. The Government of Bengal have sent fifteen medical officers to the flooded area, but they are without medicine —like soldiers without ammunition, said Dr. Ray.

It is a disgrace that the Railway Board has refused to make any concession to the volunteers. The destructive character of the floods is due for the most part to the railway lines traversing the country, and the Railway Board should therefore have seized the earliest opportunity to do what they could to repair the injury done. There is time yet for them to be ashamed and to give free passes to the self-sacrificing workers of accredited relief organisations.

The University Science College presents an unique spectacle. On the verandah facing the portico, to the left and the right, are the statues of Sir Taraknath Palit and Sir Rash Behary Ghose. If the spirits of these princely givers for education hover on the spot, they should be pleased to find that the College which they have so richly endowed for feeding, developing and strengthening, the minds of their people, is being used also for feeding the famished bodies of lakhs of their unfortunate countrymen. But not for feeding the bodies alone. The essence of Swaraj is self-help. The Science College is the seat and centre and base of supplies and operations of a popular organisation for fighting destitution, hunger and disease. And the good fight is going on smoothly without any hitch, with the help of self-sacrificing and energetic young men, some of them of great intellectual distinction in arts and science, professors of the University and of Colleges, graduates of Indian and foreign universities, working from morning till late at night. So it is not the bodies alone of the people that are being fed and made fit for their work; the spirit of Swaraj also is growing. The ground-floor verandahs and some rooms of the left wing of the big College building are being used for stocking rice and clothing. The bags of rice and bales of cloth, old and new, on some days run up to the very ceiling. Every day huge quantities are sent away to the railway station, other bags, bundles and bales taking their place in no time. The sight is a liberal education of the heart.

Workers in charge of burying carcases in search of them with spades on their shoulders.

One feature of this and other Swaraj organizations is noteworthy. The population affected is mainly Musalman. Yet Hindus, Musalmans, Christians, Jainas, Brahmos and others are all rendering help, Hindus most of all, some of the leading organisers and some workers being Brahmos. East Bengal and north Bengal are inhabited mostly by Musalmans. Yet whenever that region has been devastated by flood, famine or cyclone Hindus have been foremost in giving succour.

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The thanks of the Bengal Relief Committee and of ourselves are due to Mr. C. Guha for kindly going to the affected area and taking photographs at his own expense, and to Messrs. U. Ray and Sons for drawing the map.

The Turkish Situation.

Mr. Lloyd George and his cabinet believed more in the triumph of might than in honour, truth, justice and honesty. Therefore, in spite of his word of honour relying on which Indian Musalmans fought against their Turkish and Arab co-religionists, he deprived the Turks of extensive territory in Europe and Asia and helped the Greeks against the Turks to achieve his object. So far as the possession of these territories was oncerned the right was all along with the Turks. If this right had been conceded at the proper time the world might have credited Mr. George with a sense of justice and even with generosity to a conquered foe. But now that Might, the god whom Mr George and his colleagues worship, has smiled on Mustapha Kemal Pasha, the giving to the Turks all that they want has in it both the appearance and the reality of abject surrender.

Mustapha Kemal Pasha.

We are glad at Kemal Pasha's victory because he fought for the right. We can quite understand the thoroughgoing support which Indian Musalmans are prepared to give him, because leaders like Maulanas Shaukat Ali and Mohamed Ali never concealed their conviction that they had accepted Mr. Gandhi's doctrine of non-violence as a matter of right policy in the circumstances of India but that they reserved their right of the use of physical force, if need be, allowed them by their religion. But we do not understand why and how non-Musalman thoroughgoing followers of Mr. Gandhi are prepared to go the length of promoting and even joining "Angora Battalions," if only by way of bluff. Angora and Kemal Pasha never stood for non-violence nor are ever likely to.

Dr. Seal at the Mysore Panchama Conference.

Dr. Brajendranath Seal's Presidential address at the ninth Panchama Conference of Mysore was worthy of his great reputation. In the South all those Hindus who are outside the pale of the four castes, who are considered inferior to the Sudras and are treated as "untouchable", "unseeable" and "unshadowable", are called "Panchamas" or the fifth caste.

Dr. Seal has faith in the great future of these Panchamas. He believes that

> The Panchama is bound to arrive. For are they not of the stocks that till the soil or ply the handicrafts in this continent, in the south as in the north, of whom it has been said,—They shall inherit the Earth? And they are thoroughbred stocks from the anthropologist's point of view, physically adapted to the environment, not decadent as so many of the civilised or over-civilised Indian races have come to be. They are in touch with the soil, with Mother Earth, and that touch ever quickens and invigorates. To them was given the command Till the earth and multiply. And they have multiplied. But not like Hagar's offspring, the Ishmaelites of the desert. They have not the vagrant or nomadic instinct. Neither have they any anti-social or criminal taint. And provided you can create a right tradition, a right social environment for them, there is no end to their potentialities of progress in the

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direction of their inherited instincts and predispositions.

The Panchama is really flesh of our flesh and bone of our bone.

If he is the last, he is also the first. first perhaps in time, autochthonous in strain,—first possessor of the soil, and therefore first to be ousted by immigrant races. First, too, is he among the many stocks that have entered into the composite radicle of the Indian peoples of-day. And to all those mixed stocks which we please to call "Aryan", he has contributed, in different degrees, not only pigment of skin, but also deep layers of human and subhuman instincts, and of prehistoric cult, myth and folklore. Neither is the Panchama himself a pure race to-day, physically or culturally. And this mixture has heen a gain on both sides. We in Bengal have derived the variability, the flexibility, the proneness to produce mutants and freaks, that characterise our stock, from Aryan, Dravidian, Kolarian, Negrito and Mongolian ancestors—perhaps some humble gifts of the heart from one, of the head from a second, of the hand from a third and the ingenium perfervidum Bengalensis, or its absence if you will, from the fortuitous blend. Thanks to Buddhism, this fusion was free and open in Bengal, —with a gain in freedom and openness of mind, in a catholic sympathy and imaginative expansiveness of temperament. If only Buddhism had a stronger and longer hold in the south! Then, one may have the temerity to think, even the political history of the south during the last five years, like its social and religious history for a thousand years past, might have assumed a different hue.

Dr. Seal holds that

In the next hundred years, under the Indian sky, the Panchama will arrive as he has never arrived before,—that, in fact, these out-cast stocks, these Indian thoroughbreds of the soil, by the inexorable laws of population, will overwhelm all exotics and decadents, in spite of their hoary civilisation, and perhaps because of it, unless in the meanwhile these civilised breeds should gain a new access of virility and fecundity from contact with the soil. And there seems to be a law in social origins and growths, similar to that biological law which lays down that the more developed and more kinetic animal organism cannot live directly on the soil, but must draw nourishment from the original matrix of Nature's energy only through the less developed and more stable plant organisms on the soil. In fact, the more civilised races, it would appear, must virilise, fertilise, renew themselves, from the infinite reserve of energy in Nature's store-house, but it is only by incorporation with the more natural races, that have grown up in the sun-baked field and the flaming forge, that this genial and generative contact and rapport with Nature can ever be established. But whatever that may be, one thing is certain. India, in the big blooming world of the twenty-first century, will be represented by those who now form three-tenths and will then form nine-tenths of its population. What kind of population is it to be?—A heterogeneous congeries of serf-races,—of helot labour,—like creatures multiplying on the slimy ooze in equatorial Africa in the heat of the sun? Will India be the African Continent of the future, the unhappy mother of a new race of negrito slaves?

No—the God of human History avert that fate! India, early and late, has pursued a certain Vision, has practised the Atma-Vidya, has worked out a civilisation furnishing cults, concepts, motifs and symbols, which are, for the art of life, indispensable complements to those of Greek mintage, and which have had much the largest currency alike in geographical and in human magnitude—not so very long ago claiming the spiritual and intellectual hegemony of two-thirds of the human race, as against the remaining third!—shall India, with that unequalled continuous creative history for three millenniums in literature, art, philosophy, religion, skilled industry, and, above all, in synthetic constructions and in the conquest of the soul over the flesh, be extinguished like some blazing Sun, the central orb of a planetary system in the Firmament of History?

No; "the new charter of life held out to us is brief and terse—redeem and be redeemed."

How is the work of redemption to be carried on?

The preliminary work incumbent on social workers in this field is to study the causes of the existing backwardness and depressed condition, causes, social, economic and religious, in custom, heredity and environment. Our schemes for social welfare and social service must be preventive, curative, remedial. Dirt, disease and destitution,—drink, dissipation and debt—these are a comprehensive enumeration of the evils we seek to cure,— but we must study their causes, as I have said, in custom, in heredity and in environment —we must estimate their extent, their intensity and their incidence,—and we must carry on a campaign against them, as we have to carry on a campaign against malaria or plague. And our methods must be sometimes preventive, sometimes extirpative, sometimes substitutive, *e. g.*, substituting a lesser evil for a greater.

Dr. Seal rightly holds that "the most powerful instrument and surest guarantee of an all-round social betterment is a well-devised system of education." But "an abstract education, which in the name of the three R's, unfits or indisposes the school population for any kind of manual work, and uproots the natural connections with the soil, or with the industrial system in the country, can be no sound education of the masses."

The Panchama Conference having been held under the auspices of the Hindu Mission to the Depressed Classes in Mysore, Dr. Seal had to consider the objection that "to many ears a Hindu Mission to the Panchama will sound as a contradiction in terms."

Hinduism, they will say, is an ethnic religion, into which a man is born, with a certain fixed status. Accordingly, a mission to those who by birth are

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outside its pale, and an uplift in social status to those who are within, are equally inconceivable from the orthodox Hindu point of view.

His reply is :

These critics forget one thing:—Hinduism like every other cult and creed has had a history. The Vedas, though claimed to be Sanatana, eternal, are promulgated anew from age to age, through ever new Smritis and Samhitas. The Hinduism of today is the same and yet not the same as the Hinduism of yesterday,—nor has its pale been confined to the land of the seven rivers, or of the five or the ten peoples, but has gone on extending, and comprehended in its circuit not merely the Indian Continent, and its congeries of tribes and folks, but vast hordes and unnumbered tribes from Ceylon to Far Cathay and from Madagascar to the Eastern Archipelago, from Central Asia to the Malaya Peninsula. And it was Hinduism that, in its zeal of expansion and comprehension, first formulated the doctrine of the truth of all scriptures and codes, of all Acharas and Agamas—relatively to the historical and social environment—the doctrine, namely, of Sarvagamapramanya and this at a time when, in other parts of the globe, uninfluenced by Hinduism, religious crusades and massacres of heretics and infidels were the order of the day. Hinduism, Jainism, Buddhism, have ever had their Parivrajakas, their wandering monks who granted *diksha*, initiation, to whole tribes and communities.

Hinduism has no doubt had its failures and defections, but even the more militant missionary faiths of Islam and Christianity have not been free, as Dr. Seal points out and particularises, from their special risks, defections and failures. Before speaking of the risks proper to Hinduism, he pointed out the gains of the Hindu missions of previous ages referred to by him.

Those old Parivrajakas, wandering monks in Banga or Kalinga land, those Shramanas, who, wandering in the Central Asian sands over the Bam-i-duniya (the Roof of the World), found or founded the cult of Shramanism, those Brahmin priests who had arrived even before the Buddhist Bhikshus in the Narikeladvipas or the Palm-isles of the Eastern Archipelago, and worked by their side in Serindia,—knew the secret, and apparently kept it to themselves, of creating composite cults and kulturs, civilising without conquest, without displacement and without extermination. Indeed, those Shaivite, Vaishnavite, Tantrik, Gurus, who, belonging to a hundred Sampradayas, unknown to the pages of history, tramped and camped out in the jungles and on the hill sides of terai or peninsula, as pioneers of Hinduism to the original negrito head-hunting stocks of demon and serpent totems,—have achieved certain memorable results to their eternal credit. Every criminologist knows that tropical and sub-tropical climes tend to increase crime and drunkenness and violence. What these Hindu Missions have accomplished is the miracle of converting head-hunting stocks, originally given to black magic and cannibalistic orgies, in a tropical or sub-tropical climate, into the least criminal, the least drunken, and the mildest people known to History. Let us meditate from the heights of Universal History on these outstanding facts, engraved not on clay cylinder or triumphal arch, but on the ever-renewed tablets of human flesh and blood. Add to this that cult of vegetarianism based on Ahimsa, which has planted an instinctive pacificism deep in every one who has been brought into the Hindu world—a pacifism which has still other worlds to conquer, a pacifism which alone can make this Earth of ours a safe or an assured habitation for the races of Man.

But if there have been these memorable gains, there have also been "the characteristic defects of these virtues."

The Hindu Missions in their success have stupefied the individual will and killed the incentive to progress. They have perpetuated magic, and dissolved reality into a cosmic phantasm. Above all, they have created barriers between group and group, divisions within the same community. Still, there have been persistent attempts throughout the ages to fight these tendencies. The great missionary religions of Vaishnavism and Shaivism with their innumerable offshoots, north and south, of the Ramayats, the Krishnaites and the Lingayets, have all sought with more or less success to combat magic and Mayavada. And they have promulgated the universality of salvation, though they failed to strike the pure Positivistic nontheological note of the Buddhist humanism.

Against Underground Labour for Women.

The Women's Indian Association has sent the following statement and request to the Government of India, to the mover of the Bill to amend the Indian Miners' Act, and to the leaders of public opinion :

In relation to the Bill to amend the Indian Miners' Act, the Women's Indian Association, consisting of 2,500 members, desire to place before the Government and the country the following views strongly held by them :

1. Women are prohibited from working underground in all the mines in India except coal mines.
2. In all other countries in the world, women are prohibited from working underground.
3. So long ago as 1842, women in England were forbidden to work in mines, and that not gradually but by one sweeping interdiction.
4. The Tata Company has already voluntarily stopped women working in one coal mine.
5. The continuance and the health of the race is of paramount importance. It is entirely wrong that the mothers should have to spend their child-bearing periods in underground, sunless, comparatively airless and hazardous conditions. The result has already shown itself to be a very lowered birth-rate and unhealthy womanhood and a stunted offspring. It is against all Indian traditions that motherhood should be submitted to such western, commercialised vivisection.

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6. We rejoice to find that the Bill prohibits children under the age of thirteen from working in, or being taken down the mines. It logically follows that when this is enforced the mothers, the women workers, must also be prohibited from leaving their children. Nursing mothers must not be forcibly separated from their helpless babies. Young children must not be denied the protection of their mothers. Once down the mines, the women cannot come up again for ten hours.

7 It is in the interest of the men-miners also that women-miners should not leave their homes as they do at present. Men and women under existing conditions have their morning meal at 6 A. M. and do not come home again till 4 P. M. Only after that time do the already exhausted women start to prepare the food. The men spend the meantime in the drink shops, turning not unnaturally to them for stimulus. Statistics show that 75 per cent of the miners drink. If the comforts of the house are guaranteed by presence of the wives there to perform the domestic duties under reasonable conditions, the whole standard of living will be raised, even if there be a temporary decrease in wages while the transition period of readjustment of demand and supply lasts.

8 The women have to do table work at present, first as miners, second as nurses and third as housekeepers and cooks. It is too great a burden for our sisters and we call for its immediate removal. It is inhuman that coal should be cheap at the expense of such overwork of women.

9. We call urgently on the Government of India to take the opportunity presented by the present bill to insert in it a clause prohibiting the underground labor of women and thus restore women to their normal functions and health and lessen the evil of intemperance among the men-miners, ensure a higher standard of domestic life, save the life of the infants and improve the physique of the new generation.

10. The passing of this reform will bring India into line with all countries in this particular of humane and wise legislation and will be welcomed by all Indian humanitarians.

The statement is quite convincing. We strongly support the request of the Women's Indian Association.

Chemical Research in India.

Considering the vast extent and the teeming population of India, there has been very little of scientific research in India. It is a pleasure, therefore, to note that the centres of scientific research have been increasing, however slowly. The following statement shows the number of original papers contributed to foreign chemical journals during the last ten years by European and Indian chemists working in Indian laboratories. The statement takes into account only the papers of the five chemical researchers in India who have contributed the largest number of papers.

Year.	Dr. P. C. Ray. Calcutta.	Dr. N. R. Dhar. Allahabad.	Dr. J. L. Sinmonsen Dehradun.	Dr. E. R. Watson Cawnpore	Dr. R. L. Datta Calcutta.
1913	6	11	3	8	7
1914	5	7	2	3	7
1915	1	5	5	3	3
1916	4	5	0	5	3
1917	5	2	2	1	6
1918	0	0	5	0	0
1919	5	2	0	0	3
1920	1	6	3	1	2
1921	1	4	3	1	1
1922 (up to date)	3	12	1	1	0
Total	31	54	24	23	32

Mr. C. R. Das and the Kashmir State.

After his release from jail Mr. C. R. Das went to Darjeeling for improving his health. The Bengal Government did not require him to give an undertaking that he would not make any political or other speeches there. He was left free to do what he liked. He did not make any speeches, for he had not gone to that hill station for political propagandism.

When, however, for health's sake he went to Kashmir, the government of that state asked him to give an undertaking that he would not make any speeches, etc. He natuarlly and rightly refused to forego his liberty of action and consequently had to leave that unhappy Happy Valley.

It is not Mr. Das alone, but many other political workers, who freely speak when and where they will in British India, are not allowed either to go to many Indian states or, if they go, are not allowed to exercise their liberty of speech and action. Are the rulers of these states so conscious of the defects of their rule that they dare not allow such freedom of speech in their territories as is allowed in British India? Do they thus freely, consciously, and of their own accord proclaim to all the world that their rule is inferior to British rule and therefore cannot stand the test of criticism and of impact with modern liberal political ideas and ideals? Or are they coerced by the British Resi-

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dents and Political Agents to any extent into adopting a less liberal policy than that of the British Government in the British provinces, in order that the British provinces may shine by comparison and contrast with the Indian States? Whatever may be the reason, Indian patriots cannot but be ashamed of the position and the policy of the Indian States.

Teaching Universities in Upper India.

Centuries ago Shakespeare wrote:

"What's in a name? That which we call a rose,
By any other name would smell as sweet."

But what was true in Elizabeth's days is no longer true now—in Upper India at any rate. For there, we find, some people think that if colleges were called universities, the cause of higher education would be greatly advanced.

The United Provinces of Agra and Oudh and the province of Delhi are educationally not among the most advanced regions in India. But they can beat the rest of India in the top-heavy arrangement that, though primary and secondary education have not made great progress there, they possess more universities than any other areas of similar extent in the country. Allahabad, Aligarh, Benares, Delhi, and Lucknow already possess universities. And it is proposed that Agra and Cawnpore should have one each. And some of these universities have salaried Vice-Chancellors drawing Rs. 3000 per mensem, though these gentlemen are merely glorified clerks and inspectors who after or on the eve of their retirement have been placed on high pedestals.

Nowhere in India is there such a craze for splendid educational buildings as in Upper India. We appreciate architecture, but cannot agree that costly buildings necessarily connote good education, or that plain-looking buildings stand for that variety of education which has been contemptuously styled cheap and nasty. If palaces could turn an illiterate mass into an enlightened population, Upper India would have been the most literate and the most enlightened part of the country.

Lucknow is going to have a Convocation Hall at a cost of Rs. 2,500,000. Though the Muir Central College, the University Library and the Senate House ought to have sufficed for providing the necessary class-rooms, &c., with some additions, if required, the extensive premises, buildings, machinery, &c., of the Indian Press of Allahabad have been purchased for the local University at a cost of about seven lakhs. But it has no money to properly pay for the services of good professors, though it can pay Rs. 3000 a month to a superannuated Vice-Chancellor. The idea in U. P. seems to be to tell the world that large sums are being spent for education and at the same time to make it so costly that fewer students than before may have the advantages of high education. Or it may be that educational waste is only in keeping with other kinds of waste which prevail in the United Provinces. For example, there is an Improvement Trust in Allahabad which spends one lakh of rupees per annum. But though we have visited that city on three successive years, we have not been able to discover any improvement *made by it* commensurate with the expenditure.

Education of Boys and Girls in Darjeeling.

It is a pleasure to note that in Darjeeling, which is classed as a backward tract, arrangements are in progress for the free and compulsory elementary education of both boys and girls. Everywhere we should like the education of the girls to come first. For if we have educated girls, they would shame the boys into educating themselves. Moreover, educated mothers would never tolerate ignorance in their children, male or female, though educated fathers are not ashamed of having illiterate and ignorant daughters.

The Condition of Germany and the Depreciation of the Mark.

By the courtesy and kindness of Mr. C. F. Andrews we are able to quote the

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following extracts from a letter of Mr. Paul B. Mears, dated Oberammergau (Germany) August 25th, relating to the economic condition of Germany, the depreciation of the mark, etc.

"A month ago the mark stood at 500 to the dollar. To-day the mark stands at 2000. This is an index of the rate at which Germany is being driven to bankruptcy and collapse. Although Germany is a country which has many more natural resources and its efficient industrial system is built upon a much more solid basis than that of Austria, the financial situation here today is worse than in Austria this time last year. Although one does not see begging on the streets as one might in Vienna, real suffering and misery exist, as I tried to describe in my last letter. The great majority of the German people expect the same fate, which Austria has suffered, to overtake them. The immediate consequence of this enormous depreciation of the mark will be to drive the countries, which depend on Germany, such as Austria, straight into bankruptcy. Although the Austrian hates the Czech as he hates the devil, there is a general movement in Vienna today to throw up the reins of government and to let Czecho-Slovakia come in and take control. The people would prefer to unite with Germany but as France and the Entente have prohibited that, they are driven to the only other alternative—union with their northern neighbours. In many ways, such a union would improve the situation, because Austria would hereby acquire a stable currency, and in union with Czecho-Slovakia would become a more independent economic unit. While most of the technical skill and great factories are in Austria, the necessary coal and raw materials are only to be had in Czecho-Slovakia.

"Because the German Government has been continually running at a deficit, it had to print money in order to pay its bills. The heaviest demand on Germany has naturally been Reparations Bill, the sum of 50 millions gold marks every fifteen days. The German Government had been faithfully fulfilling its obligations, practically up to the time of Rathenau's murder. Up to the first of March, Germany had paid some £475,000,000 since the Armistice. The grand total which Germany had already paid in Gold Marks is 38,242,970,000 or 7,648,594,000 including payment of all kinds (date 25th August). In order to make these payments, either in specie or in kind, the Government had to print enormous quantities of treasury notes. Perhaps Rathenau's hope was that German industry would recover sufficiently to make good this inflation of the mark. More probable was the hope that France and England would see the futility of these enormous demands, that the Reparation sum would be scaled down to a reasonable amount, and that thereby the future could be definitely calculated. At any rate it has now been realized that the mark had an absolutely artificial value. The tragedy of the situation is not so much that the worth of the mark has been destroyed, as is the fact that the financial system of Germany has been broken, and Germany's ability to pay reparations and to restore the devastated areas has been almost permanently paralyzed. This steady fall of the mark has brought about such a situation that practically all the national public utilities are running at an enormous deficit. The railroads which in normal times would be a great source of income to the Government, are running at big losses, and the German taxpayer has to pay for the privilege which the foreigner enjoys of travelling at a ridiculously low fare throughout his country. The sad thing about the internal situation of Germany is that the people are being driven to confusion and despair, and that the class which has to suffer for the depreciation of the mark is the class least able to bear the burden. I mean the cultured middle class, of very moderate means and with fixed incomes. This class is the backbone of German society, the class which has given Germany its culture and to which the outside world owes most. This class in Austria to-day is being starved out by the economic pressure, for the situation with them is now three times worse than it was last year at this time. The same thing

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will be true of the intelligentsia in Germany next winter, if the present state of affairs continues. Of course, the farmers, the labourers and the business men manage to live a comparatively comfortable existence, in spite of the position of the mark, but to the person whose salary is fixed for the year, or whose wealth is in paper marks, this trend of things spells ruin. One's only hope for the future is that general economic laws, at work in every country, will automatically and naturally drive these countries which are such bitter enemies to recognize that they are neighbours, who need each other, and can only live happily when they co-operate fully with each other."

The Passion Play at Oberammergau.

Mr. N. Gupta's article on Passion Play in this issue will naturally remind the reader of the famous Passion Play at Oberammergau. The following description of this year's performance is taken from Mr. Paul B. Mear's letter referred to above :—

"After living in the midst of an atmosphere of feverish anxiety and despair, such as one experiences in the life of a middle class German home to-day, it is a refreshing relief to come to Bavaria and to live among the peasants of Oberammergau. I saw the Passion Play some two months ago. I have come back here now for a few weeks this summer to join the Staff of the European Student Relief and to help raise money from the Oberammergau visitors for the relief of the students and professors of Central Europe and Russia. The Passion Play crowds this year have exceeded all previous records. Although the Play is to be repeated five times next week, all seats have been sold for the next two weeks. Those who have seen both plays say that this year's performance is better than in 1910, and it is safe to say that never has the influence of the Passion Play been so great or so far-reaching as it has been this year.

"Why does Oberammergau attract week after week tens of thousands of visitors from every corner of the globe and what is the secret of its charm? Oberammergau has become famous because of its simplicity. It is to be understood and judged not as a great grand opera nor as a famous theatrical production, but as an expression of the religious life of simple German peasants. The Passion Play would lose its charm if it were transferred to any other stage, or if it were commercialised by the sale of moving picture rights. It is a religious drama—it has power.

"This village lies nestled in the Bavarian Alps away from all the rush, turmoil and anxiety of European political life and breathes the pure invigorating air of the pine-clad hills. Its countryside and its mountain-streams are as beautiful, although not so pretentious, as any spot in Switzerland. The village streets are enlivened by the brilliant costumes of the Tyrolese, the men with their green hats, blue jackets, leather pants and knitted half-stockings, with ankles bare, the girls in an equally picturesque and variegated costume. It is a typical mountain village of simple artisans and peasants. Anton Lang, who plays the part of the Christ, is a potter. Melchior Preitsamter, who plays the part of the Apostle John, and at whose home I am living, is a carpenter and sawyer. Practically all the apostles are very humble workmen, such as woodcarvers, carpenters, blacksmiths, and farmers. The Play opens with Christ's entrance into Jerusalem. It closes with the Crucifixion and the Resurrection. It is to be understood as the expression of the deep piety of these Bavarian peasants. Although the play is given by Catholic people, it shows no trace of Church dogma or sectarian doctrine, but is simply the reproduction of the Apostolic Traditon. The well known scenes such as the Last Supper, Jesus Meeting His Mother on the Way to the Cross, the Descent from the Cross, are taken from the finest examples of Italian Renaissance Art. The Last Supper's arrangement reminds one of Leonardo de Vinci, and the Descent from the Cross of Ruben's picture in the Cathe-

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dral at Antwerp. The Madonna is dressed in deep blue with a scarlet undergarment an attempt to reproduce the best type of the Italian Madonna. John's appearance is most striking, a costume of deep salmon pink with a green undergarment, and with very noble quiet facial features. Judas is one of the best actors of the performance. He was a great favourite with the medieval populace, because his part was somewhat comic. His costume is very effective, dark yellow robe with black girdle. In fact, all the costumes have been designed most carefully and artistically, after having made a most thorough study of the costumes and customs of the Orient and the Roman Empire at the time of Christ. Anton Lang, who plays the part of Christus, is really the secret of the success of the play. He has a most Christ-like appearance and his life is known for its saintliness. This is the third time he has played the part, 1900, 1910 and this year. The fine chorus, the orchestral music and the tableaux of scenes taken from the Old Testament add greatly to the total effect. The play begins at 8 o'clock in the morning, and except for a two hour's interval for luncheon continues until 6 o'clock in the evening. When the play is given five times a week, as it was last week, and as it is to be this, one can easily see that this is no small demand on the cast.

"Never have there been more Passion Play guests than this yaar. As the capacity of the semi-open theatre is some 5,000, and the play is given every week from the middle of May to October from three to five times, one can easily realize how many lives are being touched, and how extensive the influence is. In fact, it seems this year that Oberammergau is to the Christian what Mecca is to the Mahommedan, Jerusalem to the Jew or Benares to the Hindu. Visitors from every quarter of the globe, of every religion and tongue flock to these plays. Students from the Orient, such as Indian, Chinese and Japanese, the majority non-Christians, come in rather large numbers. Australian globe-trotters, South American businessmen, young English or American College boys, smart Paris gentlemen, Italians, Dutch, etc. etc., here enjoy the hospitality of the simple Oberammergau homes, and are made to feel that racial differences and war-prejudices mean nothing here. This hearty hospitality from these simple German peasants is the most unique and lasting impression which Oberammergau makes on the foreigner. It causes him to consider the futility of wars and to consider whether his own home could offer such hospitality to Germans. It is a proof that this war spirit can be overcome, and that this weary old world can be got into its normal way again."

Errata.

1. The following foot-note to the article-heading "The Rising Temper of the East" has been omitted from page 571—

Published by Bobbs Merrill Company, 1922. Indianopolis, Indiana.

2. The description of the picture on the left side at page 570 should be "Bullet Leaves the Bubble before it Collapses", and that of the right hand one should be "Modified Spitzer bullet, speeding 3000 feet a second and its sharp sound waves."

3. 'Owing' in p. 591, l. 12 should be 'towing'.

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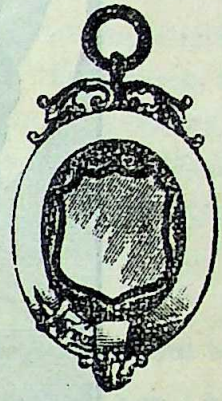

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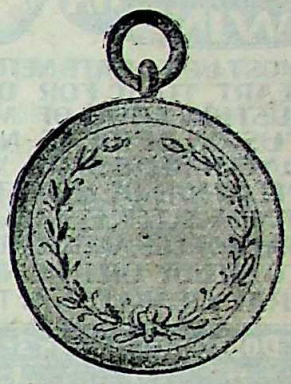

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